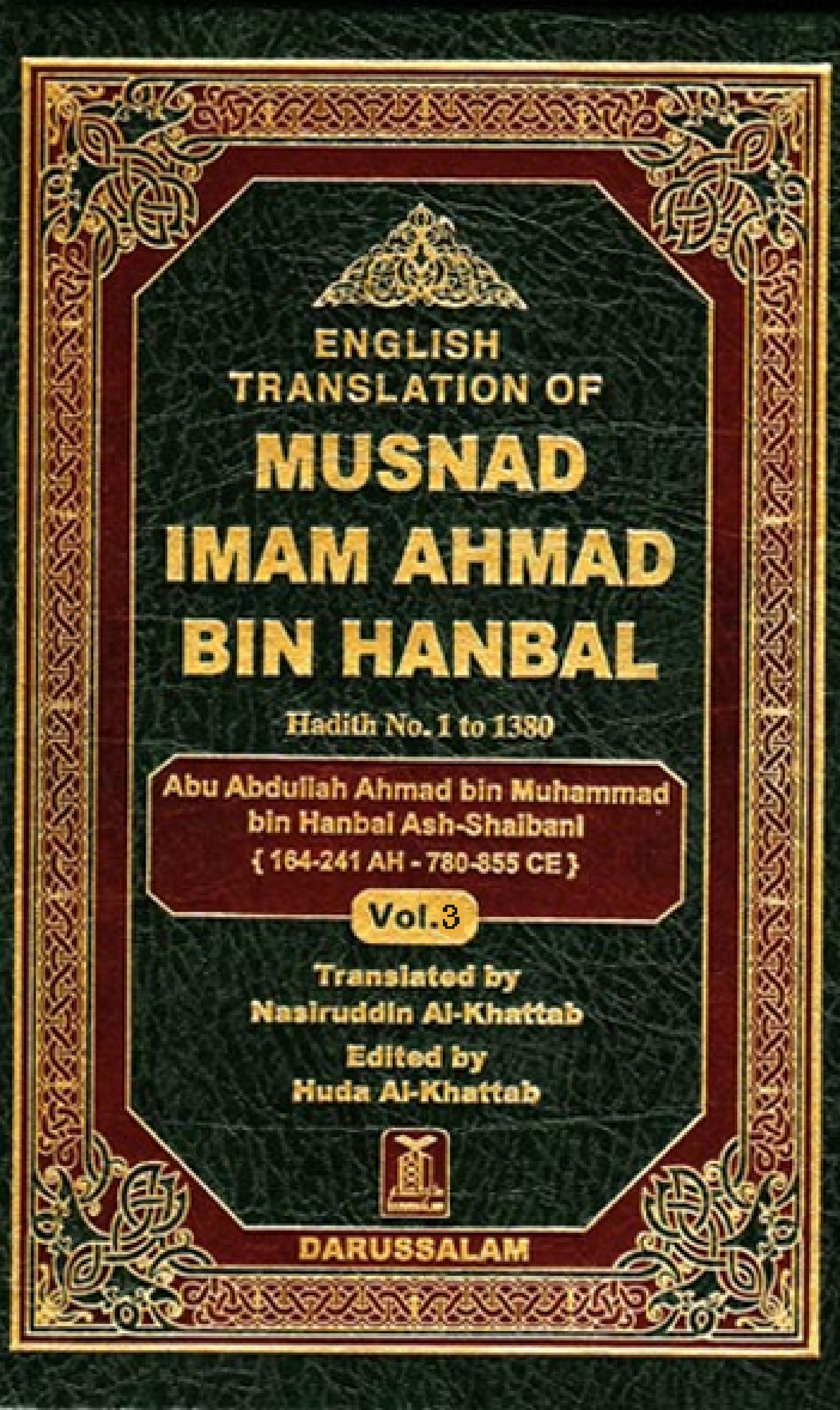

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TRANSLATION OF
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IMAM AHMAD
BIN HANBAL
Hadith No. 1 to 1380
Abu Abdullah Ahmad bin Muhammad
bin Hanbal Ash-Shaibani
{ 164-241 AH - 780-855 CE }
Vol.3
Translated by
Nasiruddin Al-Khattab
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Musnad Imam Ahmad bin Hanbal (رحمه الله)

{ 164-241 AH - 780-855 CE }



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ENGLISH TRANSLATION OF

Musnad Imam Ahmad bin Hanbal (ﷺ)

Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani
{ 164-241 AH - 780-855 CE }

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the Most Gracious, the Most Merciful



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Musnad of 'Abdullah bin al-'Abbas bin 'Abdul-Muttalib from the Prophet ﷺ

2823. It was narrated from Ibn 'Abbas (ﷺ) that when the Messenger of Allah (ﷺ) was taken on the Night Journey, a beautiful fragrance came to him... And he narrated a similar report except that he said: Who is your Lord? She said: My Lord and your Lord is the One Who is in heaven. And he did not mention the words of Ibn 'Abbas: Four (infants) spoke.

Comments: [Its *isnad* is *hasan*]

٢٨٢٣- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أُسْرِيَ بِهِ مَرَّتْ بِهِ رَائِحَةٌ طَيِّبَةٌ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: مَنْ رَبُّكِ؟ قَالَتْ: رَبِّي وَرَبُّكَ مَنْ فِي السَّمَاءِ. وَلَمْ يَذْكُرْ قَوْلَ ابْنِ عَبَّاسٍ: تَكَلَّمَ أَرْبَعَةٌ.

تخريج: إسناده حسن، وانظر ماقبله وما بعده.

2824. A similar report was narrated from Ibn 'Abbas from the Prophet (ﷺ).

Comments: [Its *isnad* is *hasan*]

٢٨٢٤- حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: إسناده حسن.

2825. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Any man who dislikes something in his ruler, let him be patient, for there is no one who rebels against the ruler as much as a handspan and dies, but he has died a death of Jahiliyyah."

Comments: [A *saheeh hadeeth*]

٢٨٢٥- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ: حَدَّثَنَا الْجَعْدُ أَبُو عُثْمَانَ: حَدَّثَنِي أَبُو رَجَاءٍ الْعُطَارِدِيُّ يَرْوِيهِ عَنِ ابْنِ عَبَّاسٍ يَرْوِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَيُّمَا رَجُلٍ كَرِهَ مِنْ أَمِيرِهِ أَمْرًا فَلْيَصْبِرْ، فَإِنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ يَخْرُجُ مِنَ السُّلْطَانِ شِبْرًا، فَمَاتَ إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً».

تخريج: حديث صحيح، خ: (٧٠٥٣)، م: (١٨٤٩).

2826. Abu Raja' said: I heard Ibn 'Abbas (ﷺ) narrate that the Prophet (ﷺ) said: "Whoever sees something he dislikes in his ruler..." and he narrated a similar report.

٢٨٢٦- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا الْجَعْدُ أَبُو عُثْمَانَ: حَدَّثَنَا أَبُو رَجَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَرْوِيهِ عَنِ النَّبِيِّ ﷺ

أَنَّهُ قَالَ: «مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ...» فَذَكَرَ نَحْوَهُ. [راجع: ٢٨٢٥]

تخريج: إسناده صحيح، م: (١٨٤٩).

Comments: [Its *isnad* is *saheeh,* Muslim (1849)]

٢٨٢٧- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ: أَخْبَرَنَا الْجَعْدُ أَبُو عُثْمَانَ قَالَ: حَدَّثَنِي أَبُو رَجَاءٍ الْعُطَارِدِيُّ عَنِ ابْنِ عَبَّاسٍ يَرْوِيهِ عَنِ النَّبِيِّ ﷺ يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: «إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ عَمِلَهَا، كَتَبَهَا اللَّهُ لَهُ عَشْرًا، إِلَى سَبْعِمِائَةٍ إِلَى أَضْعَافٍ كَثِيرَةٍ ـ أَوْ إِلَى مَا شَاءَ اللَّهُ أَنْ يُضَاعِفَ ـ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ عَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً». [راجع: ٢٠٠١، ٢٥١٩]

تخريج: حديث صحيح، وهذا إسناد حسن.

2827. It was narrated from Ibn 'Abbas (ﷺ), that the Prophet (ﷺ) said, in a report in which he narrated from his Lord: "Allah decreed *hasanat* and *sayyi'at.* Whoever thinks of a good deed and does not do it, Allah records it with Him as one complete *hasanah,* and if he does it, Allah records it as ten (*hasanats*), up to seven hundred or many times more - or as much as Allah wills to multiply it. Whoever thinks of a bad deed and does not do it, Allah records it with Him as one complete *hasanah,* and if he does it Allah records it as one *sayyi'ah.*"

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

٢٨٢٨- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أُخْتِي نَذَرَتْ أَنْ تَحُجَّ مَاشِيَةً؟ قَالَ: «إِنَّ اللَّهَ لَا يَصْنَعُ بِشَقَاءِ أُخْتِكِ شَيْئًا، لِتَخْرُجْ رَاكِبَةً، وَلْتُكَفِّرْ عَنْ يَمِينِهَا».

تخريج: حديث حسن، وهذا إسناد ضعيف، شريك سيء الحفظ.

2828. It was narrated that Ibn 'Abbas (ﷺ) said: A woman came to the Prophet (ﷺ) and said: O Messenger of Allah, my sister vowed to do *Hajj* walking. He said: "Allah does not benefit from your sister's hardship in any way. Let her go out riding and offer expiation for her oath."

Comments: [A *hasan hadeeth;* this is a *da'eef isnad*]

٢٨٢٩- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ:

2829. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) circumambulated the

أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ بِالْبَيْتِ سَبْعًا وَسَعَى سَعْيًا وَإِنَّمَا سَعَى أَحَبَّ أَنْ يُرِيَ النَّاسَ قُوَّتَهُ. [راجع: ٢٣٠٥]

تخريج: إسناده صحيح، خ: (٤٢٥٧)، م: (١٢٦٦).

House seven times, walking energetically. He only walked energetically because he wanted people to see his strength.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4257) and Muslim (1266)]

٢٨٣٠- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، كَانَ يَكْرَهُ الْبُسْرَ وَحْدَهُ، وَيَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ وَفْدَ عَبْدِ الْقَيْسِ عَنِ الْمُزَّاءِ، فَأَرْهَبُ أَنْ تَكُونَ الْبُسْرَ.

تخريج: إسناده صحيح، خ: (٥٣)، م: (١٧).

2830. It was narrated that Ibn 'Abbas (ﷺ) disliked unripe dates (*busr*) on their own and he used to say: The Messenger of Allah (ﷺ) forbade muzza' (*nabeedh* made in green glazed pitchers or varnished jars) to the delegation of 'Abdul-Qais, and I am afraid that it may refer to unripe dates (*busr*).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (53) and Muslim (17)]

٢٨٣١- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَيُّوبُ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، فَرَأَى الْيَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ، فَقَالَ لَهُمْ: «مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَهُ؟» قَالُوا: هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ فِيهِ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى عَلَيْهِ السَّلَامُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَحَقُّ بِمُوسَى مِنْكُمْ» فَصَامَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَ بِصَوْمِهِ. [راجع: ٢٦٤٤].

تخريج: إسناده صحيح، خ: (٢٠٠٤)، م: (١١٣٠).

2831. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to Madinah and saw the Jews fasting on the day of 'Ashoora'. He said: What is this day on which you fast?" They said: This is a good day; this is a day on which Allah saved the children of Israel from their enemies, so Moosa (ﷺ) fasted on this day. The Messenger of Allah (ﷺ) said: "I am closer to Moosa than you." And the Messenger of Allah (ﷺ) fasted on this day and enjoined fasting on it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2004) and Muslim (1130)]

٢٨٣٢- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ

2832. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) was asked on the Day of Sacrifice:

قَالَ: سُئِلَ النَّبِيُّ ﷺ يَوْمَ النَّحْرِ، قِيلَ: يَا رَسُولَ اللَّهِ، رَجُلٌ ذَبَحَ قَبْلَ أَنْ يَرْمِيَ، أَوْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ. فَقَالَ: «لَا حَرَجَ» قَالَ: فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ إِلَّا قَبَضَ بِكَفَّيْهِ كَأَنَّهُ يَرْمِي بِهِمَا وَيَقُولُ: «لَا حَرَجَ، لَا حَرَجَ». [راجع: ٢٦٤٨]

تخريج: إسناده صحيح، خ: (٨٤)، م: (١٣٠٧).

O Messenger of Allah, a man offered his sacrifice before stoning the *Jamrah*, or he shaved his head before offering a sacrifice. And he said: "It does not matter." He was not asked about anything on that day, but he put his hands together and then gestured as if throwing something and said: "It does not matter, it does not matter."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (184) and Muslim (1307)]

٢٨٣٣- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ، وَفِيهَا سِتُّ سَوَارٍ، فَقَامَ إِلَى كُلِّ سَارِيَةٍ، فَدَعَا، وَلَمْ يُصَلِّ فِيهِ. [راجع: ٢١٢٦]

تخريج: إسناده صحيح، م: (١٣٣١).

2833. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) entered the Ka'bah, in which there were six pillars. He stood by each pillar and offered supplication (*du'a'*), but he did not offer the prayer (*salah*) in it.

Comments: [Its *isnad* is *saheeh*, Muslim (1331)]

٢٨٣٤- حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أُخْتَ عُقْبَةَ بْنِ عَامِرٍ نَذَرَتْ أَنْ تَحُجَّ مَاشِيَةً، فَسَأَلَ النَّبِيَّ ﷺ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ غَنِيٌّ عَنْ نَذْرِ أُخْتِكَ، لِتَرْكَبْ، وَلْتُهْدِ بَدَنَةً». [راجع: ٢١٣٤]

تخريج: إسناده صحيح.

2834. It was narrated from Ibn 'Abbas (ﷺ) that a sister of 'Uqbah bin 'Amir vowed to do *Hajj* walking. He asked the Prophet (ﷺ), who said: "Allah, may He be glorified and exalted, has no need of your sister's vow. Let her ride and offer a *badanah* (a camel)."

Comments: [Its *isnad* is *saheeh*]

٢٨٣٥- حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ سَبْعًا، وَطَافَ سَعْيًا، وَإِنَّمَا طَافَ لِيُرِيَ الْمُشْرِكِينَ

2835. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) circumambulated (the Ka'bah) seven times, walking quickly, and he only did that to show the *mushrikeen* his strength. 'Affan said: Because the Messenger

قُوَّتَهُ. وَقَالَ عَفَّانُ: وَلِذَا أَحَبَّ رَسُولُ اللَّهِ ﷺ أَنْ يُرِيَ النَّاسَ قُوَّتَهُ. [٢٣٠٥]

تخريج: إسناده صحيح، خ: (١٦٤٩)، م: (١٢٦٦).

of Allah (ﷺ) liked to show the people his strength.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1649) and Muslim (1266)]

٢٨٣٦- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي مِجْلَزٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْوِتْرِ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ». وَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ». [راجع: ٢١٦٤. وانظر (٣٤٠٨)]

تخريج: إسناده صحيح، م: (٧٥٣).

2836. It was narrated that Abu Mijlaz said: I asked Ibn 'Abbas (ﷺ) about *Witr*. He said: I heard the Messenger of Allah (ﷺ) say: "A *rak'ah* at the end of the night." I asked Ibn 'Umar and he said: I heard the Messenger of Allah (ﷺ) say: "A *rak'ah* at the end of the night."

Comments: [Its *isnad* is *saheeh*, Muslim (753)]

٢٨٣٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَبِيبُ بْنُ شِهَابٍ الْعَنْبَرِيُّ قَالَ: سَمِعْتُ أَبِي يَقُولُ: أَتَيْتُ ابْنَ عَبَّاسٍ، أَنَا وَصَاحِبٌ لِي، فَلَقِينَا أَبَا هُرَيْرَةَ عِنْدَ بَابِ ابْنِ عَبَّاسٍ، فَقَالَ: مَنْ أَنْتُمَا؟ فَأَخْبَرْنَاهُ، فَقَالَ: انْطَلِقَا إِلَى نَاسٍ عَلَى تَمْرٍ وَمَاءٍ، إِنَّمَا يَسِيلُ كُلُّ وَادٍ بِقَدَرِهِ. قَالَ: قُلْنَا: كَثُرَ خَيْرُكَ، اسْتَأْذِنْ لَنَا عَلَى ابْنِ عَبَّاسٍ. قَالَ: فَاسْتَأْذَنَ لَنَا، فَسَمِعْنَا ابْنَ عَبَّاسٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ يَوْمَ تَبُوكَ، فَقَالَ: «مَا فِي النَّاسِ مِثْلُ رَجُلٍ آخِذٍ بِعِنَانِ فَرَسِهِ، فَيُجَاهِدُ فِي سَبِيلِ اللَّهِ، وَيَجْتَنِبُ شُرُورَ النَّاسِ، وَمِثْلُ رَجُلٍ بَادٍ فِي غَنَمِهِ، يَقْرِي ضَيْفَهُ، وَيُؤَدِّي حَقَّهُ» قَالَ: قُلْتُ: أَقَالَهَا؟ قَالَ: قَالَهَا. قَالَ: قُلْتُ: أَقَالَهَا؟ قَالَ: قَالَهَا. قَالَ: قُلْتُ:

2837. Habeeb bin Shihab al-'Anbari said: I heard my father say: I came to Ibn 'Abbas (ﷺ) with a companion of mine, and we met Abu Hurairah at the door of Ibn 'Abbas. He said: Who are you? We told him and he said: Go to some people who have dates and water, for every valley will carry water according to its size. We said: Ask permission for us to enter upon Ibn 'Abbas. So he asked for us, and we heard Ibn 'Abbas narrate from the Messenger of Allah (ﷺ). He said: The Messenger of Allah (ﷺ) gave a speech on the day of Tabook. He said: "No one among the people is like a man who takes hold of his horse's reins and strives for the sake of Allah, avoiding the people's evil; or like a man in the wilderness with his sheep who

honours his guest and gives his guest his due." I said: Did he say that? He said: He said it. I said: Did he say that? He said: He said it. I said: Did he say that? He said: He said it. I magnified Allah and praised Him and gave thanks.

Comments: [Its *isnad* is *saheeh*]

أَقَالَهَا؟ قَالَ: قَالَهَا. فَكَبَّرْتُ اللَّهَ، وَحَمِدْتُ اللَّهَ، وَشَكَرْتُ. [راجع: ١٩٨٧]

تخريج: إسناده صحيح.

2838. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to teach them this supplication as he would teach them a soorah from the Qur'an. He would say: "Say: O Allah, I seek refuge with You from the punishment of Hell; I seek refuge with You from the punishment of the grave; I seek refuge with You from the trial of the Dajjal; and I seek refuge with You from the trials of life and death."

Comments: [Its *isnad* is *saheeh*, Muslim (590)]

٢٨٣٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُوسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ، كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ: «قُولُوا: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ». [راجع ٢١٦٨]

تخريج: إسناده صحيح، م: (٥٩٠).

2839. It was narrated from Ibn 'Abbas (ﷺ) that a man came to the Prophet (ﷺ) and said: I have to offer a camel and I can afford it, but I cannot find one to buy. So the Prophet (ﷺ) instructed him to buy seven sheep and slaughter them.

Comments: [Its *isnad* is *da'eef*]

٢٨٣٩- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءٌ الْخُرَاسَانِيُّ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَتَاهُ رَجُلٌ، فَقَالَ: إِنَّ عَلَيَّ بَدَنَةً، وَأَنَا مُوسِرٌ لَهَا، وَلَا أَجِدُهَا فَأَشْتَرِيَهَا؟ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَبْتَاعَ سَبْعَ شِيَاهٍ، فَيَذْبَحَهُنَّ. [انظر: ٢٨٥١]

تخريج: إسناده ضعيف عطاء الخراساني صاحب أوهام كثيرة، ثم هو لم يسمع من ابن عباس، وابن جريج مدلس ولم يصرح بسماعه.

2840. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever learns anything about astrology has learned a branch of magic, and

٢٨٤٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبُو مَالِكٍ عُبَيْدُ اللَّهِ بْنُ الْأَخْنَسِ عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مُغِيثٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنِ ابْنِ عَبَّاسٍ

whoever learns more of it learns more of that."

Comments: [Its *isnad* is *saheeh*]

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اقْتَبَسَ عِلْمًا مِنَ النُّجُومِ، اقْتَبَسَ شُعْبَةً مِنْ سِحْرٍ، مَا زَادَ زَادَ، وَمَا زَادَ زَادَ». [راجع: ٢٠٠٠]

تخريج: إسناده صحيح.

2841. It was narrated that Ibn 'Abbas (﵄) said: The Messenger of Allah (ﷺ) came to us on the night of Muzdalifah, and we were young boys of Banu 'Abdul-Muttalib, on our donkeys. He started slapping our thighs and said, "O my sons, do not stone the *Jamrah* until the sun rises." And Ibn 'Abbas (﵄) said: I do not think anyone would stone the *Jamrah* until the sun rises.

Comments: [A *saheeh hadeeth*]

٢٨٤١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا الثَّوْرِيُّ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدَّمَنَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ، أُغَيْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ، عَلَى حُمُرَاتِنَا، فَجَعَلَ يَلْطَحُ أَفْخَاذَنَا بِيَدِهِ، وَيَقُولُ: «أَيْ بَنِيَّ، لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ» فَقَالَ ابْنُ عَبَّاسٍ: مَا إِخَالُ أَحَدًا يَرْمِي الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ. [راجع: ٢٠٨٢]

تخريج: حديث صحيح، الحسن العرني لم يسمع من ابن عباس.

2842. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (ﷺ) went between as-Safa and al-Marwah on a camel, and that that is *Sunnah*. He said: They are telling the truth and they are lying. I said: How can they be telling the truth and lying? He said: He did go between as-Safa and al-Marwah on a camel, but that is not *Sunnah*. The people would not disperse from around the Messenger of Allah (ﷺ) and could not be pushed back, so he went [between as-Safa and al-Marwah] on a camel so that they could hear him and see where he was, but their hands could not touch him.

٢٨٤٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ الْغَنَوِيِّ، عَنْ أَبِي الطُّفَيْلِ- كَذَا قَالَ رَوْحٌ: عَاصِمٌ وَالنَّاسُ يَقُولُونَ: أَبُو عَاصِمٍ- قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: يَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى بَعِيرٍ، وَأَنَّ ذَلِكَ سُنَّةٌ؟ فَقَالَ: صَدَقُوا وَكَذَبُوا. قُلْتُ: وَمَا صَدَقُوا وَكَذَبُوا؟ قَالَ: قَدْ طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ (١/ ٣١٢) عَلَى بَعِيرٍ، وَلَيْسَ ذَلِكَ بِسُنَّةٍ، كَانَ النَّاسُ لَا يُصْرَفُونَ عَنْ رَسُولِ اللَّهِ ﷺ وَلَا يُدْفَعُونَ، فَطَافَ عَلَى بَعِيرٍ لِيَسْتَمِعُوا، وَلِيَرَوْا مَكَانَهُ، وَلَا تَنَالُهُ أَيْدِيهِمْ. [راجع ٢٨٠٧]

Comments: [A *hasan hadeeth*]

تخريج: حديث حسن، م: (١٢٦٤).

2843. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) instructed the one who had intercourse with his wife when she was menstruating to give a dinar, or half a dinar, in charity.

Comments: [*Saheeh mawqoof*]

٢٨٤٣- حَدَّثَنِي يَزِيدُ قَالَ: أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ النَّبِيُّ ﷺ الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ، أَنْ يَتَصَدَّقَ بِدِينَارٍ، أَوْ بِنِصْفِ دِينَارٍ. [راجع ٢١٢١]

تخريج: صحيح موقوفا.

2844. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "There is no celibacy in Islam."

Comments: [Its *isnad* is *da'eef*]

٢٨٤٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «لَا صَرُورَةَ فِي الْإِسْلَامِ».

تخريج: إسناده ضعيف، قال يحيى بن معين: عمر بن عطاء الذي يروي عنه ابن جريج يحدث عن عكرمة ليس هو بشيء.

2845. It was narrated from 'Ammar bin Abi 'Ammar in a *mursal* report in which Ibn 'Abbas was not mentioned that the Prophet (ﷺ) said to Khadeejah... and 'Affan quoted the *hadeeth*. Abu Kamil and Hasan said in their *hadeeth*: The Prophet (ﷺ) said to Khadeejah: "I see a light and hear a voice, and I am afraid that there may be some (jinn) possession in me." She said: Allah would not do that to you, O son of 'Abdullah. Then she went to Waraqah bin Nawfal and told him about that. He said: If he is telling the truth, this is an angel (*namoos*) like the angel of Moosa. If he is sent [as a Prophet] when I am still alive, I

٢٨٤٥- حَدَّثَنَا أَبُو كَامِلٍ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ _ قَالَ حَسَنٌ: عَنْ عَمَّارٍ قَالَ حَمَّادٌ: وَأَظُنُّهُ عَنِ ابْنِ عَبَّاسٍ وَلَمْ يَشُكَّ فِيهِ حَسَنٌ- قَالَ: قَالَ ابْنُ عَبَّاسٍ. وَحَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، مُرْسَلٌ لَيْسَ فِيهِ ابْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِخَدِيجَةَ... فَذَكَرَ عَفَّانُ الْحَدِيثَ. وَقَالَ أَبُو كَامِلٍ وَحَسَنٌ فِي حَدِيثِهِمَا: أَنَّ النَّبِيَّ ﷺ قَالَ لِخَدِيجَةَ: «إِنِّي أَرَى ضَوْءًا، وَأَسْمَعُ صَوْتًا، وَإِنِّي أَخْشَى أَنْ يَكُونَ بِي جُنَنٌ» قَالَتْ: لَمْ يَكُنِ اللَّهُ لِيَفْعَلَ ذَلِكَ بِكَ يَا ابْنَ عَبْدِ اللَّهِ. ثُمَّ أَتَتْ

وَرَقَةَ بْنَ نَوْفَلٍ، فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَ: إِنْ يَكُ صَادِقًا، فَإِنَّ هَذَا نَامُوسٌ مِثْلُ نَامُوسِ مُوسَى، فَإِنْ بُعِثَ وَأَنَا حَيٌّ، فَسَأُعَزِّرُهُ، وَأَنْصُرُهُ، وَأُومِنُ بِهِ.

تخريج: إسناده صحيح، خ: (٣)، م: (١٦٠).

will support him and help him, and I will believe in him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3) and Muslim (160)]

٢٨٤٦- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ النَّبِيُّ ﷺ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً، سَبْعَ سِنِينَ يَرَى الضَّوْءَ وَالنُّورَ وَيَسْمَعُ الصَّوْتَ، وَثَمَانِيَ سِنِينَ يُوحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا. (راجع: ٢٣٩٩)

تخريج: إسناده صحيح، م: (٢٣٥٣).

2846. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stayed in Makkah for fifteen years, seven years during which he saw a light and heard a voice, and eight years during which Revelation came to him. And he stayed in Madinah for ten [years].

Comments: [Its *isnad* is *saheeh*, Muslim (2353)]

٢٨٤٧- حَدَّثَنَا أَبُو كَامِلٍ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ مَعَ أَبِي عِنْدَ النَّبِيِّ ﷺ، وَعِنْدَهُ رَجُلٌ يُنَاجِيهِ - قَالَ عَفَّانُ: وَهُوَ كَالْمُعْرِضِ عَنِ الْعَبَّاسِ - فَخَرَجْنَا مِنْ عِنْدِهِ، فَقَالَ: أَلَمْ تَرَ إِلَى ابْنِ عَمِّكَ كَالْمُعْرِضِ عَنِّي؟ فَقُلْتُ: إِنَّهُ كَانَ عِنْدَهُ رَجُلٌ يُنَاجِيهِ - قَالَ عَفَّانُ: فَقَالَ: أَوَ كَانَ عِنْدَهُ أَحَدٌ؟ قُلْتُ: نَعَمْ- قَالَ: فَرَجَعَ إِلَيْهِ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْ كَانَ عِنْدَكَ أَحَدٌ؟ فَإِنَّ عَبْدَ اللَّهِ أَخْبَرَنِي أَنَّ عِنْدَكَ رَجُلًا تُنَاجِيهِ. قَالَ: «هَلْ رَأَيْتَهُ يَا عَبْدَ اللَّهِ؟» قَالَ: نَعَمْ. قَالَ: «ذَاكَ جِبْرِيلُ، وَهُوَ الَّذِي شَغَلَنِي عَنْكَ». حَدَّثَنَا عَفَّانُ: أَنَّهُ كَانَ عِنْدَكَ رَجُلٌ يُنَاجِيكَ... [راجع: ٢٦٧٩]

2847. It was narrated that Ibn 'Abbas (ﷺ) said: I was with my father in the presence of the Prophet (ﷺ), and there was a man speaking to him. - 'Affan said: It was as if he was not paying attention to al-'Abbas - So we left him and he [al-'Abbas] said: Did you see how your cousin was not paying attention to me? I said: There was a man with him, speaking to him. - 'Affan said: He said: Was there someone with him? I said: Yes. - So he went back to him and said: O Messenger of Allah, was there someone with you? For 'Abdullah told me that there was a man with you and you were speaking to him. He said: "Did you see him, O 'Abdullah?" He said: Yes. He said: "That was Jibreel; he is

the one who distracted me from you."

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2848. A similar report was narrated from Ibn 'Abbas from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٢٨٤٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: إسناده صحيح.

2849. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) mentioned Khadeejah. Her father wanted to give her in marriage to him. So she made some food and drink, and she called her father and some men of Quraish, and they ate and drank until they got drunk. Then Khadeejah said to her father: Muhammad bin 'Abdullah wants to marry me; give me in marriage to him. So he gave her in marriage to him. She put some perfume on him (her father) and dressed him in a *hullah* suit, because that is what they used to do for fathers. When he recovered from his intoxication, he looked and found himself wearing perfume and a *hullah* suit. He said: What happened to me? What is this? She said: You gave me in marriage to Muhammad bin 'Abdullah. He said: I gave you in marriage to the orphan of Abu Talib?! No, never! Khadeejah said: Wouldn't you feel ashamed to look like a fool in front of Quraish and tell the people that you were drunk? And she kept on at him until he gave in.

Comments: [Its *isnad* is *da'eef*]

٢٨٤٩- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ - فِيمَا يَحْسَبُ حَمَّادٌ -: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ خَدِيجَةَ، وَكَانَ أَبُوهَا يَرْغَبُ أَنْ يُزَوِّجَهُ، فَصَنَعَتْ طَعَامًا وَشَرَابًا، فَدَعَتْ أَبَاهَا وَنَفَرًا مِنْ قُرَيْشٍ، فَطَعِمُوا وَشَرِبُوا حَتَّى ثَمِلُوا، فَقَالَتْ خَدِيجَةُ لِأَبِيهَا: إِنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ يَخْطُبُنِي، فَزَوِّجْنِي إِيَّاهُ فَزَوَّجَهَا إِيَّاهُ. فَخَلَّقَتْهُ وَأَلْبَسَتْهُ حُلَّةً، وَكَذَلِكَ كَانُوا يَفْعَلُونَ بِالْآبَاءِ. فَلَمَّا سُرِّيَ عَنْهُ سُكْرُهُ، نَظَرَ فَإِذَا هُوَ مُخَلَّقٌ وَعَلَيْهِ حُلَّةٌ، فَقَالَ: مَا شَأْنِي، مَا هَذَا؟ قَالَتْ: زَوَّجْتَنِي مُحَمَّدَ بْنَ عَبْدِ اللَّهِ. قَالَ: أَنَا أُزَوِّجُ يَتِيمَ أَبِي طَالِبٍ! لَا، لَعَمْرِي. فَقَالَتْ خَدِيجَةُ: أَمَا تَسْتَحِي! تُرِيدُ أَنْ تُسَفِّهَ نَفْسَكَ عِنْدَ قُرَيْشٍ؟ تُخْبِرُ النَّاسَ أَنَّكَ كُنْتَ سَكْرَانَ؟ فَلَمْ تَزَلْ بِهِ حَتَّى رَضِيَ.

تخريج: إسناده ضعيف، فقد شك حماد بن سلمة في وصله، ثم إن حماد بن سلمة قد دلسه.

2850. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) mentioned Khadeejah bint Khuwailid.... And he narrated a similar report.

Comments: [Its *isnad* is *da'eef* like the report above]

٢٨٥٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ - فِيمَا يَحْسَبُ -: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ خَدِيجَةَ بِنْتَ خُوَيْلِدٍ... فَذَكَرَ مَعْنَاهُ.

تخريج: إسناده ضعيف كسابقه.

2851. It was narrated from Ibn 'Abbas (ﷺ) that a man came to the Prophet (ﷺ) and said: I have to sacrifice a camel and I can afford it, but I cannot find one to buy. The Prophet (ﷺ) instructed him to buy seven sheep and slaughter them.

Comments: [Its *isnad* is *da'eef*]

٢٨٥١- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءٌ الْخُرَاسَانِيُّ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَتَاهُ رَجُلٌ، فَقَالَ: إِنَّ عَلَيَّ بَدَنَةً، وَأَنَا مُوسِرٌ بِهَا، وَلَا أَجِدُهَا فَأَشْتَرِيَهَا؟ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَبْتَاعَ سَبْعَ شِيَاهٍ، فَيَذْبَحَهُنَّ. [راجع: ٢٨٣٩]

تخريج: إسناده ضعيف، عطاء الخراساني صاحب أوهام كثيرة، ثم هو لم يسمع من ابن عباس شيئا، وابن جريج مدلس ولم يصرح بسماعه.

2852. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) mentioned the *Dajjal* and said: "He is one eyed, white with a pinkish complexion and a head like a hooded snake. The one who most resembles him is 'Abdul-'Uzza bin Qatan. The ones who follow him are the doomed ones, for your Lord, may He be glorified and exalted, is not one eyed."

Comments: [*Saheeh* because of corroborating evidence]

٢٨٥٢- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: أَخْبَرَنِي شُعْبَةُ عَنْ (١/٣١٣) سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ذَكَرَ النَّبِيَّ ﷺ أَنَّهُ ذَكَرَ الدَّجَّالَ، قَالَ: «هُوَ أَعْوَرُ هِجَانٌ، كَأَنَّ رَأْسَهُ أَصَلَةٌ، أَشْبَهُ رِجَالِكُمْ بِهِ عَبْدُ الْعُزَّى بْنُ قَطَنٍ، فَإِمَّا هَلَكَ الْهُلَّكُ، فَإِنَّ رَبَّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ». [راجع: ٢١٤٨]

تخريج: صحيح لغيره، سماك بن حرب في روايته عن عكرمة اضطراب.

2853. Tawoos said: We asked Ibn 'Abbas (ﷺ) about sitting on the heels with the feet upright, and he said: This is the *Sunnah*. We said: We think it is difficult for a man. Ibn 'Abbas said: It is the *Sunnah* of your Prophet (ﷺ).

٢٨٥٣- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ وَعَبْدُ الرَّزَّاقِ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُوسًا يَقُولُ: قُلْنَا لِابْنِ عَبَّاسٍ فِي الْإِقْعَاءِ عَلَى الْقَدَمَيْنِ؟ فَقَالَ:

هِيَ السُّنَّةُ. قَالَ: فَقُلْنَا: إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجُلِ، فَقَالَ ابْنُ عَبَّاسٍ: هِيَ سُنَّةُ نَبِيِّكَ ﷺ. [انظر: ٢٨٥٥]

تخريج: إسناده صحيح، م: (٥٣٦).

Comments: [Its *isnad* is *saheeh*, Muslim (536)]

٢٨٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: مَا عَلِمْتُ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَرَّى يَوْمًا يَبْتَغِي فَضْلَهُ عَلَى غَيْرِهِ، إِلَّا هَذَا الْيَوْمَ، يَوْمَ عَاشُورَاءَ، أَوْ شَهْرَ رَمَضَانَ. [راجع: ١٩٣٨]

تخريج: إسناده صحيح، خ: (٢٠٠٦)؛ م: (١١٣٢).

2854. Ibn 'Abbas (ﷺ) said: I never knew the Messenger of Allah (ﷺ) to seek out any day to fast, seeking its virtue over other days, except this day, the day of 'Ashoora', or the month of Ramadan.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2006) and Muslim (1132)]

٢٨٥٥- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُوسٍ قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ يَجْثُو عَلَى صُدُورِ قَدَمَيْهِ، فَقُلْتُ: هَذَا يَزْعُمُ النَّاسُ أَنَّهُ مِنَ الْجَفَاءِ. قَالَ: هُوَ سُنَّةُ نَبِيِّكَ ﷺ. [راجع: ٢٨٥٣]

تخريج: حديث صحيح، ابن لهيعة سيء الحفظ وقد توبع.

2855. It was narrated that Tawoos said: I saw Ibn 'Abbas (ﷺ) sitting on the balls of his feet (when his feet were spread out) and I said: The people claim that this is difficult. He said: It is the *Sunnah* of your Prophet (ﷺ).

Comments: [A *saheeh hadeeth*]

٢٨٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عِكْرِمَةُ بْنُ خَالِدٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الثَّوْبِ الْمُصْمَتِ حَرِيرًا. [راجع: ١٨٧٩. وانظر: ٢٨٥٧]

تخريج: إسناده صحيح.

2856. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) only forbade garments that are completely made of silk.

Comments: [Its *isnad* is *saheeh*]

٢٨٥٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي خُصَيْفٌ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعِكْرِمَةَ

2857. It was narrated from Sa'eed bin Jubair and 'Ikrimah the freed slave of Ibn 'Abbas that Ibn 'Abbas (ﷺ) said: The Messenger of Allah

مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الثَّوْبِ الْمُصْمَتِ. [راجع: ٢٨٥٦، وانظر: ٢٩٥١].

تخريج: حديث صحيح.

(ﷺ) only forbade garments that are completely made of silk.

Comments: [A *saheeh hadeeth*]

٢٨٥٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَقْرَأَنِي جِبْرِيلُ عَلَى حَرْفٍ فَرَاجَعْتُهُ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ، وَيَزِيدُنِي، فَانْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ». قَالَ الزُّهْرِيُّ: وَإِنَّمَا هَذِهِ الأَحْرُفُ فِي الأَمْرِ الْوَاحِدِ، وَلَيْسَ يَخْتَلِفُ فِي حَلَالٍ وَلَا حَرَامٍ. [راجع: ٢٣٧٥].

تخريج: إسناده صحيح، خ: (٣٢١٩)، م: (٨١٩).

2858. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Jibreel taught me one mode of recitation (*harf*) and I asked for another one, and I kept asking for more and he gave me more, until it ended with seven modes of recitation." Az-Zuhri said: These modes of recitation only affect the recitation, they do not change anything with regard to *halal* and *haram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3219) and Muslim (819)]

٢٨٥٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الشِّعْرِ حُكْمًا وَإِنَّ مِنَ الْبَيَانِ سِحْرًا». [راجع: ٢٤٢٤، وانظر: ٣٠٦٨].

تخريج: صحيح لغيره، رواية سماك عن عكرمة مضطربة.

2859. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Some poetry is wisdom and some eloquence is magic."

Comments: [*Saheeh* because of corroborating evidence]

٢٨٦٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْسِمُوا الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ عَلَى كِتَابِ اللَّهِ تَبَارَكَ وَتَعَالَى، فَمَا تَرَكَتِ الْفَرَائِضُ فَلِأَوْلَى ذَكَرٍ». [راجع: ٢٦٥٧].

2860. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Divide wealth among those who are entitled to shares of inheritance according to the book of Allah, may He be blessed and exalted, and whatever is left after dividing it goes to the nearest male relative."

Comments: [Its *isnad* is *saheeh*, Muslim (1615)]

تخريج: إسناده صحيح، م: (١٦١٥).

2861. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was shrouded in two white garments and a red garment.

٢٨٦١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي بُرْدَيْنِ أَبْيَضَيْنِ، وَبُرْدٍ أَحْمَرَ. [راجع: ٢٢٨٤].

Comments: [*Hasan*; this is a *da'eef isnad*]

تخريج: حسن، وهذا إسناد ضعيف، ابن أبي ليلى سيء الحفظ، وقد توبع.

2862. It was narrated that Ibn 'Abbas (ﷺ) said: If one of you were to give his land to his brother (to use for free), that is better for him than taking such and such in return for it, a specific amount.

٢٨٦٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُوسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ أَرْضَهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا كَذَا وَكَذَا، لِشَيْءٍ مَعْلُومٍ. قَالَ: قَالَ ابْنُ عَبَّاسٍ: وَهُوَ الْحَقْلُ، وَهُوَ بِلِسَانِ الْأَنْصَارِ: الْمُحَاقَلَةُ.

Comments: [Its *isnad* is *saheeh*, Muslim (1550)]

تخريج: إسناده صحيح، م: (١٥٥٠).

2863. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) continued *'Umrah* on to the *Hajj* [*tamattu'* or *qiran*] until he died, and Abu Bakr (did the same) until he died, and 'Umar and 'Uthman (did the same) until they died. The first one to disallow that was Mu'awiyah.

٢٨٦٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ لَيْثٍ، عَنْ طَاوُوسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ حَتَّى مَاتَ، وَأَبُو بَكْرٍ حَتَّى مَاتَ، وَعُمَرُ وَعُثْمَانُ كَذَلِكَ، وَأَوَّلُ مَنْ نَهَى عَنْهَا مُعَاوِيَةُ. [راجع: ٢٦٦٤].

تخريج: إسناده ضعيف لضعف ليث بن أبي سليم.

Comments: [Its *isnad* is *da'eef* because of the weakness of Laith bin Abu Sulaim]

2864. Aswad bin 'Amir narrated something similar with his *isnad*.

٢٨٦٤- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ مَعْنَاهُ بِإِسْنَادِهِ.

Comments: [Its *isnad* is *da'eef* like the previous report]

تخريج: إسناده ضعيف كسابقه.

2865. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There should be neither harming nor reciprocating

٢٨٦٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ

harm. A man has the right to put something on his neighbour's wall, and the thoroughfare should be seven cubits (wide)."

رَسُولُ اللَّهِ ﷺ: «لَا ضَرَرَ وَلَا إِضْرَارَ، وَلِلرَّجُلِ أَنْ يَجْعَلَ خَشَبَهُ فِي حَائِطِ جَارِهِ، وَالطَّرِيقُ الْمِيتَاءُ سَبْعَةُ أَذْرُعٍ». [راجع: ٢٠٩٨]

Comments: [*Hasan,* because Jabir bin Yazeed al-Ju'fi is *da'eef*]

تخريج: حسن، جابر بن يزيد الجعفي ضعيف، وقد توبع.

2866. 'Ata' narrated that he heard Ibn 'Abbas (ﷺ) say: If one of you could manage not to go out on the day of *al-Fitr* until he eats something, let him do so. He ['Ata'] said: I never omitted to eat before going out since I heard that from Ibn 'Abbas. I eat a little from the edge of the pastry or drink some milk or water. I [the narrator] said: What was the reason for that? He said: I heard him say, I think he narrated it from the Prophet (ﷺ): They did not go out until late morning, so they said: We should eat so that we will not have to hasten in our prayer.

٢٨٦٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا عَطَاءٌ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِنِ اسْتَطَعْتُمْ أَنْ لَا يَغْدُوَ أَحَدُكُمْ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ، فَلْيَفْعَلْ. قَالَ: فَلَمْ أَدَعْ أَنْ آكُلَ قَبْلَ أَنْ أَغْدُوَ، مُنْذُ سَمِعْتُ ذَلِكَ مِنِ ابْنِ عَبَّاسٍ، فَآكُلُ مِنْ طَرَفِ الصَّرِيقَةِ الْأُكْلَةَ أَوْ أَشْرَبُ اللَّبَنَ، أَوِ الْمَاءَ. قُلْتُ: فَعَلَامَ يُؤَوَّلُ هَذَا؟ قَالَ: سَمِعَهُ أَظُنُّ عَنِ النَّبِيِّ ﷺ قَالَ: كَانُوا لَا يَخْرُجُونَ حَتَّى يَمْتَدَّ الضَّحَاءُ، فَيَقُولُونَ: نَطْعَمُ لِئَلَّا نَعْجَلَ عَنْ صَلَاتِنَا.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2867. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Hasten to do *Hajj* - i.e., the obligatory *Hajj* - for none of you knows what may happen to him."

٢٨٦٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ إِسْمَاعِيلَ- هُوَ (١/ ٣١٤) أَبُو إِسْرَائِيلَ الْمُلَائِيُّ ـ، عَنْ فُضَيْلٍ ـ يَعْنِي ابْنَ عَمْرٍو ـ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَجَّلُوا إِلَى الْحَجِّ ـ يَعْنِي الْفَرِيضَةَ ـ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي مَا يَعْرِضُ لَهُ».

Comments: [A *hasan hadeeth;* this is a *da'eef isnad*]

تخريج: حديث حسن، وهذا إسناد ضعيف، إسماعيل بن خليفة العبسي سيء الحفظ، وقد توبع.

2868. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) said to his Companions when they

٢٨٦٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ

wanted to enter Makkah during his *'umrah* after al-Hudaibiyah: "Tomorrow your people will be watching you, so show them your strength." When they entered the mosque, they touched the Corner, then they trotted as did the Prophet (ﷺ) with them, until they reached the Yemeni Corner, then they walked until they reached the Black Corner. He did that three times, then walked for four (circuits).

Comments: [Its *isnad* is *qawi*]

عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ حِينَ أَرَادُوا دُخُولَ مَكَّةَ فِي عُمْرَتِهِ، بَعْدَ الْحُدَيْبِيَةِ: «إِنَّ قَوْمَكُمْ غَدًا سَيَرَوْنَكُمْ، فَلْيَرَوْكُمْ جُلْدًا» فَلَمَّا دَخَلُوا الْمَسْجِدَ اسْتَلَمُوا الرُّكْنَ، ثُمَّ رَمَلُوا وَالنَّبِيُّ ﷺ مَعَهُمْ، حَتَّى إِذَا بَلَغُوا إِلَى الرُّكْنِ الْيَمَانِي، مَشَوْا إِلَى الرُّكْنِ الْأَسْوَدِ، فَفَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَشَى الْأَرْبَعَ. [راجع: ٢٢٢٠]

تخريج: إسناده قوي.

2869. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) took one-fifth (*khumus*) of buried treasure.

Comments: [*Saheeh* because of corroborating evidence]

٢٨٦٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ وَأَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي الرِّكَازِ الْخُمُسَ. [انظر: ٢٨٧٠].

تخريج: صحيح لغيره، رواية سماك عن عكرمة مضطربة.

2870. And the Messenger of Allah (ﷺ) ruled that one-fifth be taken from buried treasure.

Comments: [*Saheeh* because of corroborating evidence; see the previous report]

٢٨٧٠- حَدَّثَنَاهُ أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ قَالَ: وَقَضَى ـ وَقَالَ أَبُو نُعَيْمٍ فِي حَدِيثِهِ: قَضَى ـ رَسُولُ اللَّهِ ﷺ فِي الرِّكَازِ الْخُمُسَ. [راجع: ٢٨٦٩].

تخريج: صحيح لغيره، وانظر ماقبله.

2871. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "No man should be under the same cover as another man and no woman (should be under the same cover) as another woman."

Comments: [A *saheeh hadeeth*]

٢٨٧١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَخَلَفُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُبَاشِرُ الرَّجُلُ الرَّجُلَ، وَلَا الْمَرْأَةُ الْمَرْأَةَ». [راجع: ٢٧٧٣].

تخريج: حديث صحيح.

٢٨٧٢- قَالَ عَبْدُ اللهِ: قَالَ أَبِي: وَلَمْ يَرْفَعْهُ أَسْوَدُ، وَحَدَّثَنَاهُ عَنْ حَسَنٍ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ مُرْسَلًا.

تخريج: حديث صحيح.

2872. It was narrated from 'Ikrimah in a *mursal* report.

Comments: [A *saheeh hadeeth*]

٢٨٧٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ حِينَ فَرَغَ مِنْ بَدْرٍ: عَلَيْكَ الْعِيرَ، لَيْسَ دُونَهَا شَيْءٌ. قَالَ: فَنَادَاهُ الْعَبَّاسُ وَهُوَ أَسِيرٌ فِي وَثَاقِهِ: لَا يَصْلُحُ. قَالَ: فَقَالَ لَهُ النَّبِيُّ ﷺ: «لِمَ؟» قَالَ: لِأَنَّ اللَّهَ قَدْ وَعَدَكَ إِحْدَى الطَّائِفَتَيْنِ، وَقَدْ أَعْطَاكَ مَا وَعَدَكَ. [راجع: ٢٠٢٢].

تخريج: رواية سماك عن عكرمة فيها اضطراب.

2873. It was narrated that Ibn 'Abbas (ﷺ) said: It was said to the Prophet (ﷺ) when he had finished at Badr: You should pursue the caravan, for there is nothing to prevent you capturing it. al-'Abbas, who was among the prisoners in his chains, called out to him: You will never be able to do that. The Prophet (ﷺ) said to him: "Why not?" He said: Because Allah promised you one of the two groups, and He has given you what He promised you.

Comments: [Narration of Simak from Ikrimah, it is disturbed]

٢٨٧٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِمَاعِزٍ، فَاعْتَرَفَ عِنْدَهُ مَرَّتَيْنِ، فَقَالَ: «اذْهَبُوا بِهِ» ثُمَّ قَالَ: «رُدُّوهُ» فَاعْتَرَفَ مَرَّتَيْنِ، حَتَّى اعْتَرَفَ أَرْبَعَ مَرَّاتٍ، فَقَالَ النَّبِيُّ ﷺ: «اذْهَبُوا بِهِ فَارْجُمُوهُ». [راجع: ٢٢٠٢].

تخريج: إسناده حسن.

2874. It was narrated that Ibn 'Abbas (ﷺ) said: Ma'iz was brought to the Prophet (ﷺ) and he confessed to him twice, and he said: "Take him away." Then he said: "Bring him back." And he confessed twice more, until he had confessed four times. Then the Prophet (ﷺ) said: "Take him away and stone him."

Comments: [Its *isnad* is *hasan*]

٢٨٧٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ وَسَنَتَيْنِ مِنْ خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ،

2875. It was narrated that Ibn 'Abbas (ﷺ) said: At the time of the Messenger of Allah (ﷺ) and Abu Bakr, and for two years of 'Umar's caliphate, the threefold *talaq* was counted as one. Then

'Umar (ﷺ) said: The people have begun to be hasty in a matter in which they should be careful and deliberate. Now we should take them at their word. And he did that [i.e., counted the threefold *talaq* as three].

طَلَاقُ الثَّلَاثِ: وَاحِدَةً، فَقَالَ عُمَرُ: إِنَّ النَّاسَ قَدِ اسْتَعْجَلُوا فِي أَمْرٍ كَانَتْ لَهُمْ فِيهِ أَنَاةٌ، فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ. فَأَمْضَاهُ عَلَيْهِمْ. [راجع: ٢٣٨٧].

تخريج: إسناده صحيح، م: (١٤٧٢).

Comments: [Its *isnad* is *saheeh*, Muslim (1472]

2876. It was narrated that Sadaqah ad-Dimashqi said: A man came to Ibn 'Abbas and asked him about fasting. He said: The Messenger of Allah (ﷺ) used to say: "One of the best kinds of fasting is the fast of my brother Dawood. He used to fast one day and not fast the next day."

Comments: [Its *isnad* is *da'eef jiddan*]

٢٨٧٦- حَدَّثَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا الْفَرَجُ ابْنُ فَضَالَةَ عَنْ أَبِي هَرِمٍ، عَنْ صَدَقَةَ الدِّمَشْقِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ الصِّيَامِ؟ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَفْضَلِ الصِّيَامِ صِيَامَ أَخِي دَاوُدَ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

تخريج: إسناده ضعيف جدا، الفرج بن فضالة، مجهول.

2877. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ), Abu Bakr, 'Umar and 'Uthman continued *'Umrah* on to the *Hajj* [*tamattu'* or *qiran*]; the first one to forbid it was Mu'awiyah.

Comments: [Its *isnad* is *da'eef* because of the weakness of Laith bin Abu Sulaim]

٢٨٧٧- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَأَوَّلُ مَنْ نَهَى عَنْهَا مُعَاوِيَةُ. [راجع: ٢٦٦٤].

تخريج: إسناده ضعيف لضعف ليث بن أبي سليم.

2878. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) wanted to do *wudoo'* from a waterskin, and it was said to him that it was made from the skin of an animal that had died naturally. He said: "Tanning takes away its filth, abomination or impurity."

Comments: [*Hasan*]

٢٨٧٨- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مِسْعَرٌ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَخِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَرَادَ النَّبِيُّ ﷺ أَنْ يَتَوَضَّأَ مِنْ سِقَاءٍ، فَقِيلَ لَهُ: إِنَّهُ مَيْتَةٌ، فَقَالَ: «دِبَاغُهُ يُذْهِبُ خَبَثَهُ، أَوْ رِجْسَهُ، أَوْ نَجَسَهُ». [راجع: ٢١١٧].

تخريج: حسن، وفي سنده أخو سالم بن أبي الجعد، فيه جهالة.

2879. Sa'eed bin Jubair narrated that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) put his hand between my shoulders and said: "O Allah, give him understanding of the religion and teach him the meaning of Qur'an."

Comments: [Its *isnad* is *qawi*, al-Bukhari (143) and Muslim (2477)]

٢٨٧٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: وَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ بَيْنَ كَتِفَيَّ- أَوْ قَالَ: عَلَى مَنْكِبَيَّ _ فَقَالَ: «اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ، وَعَلِّمْهُ التَّأْوِيلَ». [راجع: ٢٣٩٧].

تخريج: إسناده قوي، خ: (١٤٣)، م: (٢٤٧٧) بدون لفظ: «وعلمه التأويل».

2880. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) sacrificed one hundred camels during *Hajj*, of which he slaughtered sixty with his own hand and ordered that the rest be slaughtered. Then he took a piece from each camel and they were put in a pot, and he ate from it and drank from its broth. And on the day of al-Hudaibiyah he slaughtered seventy, among which was the camel of Abu Jahl. When the camels were prevented from reaching the Ka'bah, they groaned as if groaning for their offspring.

Comments: [Its *isnad* is *da'eef* because Muhammad bin Abdur-Rahman bin Abu Laila is *da'eef*]

٢٨٨٠- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَحَرَ رَسُولُ اللَّهِ ﷺ فِي الْحَجِّ مِائَةَ بَدَنَةٍ، نَحَرَ بِيَدِهِ مِنْهَا سِتِّينَ، وَأَمَرَ بِبَقِيَّتِهَا، فَنُحِرَتْ، وَأَخَذَ مِنْ كُلِّ بَدَنَةٍ بَضْعَةً فَجُمِعَتْ فِي قِدْرٍ، فَأَكَلَ مِنْهَا وَحَسَا مِنْ مَرَقِهَا، وَنَحَرَ يَوْمَ الْحُدَيْبِيَةِ سَبْعِينَ، فِيهَا جَمَلُ أَبِي جَهْلٍ، فَلَمَّا صُدَّتْ عَنِ الْبَيْتِ، (١/ ٣١٥) حَنَّتْ كَمَا تَحِنُّ إِلَى أَوْلَادِهَا. [راجع: ٢٠٧٩]

تخريج: إسناده ضعيف لضعف محمد بن عبدالرحمن بن أبي ليلى، فإنه سيء الحفظ.

2881. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) brought one hundred camels... And he mentioned a similar *hadeeth*.

Comments: [Its *isnad* is *da'eef* like the previous report]

٢٨٨١- حَدَّثَنَا أَبُو الْجَوَّابِ: حَدَّثَنَا عَمَّارٌ _ يَعْنِي ابْنَ رُزَيْقٍ _ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: سَاقَ رَسُولُ اللَّهِ ﷺ مِائَةَ بَدَنَةٍ... فَذَكَرَ نَحْوَهُ. [راجع: ٥٩٣]

تخريج: إسناده ضعيف كسابقه.

2882. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) set out during the year of the conquest on the tenth of Ramadan, and when he halted in Marraz-Zahran...

Comments: [A *saheeh hadeeth*, apart from the words "Marraz-Zahran"]

٢٨٨٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ ابْنِ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَامَ الْفَتْحِ لِعَشْرٍ مَضَيْنَ مِنْ رَمَضَانَ، فَلَمَّا نَزَلَ مَرَّ الظَّهْرَانِ... [راجع: ١٨٩٢].

تخريج: حديث صحيح دون قوله: «مر الظهران».

2883. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet stayed in Makkah for seventeen days in the year of the conquest during which he prayed two *rak'ahs*. Abun-Nadr said: Shortening (the prayers), praying two *rak'ahs*.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٨٨٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَأَبُو النَّضْرِ قَالَا: حَدَّثَنَا شَرِيكٌ عَنِ ابْنِ الْأَصْبَهَانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَقَامَ بِمَكَّةَ عَامَ الْفَتْحِ سَبْعَ عَشْرَةَ يُصَلِّي رَكْعَتَيْنِ. قَالَ أَبُو النَّضْرِ: يَقْصُرُ، يُصَلِّي رَكْعَتَيْنِ. [راجع: ١٩٥٨].

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك بن عبدالله القاضي سيء الحفظ.

2884. A similar report was narrated from Ibn 'Abbas (ﷺ), from the Prophet (ﷺ).

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* like the previous report]

٢٨٨٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ الْخَرَّازُ مِنَ الثِّقَاتِ: حَدَّثَنَا شَرِيكٌ: وَحَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ قَالَ: أَخْبَرَنِي أَبِي عَنْ شَرِيكٍ، عَنِ ابْنِ الْأَصْبَهَانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: حديث صحيح، وهذا إسناد ضعيف كسابقه.

2885. It was narrated from Ibn 'Abbas in a *marfoo'* report that he said: "Let her ride and offer expiation for her vow."

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

٢٨٨٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ يَرْفَعُهُ إِلَيْهِ أَنَّهُ قَالَ: «لِتَرْكَبْ وَلْتُكَفِّرْ يَمِينَهَا». [راجع: ٢٨٢٨].

تخريج: حديث حسن، وهذا إسناد ضعيف لضعف شريك.

٢٨٨٦- حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنَا سَيْفُ بْنُ سُلَيْمَانَ الْمَكِّيُّ: حَدَّثَنَا قَيْسُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالشَّاهِدِ وَالْيَمِينِ. [راجع: ٢٢٢٤].

تخريج: إسناده صحيح، م: (١٧١٢).

2886. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) passed judgement on the basis of a witness and an oath.

Comments: [Its *isnad* is *saheeh,* Muslim (1712)]

٢٨٨٧- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ قَارِظِ بْنِ شَيْبَةَ، عَنْ أَبِي غَطَفَانَ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبَّاسٍ، فَوَجَدْتُهُ يَتَوَضَّأُ، فَمَضْمَضَ، ثُمَّ اسْتَنْشَقَ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اثْنَتَيْنِ ـ أَوِ اثْنَتَيْنِ بَالِغَتَيْنِ ـ أَوْ ثَلَاثًا». [راجع: ٢٠١١].

تخريج: إسناده قوي.

2887. It was narrated that Abu Ghafatan said: I entered upon Ibn 'Abbas (ﷺ) and found him doing *wudoo'*. He rinsed his mouth and nose, then he said: The Messenger of Allah (ﷺ) said: "Twice - or twice thoroughly - or three times."

Comments: [Its *isnad* is *qawi*]

٢٨٨٨- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي حَبِيبُ بْنُ الشَّهِيدِ: حَدَّثَنِي مَيْمُونُ بْنُ مِهْرَانَ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ.

تخريج: إسناده صحيح.

2888. Maymoon bin Mihran narrated that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*]

٢٨٨٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي عُلْوَانَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: فُرِضَ عَلَى نَبِيِّكُمْ ﷺ خَمْسُونَ صَلَاةً، فَسَأَلَ رَبَّهُ عَزَّ وَجَلَّ، فَجَعَلَهَا خَمْسًا.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، شريك سيء الحفظ.

2889. It was narrated that Abu 'Ulwan said: I heard Ibn 'Abbas (ﷺ) say: Fifty prayers were enjoined upon your Prophet (ﷺ), then he asked his Lord, may He be glorified and exalted, and He made them five.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٨٩٠- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِ اللَّهِ بْنِ عُصْمٍ قَالَ: سَمِعْتُ

2890. It was narrated that 'Abdullah bin 'Usm said: I heard Ibn 'Abbas (ﷺ) say: Your Prophet

(ﷺ) was enjoined to offer fifty prayers, then he asked his Lord, may He be glorified and exalted, and He made them five prayers.

ابْنَ عَبَّاسٍ يَقُولُ: أُمِرَ نَبِيُّكُمْ ﷺ بِخَمْسِينَ صَلَاةً، فَسَأَلَ رَبَّهُ عَزَّ وَجَلَّ فَجَعَلَهَا خَمْسَ صَلَوَاتٍ.

Comments: [*Saheeh* because of corroborating evidence, like the previous report]

تخريج: صحيح لغيره، كسابقه.

2891. It was narrated that Ibn 'Abbas (ﷺ) said: Allah, may He be glorified and exalted, enjoined prayer upon your Prophet (ﷺ), fifty prayers. Then he asked his Lord, may He be glorified and exalted, and He made them five prayers.

٢٨٩١- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِ اللَّهِ بْنِ عُصْمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ ﷺ الصَّلَاةَ خَمْسِينَ صَلَاةً، فَسَأَلَ رَبَّهُ عَزَّ وَجَلَّ، فَجَعَلَهَا خَمْسَ صَلَوَاتٍ.

Comments: [*Saheeh* because of corroborating evidence, like the previous report]

تخريج: صحيح لغيره، كسابقه.

2892. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to teach us the *tashahhud* as he would teach us a *soorah* from the Qur'an.

٢٨٩٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ، كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ. [راجع: ٢٦٦٥].

Comments: [Its *isnad* is *saheeh*, Muslim (403)]

تخريج: إسناده صحيح، م: (٤٠٣).

2893. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: I was commanded to use the *siwak* until I feared that revelation would be sent to me concerning it."

٢٨٩٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِالسِّوَاكِ حَتَّى خَشِيتُ أَنْ يُوحَى إِلَيَّ فِيهِ». [راجع: ٢١٢٥].

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، أربدة البصري التميمي مجهول، وشريك سيء الحفظ.

2894. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ)

٢٨٩٤- حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَخَلَفُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ

عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ». [انظر: ٣٠٧١].

said: "Good dreams are one of the seventy parts of Prophethood."

Comments: [*Saheeh* because of corroborating evidence

تخريج: صحيح لغيره، رواية سماك بن حرب عن عكرمة مضطربة.

٢٨٩٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا كَامِلُ ابْنُ الْعَلَاءِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ ابْنِ عَبَّاسٍ أَوْ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ بَيْنَ السَّجْدَتَيْنِ فِي صَلَاةِ اللَّيْلِ: «رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَارْفَعْنِي وَارْزُقْنِي وَاهْدِنِي» ثُمَّ سَجَدَ. [انظر: ٣٥١٤].

2895. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said between the two prostrations in prayer at night: "My Lord, forgive me, have mercy on me, raise me in status, grant me provision and guide me." Then he would prostrate.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

٢٨٩٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «إِنَّ هَذَا الْبَلَدَ حَرَامٌ، حَرَّمَهُ اللَّهُ، لَمْ يَحِلَّ فِيهِ الْقَتْلُ لِأَحَدٍ قَبْلِي، وَأُحِلَّ (١/٣١٦) لِي سَاعَةً، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُنَفَّرُ صَيْدُهُ وَلَا يُعْضَدُ شَوْكُهُ، وَلَا يَلْتَقِطُ لُقَطَتَهُ إِلَّا مَنْ عَرَّفَهَا، وَلَا يُخْتَلَى خَلَاهُ» فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلَّا الْإِذْخِرَ، فَإِنَّهُ لِبُيُوتِهِمْ وَلِقَيْنِهِمْ. فَقَالَ: «إِلَّا الْإِذْخِرَ، وَلَا هِجْرَةَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا». [راجع: ٢٣٥٣].

تخريج: إسناده صحيح، م: (١٣٥٣).

2896. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of the conquest of Makkah: "This land is sacred, for Allah has made it sacred. Fighting therein was not permitted to anyone before me, and it was permitted to me for a short while. It is sacred by the decree of Allah until the Day of Resurrection. Its game is not to be disturbed, its thorns are not to be cut, its lost property is not to be picked up except by one who will announce it, and its grasses are not to be cut." Al-'Abbas said: O Messenger of Allah, except *idhkhir* (a kind of grass), for it is used for their houses and by their blacksmiths. He said: "Except *idhkhir*. And there is no more migration (*hijrah*), but there is

jihad and intention, and if you are asked to mobilise, then mobilise."

Comments: [Its *isnad* is *saheeh*, Muslim (1353)]

2897. Malik bin Sa'd at-Tujeebi narrated that he heard Ibn 'Abbas (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "Jibreel came to me and said: O Muhammad, Allah, may He be glorified and exalted, has cursed alcohol, the one who presses it, the one for whom it is pressed, the one who drinks it, the one who carries it, the one to whom it is carried, the one who buys it, the one who sells it, the one who pours it and the one for whom it is poured."

Comments: [*Saheeh* because of corroborating evidence]

٢٨٩٧- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنِي مَالِكُ بْنُ خَيْرٍ الزِّيَادِيُّ: أَنَّ مَالِكَ بْنَ سَعْدٍ التُّجِيبِيَّ حَدَّثَهُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَتَانِي جِبْرِيلُ، فَقَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَعَنَ الْخَمْرَ، وَعَاصِرَهَا، وَمُعْتَصِرَهَا، وَشَارِبَهَا، وَحَامِلَهَا، وَالْمَحْمُولَةَ إِلَيْهِ، وَبَائِعَهَا، وَمُبْتَاعَهَا، وَسَاقِيَهَا، وَمُسْتَقِيَهَا».

تخريج: صحيح لغيره، وهذا إسناد حسن.

2898. It was narrated that 'Abdur-Rahman bin Wa'lah said: I heard Ibn 'Abbas (ﷺ) say: A man asked the Messenger of Allah (ﷺ) about Saba': was it a man or a woman or a land? He said: "It was a man who had ten sons, six of whom lived in Yemen and four in Syria. As for those who lived in Yemen, they were Madhhij, Kindah, al-Azd, al-Ash'ariyyoon, Anmar and Himyar, and all of them are Arabs. As for those who lived in Syria, they were: Lakhm, Judham, 'Amilah and Ghassan.

Comments: [Its *isnad* is *hasan*]

٢٨٩٨- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ بْنِ عُقْبَةَ الْحَضْرَمِيُّ أَبُو عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ السَّبَائِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ سَبَإٍ، مَا هُوَ: أَرَجُلٌ أَمِ امْرَأَةٌ أَمْ أَرْضٌ؟ فَقَالَ: «بَلْ هُوَ رَجُلٌ وَلَدَ عَشَرَةً، فَسَكَنَ الْيَمَنَ مِنْهُمْ سِتَّةٌ، وَبِالشَّامِ مِنْهُمْ أَرْبَعَةٌ، فَأَمَّا الْيَمَانِيُّونَ: فَمَذْحِجٌ وَكِنْدَةُ وَالْأَزْدُ وَالْأَشْعَرِيُّونَ وَأَنْمَارٌ وَحِمْيَرٌ، عَرَبًا كُلُّهَا، وَأَمَّا الشَّامِيَّةُ: فَلَخْمٌ وَجُذَامُ وَعَامِلَةُ وَغَسَّانُ».

تخريج: إسناده حسن.

٢٨٩٩- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي، فَجَاءَتْ جَارِيَتَانِ حَتَّى قَامَتَا بَيْنَ يَدَيْهِ، عِنْدَ رَأْسِهِ، فَنَحَّاهُمَا، وَأَوْمَأَ بِيَدَيْهِ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ. [راجع: ٢٠٩٥].

تخريج: إسناده حسن.

2899. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was praying, and two young girls came and stood in front of him, at his head. He pushed them aside and gestured to his right and to his left.

Comments: [Its *isnad* is *hasan*]

٢٩٠٠- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: كَانَ اسْمُ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ زَوْجِ النَّبِيِّ ﷺ بَرَّةَ، فَحَوَّلَ رَسُولُ اللَّهِ ﷺ اسْمَهَا، فَسَمَّاهَا جُوَيْرِيَةَ. [راجع: ٣٠٠٥].

تخريج: صحيح، وهذا إسناد حسن، م: (٢١٤٠).

2900. It was narrated from Ibn 'Abbas (ﷺ): The name of Juwairiyah bint al-Harith, the wife of the Prophet (ﷺ), was Barrah. The Messenger of Allah (ﷺ) changed her name and called her Juwairiyah.

Comments: [*Saheeh;* this is a *hasan isnad*]

٢٩٠١- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا دَاوُدُ عَنْ عِلْبَاءَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَطَّ رَسُولُ اللَّهِ ﷺ فِي الْأَرْضِ أَرْبَعَةَ خُطُوطٍ، قَالَ: «أَتَدْرُونَ مَا هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَآسِيَةُ بِنْتُ مُزَاحِمٍ امْرَأَةُ فِرْعَوْنَ». [راجع: ٢٦٦٨].

تخريج: إسناده صحيح.

2901. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) drew four lines on the ground and said: "Do you know what this is?" They said: Allah and His Messenger know best. The Messenger of Allah (ﷺ) said: "The best of the women of the people of Paradise are Khadeejah bint Khuwailid, Fatimah bint Muhammad, Maryam bint 'Imran and Asiyah bint Muzahim, the wife of Pharaoh."

Comments: [Its *isnad* is *saheeh*]

٢٩٠٢- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا لَيْثٌ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ شُعْبَةَ مَوْلَى ابْنِ عَبَّاسٍ، أَوْ كُرَيْبٍ مَوْلَى ابْنِ

2902. It was narrated from Shu'bah the freed slave of Ibn 'Abbas or Kuraib the freed slave of Ibn 'Abbas (ﷺ) that 'Abdullah

bin 'Abbas (ﷺ) passed by 'Abdullah bin al-Harith bin Abi Rabee'ah when he was praying with his hair in braids, tied at the back. He stood over him and started undoing the braids, and 'Abdullah bin al-Harith let him carry on until he had finished undoing it and then sat down. When Ibn al-Harith finished praying, he came to him and said: Why did you do what you did to my head just now? He said: I heard the Messenger of Allah say: "The likeness of the one who prays with his hair tied up at the back is like one who prays with his hands tied behind his back."

Comments: [A *saheeh hadeeth*]

عَبَّاسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ مَرَّ بِعَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ أَبِي رَبِيعَةَ وَهُوَ يُصَلِّي مَضْفُورَ الرَّأْسِ، مَعْقُودًا مِنْ وَرَائِهِ، فَوَقَفَ عَلَيْهِ، فَلَمْ يَبْرَحْ يَحُلُّ عُقَدَ رَأْسِهِ، فَأَقَرَّ لَهُ عَبْدُ اللَّهِ بْنُ الْحَارِثِ حَتَّى فَرَغَ مِنْ حَلِّهِ، ثُمَّ جَلَسَ، فَلَمَّا فَرَغَ ابْنُ الْحَارِثِ مِنَ الصَّلَاةِ، أَتَاهُ، فَقَالَ: عَلَامَ صَنَعْتَ بِرَأْسِي مَا صَنَعْتَ آنِفًا؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلُ الَّذِي يُصَلِّي وَرَأْسُهُ مَعْقُودٌ مِنْ وَرَائِهِ، كَمَثَلِ الَّذِي يُصَلِّي مَكْتُوفًا». [راجع: ٢٧٦٧].

تخريج: حديث صحيح، م: (٤٩٢).

2903. It was narrated that Ibn 'Abbas (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "The likeness of the one who prays with his hair gathered and twisted is that of one who prays with his hands tied behind his back."

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٢٩٠٣- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلُ الَّذِي يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ، كَمَثَلِ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن لهيعة، وقد توبع.

2904. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet was treated with cupping in the veins at the sides of the neck and between his shoulders, and he gave the cupper his fee. If it were *haram,* he would not have given him his fee.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٢٩٠٤- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شَرِيكٌ عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ ثَلَاثًا فِي الْأَخْدَعَيْنِ، وَبَيْنَ الْكَتِفَيْنِ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ إِيَّاهُ.

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف جابر الجعفي.

905. It was narrated that Ibn bbas (ﷺ) said: The Prophet (ﷺ) sed to pray *Witr* with three oorahs), with *Sabbih isma rabbikal-'la, Qul ya ayyuhal-kafiroon* and *ul Huwallahu Ahad.*

omments: [A *saheeh hadeeth*]

٢٩٠٥- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُوتِرُ بِثَلَاثٍ: ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. [راجع: ٢٧٢٠].

تخريج: حديث صحيح، شريك سيء الحفظ، وقد توبع.

906. It was narrated from Ibn bbas (ﷺ) that the Prophet (ﷺ) sed to recite in *Fajr* prayer on riday, *Alif-Lam-Meem. Tanzeel* oorat as-Sajdah) and *Hal ata 'alal-san heenun minad-dahr* (Soorat al-isan).

omments: [A *saheeh hadeeth*]

٢٩٠٦- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ مِنْ يَوْمِ الْجُمُعَةِ: ﴿الم ۝ تَنزِيلُ﴾ وَ ﴿هَلْ أَتَى عَلَى الْإِنسَانِ﴾. [راجع: ٢٧٢٠].

تخريج: حديث صحيح، شريك سيء الحفظ، قد توبع.

907. It was narrated that Ibn bbas (ﷺ) said: I saw the Prophet ﷺ) prostrating with his arms read so wide that I could see the hiteness of his armpits.

omments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٩٠٧- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، (١/٣١٧) عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ سَاجِدًا قَدْ خَوَّى، حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ. [راجع: ٢٤٠٥].

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أربدة التميمي مجهول.

908. It was narrated that Ibn bbas (ﷺ) said: I looked at the lessenger of Allah (ﷺ) and I saw im prostrating with his arms read, and I saw the whiteness f his armpits.

omments: [*Saheeh* because of corroborating evidence; see the previous report]

٢٩٠٨- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَدَبَّرْتُ رَسُولَ اللَّهِ ﷺ، فَرَأَيْتُهُ سَاجِدًا مُخَوِّيًا وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ. [راجع: ٢٤٠٥]

تخريج: صحيح لغيره، وانظر ماقبله.

909. It was narrated from Ibn bbas (ﷺ) in a *marfoo'* report that e Prophet (ﷺ) said: "Every

٢٩٠٩- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَفَعَهُ

covenant that was made during the Jahiliyyah, Islam only strengthens and reaffirms it."

إِلَى النَّبِيِّ ﷺ قَالَ: «كُلُّ حِلْفٍ كَانَ فِي الْجَاهِلِيَّةِ، لَمْ يَزِدْهُ الْإِسْلَامُ إِلَّا شِدَّةً أَوْ جِدَّةً».

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك سيء الحفظ، وسماك في روايته عن عكرمة اضطراب

2910. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Any woman who gives birth to her master's child becomes free after he dies" or "after he is gone." Or he may have said both.

٢٩١٠- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ وَلَدَتْ مِنْ سَيِّدِهَا، فَهِيَ مُعْتَقَةٌ عَنْ دُبُرٍ مِنْهُ» أَوْ قَالَ: «مِنْ بَعْدِهِ» وَرُبَّمَا قَالَهُمَا جَمِيعًا. [راجع: ٢٧٥٩].

Comments: [*Hasan;* this is a *da'eef isnad*]

تخريج: حسن، وهذا إسناد ضعيف، شريك سيء الحفظ، لكنه توبع، وحسين بن عبدالله ضعيف.

2911. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) that he told 'Ali to prepare some water for *ghusl* for him, then he gave him a cloak and said, "Conceal me, and turn your back to me."

٢٩١١- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَمَرَ عَلِيًّا، فَوَضَعَ لَهُ غُسْلًا، ثُمَّ أَعْطَاهُ ثَوْبًا، فَقَالَ: «اسْتُرْنِي وَوَلِّنِي ظَهْرَكَ».

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، شريك سيء الحفظ، وسماك في روايته عن عكرمة اضطراب.

2912. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ): "If you differ concerning the roadway, then make it seven cubits. And if a man's neighbour asks him to let him attach something to his wall, let him do that."

٢٩١٢- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ، فَاجْعَلُوهُ سَبْعَ أَذْرُعٍ، وَمَنْ سَأَلَهُ جَارُهُ أَنْ يَدْعَمَ عَلَى حَائِطِهِ، فَلْيَفْعَلْ». [راجع: ٢٠٩٨].

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، شريك سيء الحفظ، قد توبع، وسماك في روايته عن عكرمة اضطراب.

2913. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet of Allah (ﷺ) said: "May Allah curse the one who changes the boundary markers. May Allah curse the one who offers a sacrifice to anyone other than Allah. May Allah curse the one who curses his parents. May Allah curse the one who attributes himself to someone other than his masters. May Allah curse the one who pushes a blind man off the road. May Allah curse the one who commits bestiality. May Allah curse the one who does the act of the people of Loot, may Allah curse the one who does the act of the people of Loot" - three times.

Comments: [Its *isnad* is *hasan*]

٢٩١٣ - حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ ابْنُ أَبِي الزِّنَادِ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: لَعَنَ اللَّهُ مَنْ غَيَّرَ تُخُومَ الأَرْضِ، لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ، لَعَنَ اللَّهُ مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ، لَعَنَ اللَّهُ مَنْ كَمَهَ أَعْمَى عَنِ السَّبِيلِ، لَعَنَ اللَّهُ مَنْ وَقَعَ عَلَى بَهِيمَةٍ، لَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ، لَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ- ثَلاثًا ". [راجع: ١٨٧٥].

تخريج: إسناده حسن.

2914. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Cursed be the one who reviles his father; cursed be the one who reviles his mother; cursed be the one who offers a sacrifice to anyone other than Allah; cursed be the one who changes the boundary markers; cursed be the one who pushes a blind man off the road; cursed be the one who commits bestiality; cursed be the one who does the act of the people of Loot." The Messenger of Allah (ﷺ) said it three times concerning homosexuality.

Comments: [Its *isnad* is *hasan*]

٢٩١٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَلْعُونٌ مَنْ سَبَّ أَبَاهُ، مَلْعُونٌ مَنْ سَبَّ أُمَّهُ، مَلْعُونٌ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، مَلْعُونٌ مَنْ غَيَّرَ تُخُومَ الأَرْضِ، مَلْعُونٌ مَنْ كَمَهَ أَعْمَى عَنِ الطَّرِيقِ، مَلْعُونٌ مَنْ وَقَعَ عَلَى بَهِيمَةٍ، مَلْعُونٌ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ» قَالَهَا رَسُولُ اللَّهِ ﷺ مِرَارًا ثَلاثًا فِي اللُّوطِيَّةِ.

تخريج: إسناده حسن.

2915. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "May Allah curse

٢٩١٥- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلالٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ،

the one who changes the boundary markers; may Allah curse the one who claims to belong to someone other than his masters; may Allah curse the one who pushes a blind man off the road; may Allah curse the one who offers a sacrifice to someone other than Allah; may Allah curse the one who commits bestiality; may Allah curse the one who defies his parents; may Allah curse the one who does the act of the people of Loot" - he said it three times.

عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَعَنَ اللَّهُ مَنْ غَيَّرَ تُخُومَ الْأَرْضِ، لَعَنَ اللَّهُ مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ، لَعَنَ اللَّهُ مَنْ كَمَهَ أَعْمَى عَنِ الطَّرِيقِ، لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، لَعَنَ اللَّهُ مَنْ وَقَعَ عَلَى بَهِيمَةٍ، لَعَنَ اللَّهُ مَنْ عَقَّ وَالِدَيْهِ، لَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ» قَالَهَا ثَلَاثًا.

Comments: [Its *isnad* is *jayyid*]

تخريج: إسناده جيد.

2916. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have been commanded to (pray) the two *rak'ahs* of *Duha*, but you are not enjoined to do it. I have been commanded to offer the sacrifice (*adha*) but it was not enjoined."

٢٩١٦- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِرَكْعَتَيِ الضُّحَى، وَلَمْ تُؤْمَرُوا بِهَا، وَأُمِرْتُ بِالْأَضْحَى وَلَمْ تُكْتَبْ». [راجع: ٢٠٦٥].

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لضعف جابر الجعفي.

2917. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "The sacrifice (*nahr*) was enjoined upon me but it was not enjoined upon you. I was commanded to (pray) the two *rak'ahs* of *Duha* but you were not commanded to do so."

٢٩١٧- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «كُتِبَ عَلَيَّ النَّحْرُ، وَلَمْ يُكْتَبْ عَلَيْكُمْ، وَأُمِرْتُ بِرَكْعَتَيِ الضُّحَى، وَلَمْ تُؤْمَرُوا بِهَا».

Comments: [Its *isnad* is *da'eef* like the previous report]

تخريج: إسناده ضعيف كسابقه.

2918. Ibn 'Abbas (ﷺ) said: I learned a verse of the Qur'an that no man has ever asked me about and I do not know whether the people knew about it and so did not ask me about

٢٩١٨- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، عَنْ أَبِي يَحْيَى مَوْلَى ابْنِ عُقَيْلٍ الْأَنْصَارِيِّ قَالَ: قَالَ

ابْنُ عَبَّاسٍ: لَقَدْ عَلِمْتُ آيَةً مِنَ الْقُرْآنِ مَا سَأَلَنِي عَنْهَا رَجُلٌ قَطُّ، فَمَا أَدْرِي أَعَلِمَهَا النَّاسُ فَلَمْ يَسْأَلُوا عَنْهَا، أَمْ لَمْ يَفْطُنُوا لَهَا، فَيَسْأَلُوا عَنْهَا؟ ثُمَّ طَفِقَ يُحَدِّثُنَا، فَلَمَّا قَامَ، تَلَاوَمْنَا أَنْ لَا نَكُونَ سَأَلْنَاهُ عَنْهَا، فَقُلْتُ: أَنَا لَهَا إِذَا رَاحَ غَدًا، فَلَمَّا رَاحَ الْغَدَ، قُلْتُ: يَا ابْنَ عَبَّاسٍ، ذَكَرْتَ أَمْسِ أَنَّ آيَةً مِنَ الْقُرْآنِ لَمْ يَسْأَلْكَ عَنْهَا رَجُلٌ قَطُّ، فَلَا تَدْرِي أَعَلِمَهَا النَّاسُ، فَلَمْ يَسْأَلُوا عَنْهَا، أَمْ لَمْ يَفْطُنُوا لَهَا؟ فَقُلْتُ: أَخْبِرْنِي عَنْهَا، وَعَنِ اللَّاتِي قَرَأْتَ (١/ ٣١٨) قَبْلَهَا. قَالَ: نَعَمْ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِقُرَيْشٍ: «يَا مَعْشَرَ قُرَيْشٍ! إِنَّهُ لَيْسَ أَحَدٌ يُعْبَدُ مِنْ دُونِ اللَّهِ فِيهِ خَيْرٌ» وَقَدْ عَلِمَتْ قُرَيْشٌ أَنَّ النَّصَارَى تَعْبُدُ عِيسَى ابْنَ مَرْيَمَ، وَمَا تَقُولُ فِي مُحَمَّدٍ، فَقَالُوا: يَا مُحَمَّدُ، أَلَسْتَ تَزْعُمُ أَنَّ عِيسَى كَانَ نَبِيًّا وَعَبْدًا مِنْ عِبَادِ اللَّهِ صَالِحًا، فَلَئِنْ كُنْتَ صَادِقًا فَإِنَّ آلِهَتَهُمْ لَكَمَا تَقُولُونَ. قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ﴾ (الزخرف: ٥٧) قَالَ: قُلْتُ: مَا يَصِدُّونَ؟ قَالَ: يَضِجُّونَ ﴿وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ﴾ (الزخرف: ٦١) قَالَ: هُوَ خُرُوجُ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ قَبْلَ يَوْمِ الْقِيَامَةِ.

تخريج: إسناده حسن.

it, or they were not aware of it and that is why they did not ask about it. Then he started talking to us, and when he stood up to leave, we regretted that we had not asked him about it. I said: I will ask him when I see him tomorrow. When the next day came, I said: O Ibn 'Abbas, yesterday you said that there was a verse in the Qur'an that no man ever asked you about, and you did not know whether the people knew it and so did not ask about it, or they were not aware of it. I said: Tell me about it and about the verses before it. He said: Yes. The Messenger of Allah (ﷺ) said to Quraish: "O Quraish, there is no goodness in anyone who is worshipped instead of Allah." Quraish knew that the Christians worship 'Eesa Ibn Maryam, so they said: O Muhammad, didn't you say that 'Eesa was a Prophet and one of the righteous slaves of Allah? If you are telling the truth, then their gods are also as you say. Then Allah, may He be glorified and exalted, revealed the words: "And when the son of Maryam (Mary) is quoted as an example [i.e. 'Eesa (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example)" [az-Zukhruf 43:57]. I said: What does *yasiddoona* (cry aloud) mean? He said: Make noise. "And he ['Eesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour" [az-Zukhruf 43:61]. He said: That is the appearance of 'Eesa Ibn Maryam (ﷺ) before the Day of Resurrection.

Comments: [Its *isnad* is *hasan*]

2919. 'Abdullah bin 'Abbas (ﷺ) said: Whilst the Messenger of Allah (ﷺ) was sitting in the courtyard of his house in Makkah, 'Uthman bin Maz'oon passed by him and smiled at the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said to him: "Why don't you sit down?" He said: Yes (I will). The Messenger of Allah (ﷺ) sat opposite him and whilst he was speaking to him, the Messenger of Allah (ﷺ) lifted his gaze up and looked at the sky for a while. Then he lowered his gaze and looked to the ground at his right. Then the Messenger of Allah (ﷺ) shifted his position, turning away from 'Uthman towards the spot at which he had lowered his gaze, and he started shaking his head as if he was trying to understand something that was being said to him, whilst Ibn Maz'oon was looking on. When he had finished and understood what was said to him, the Messenger of Allah (ﷺ) looked up at the sky as he had done the first time, following something with his gaze until it disappeared in the sky. Then he turned towards 'Uthman and sat as he had been sitting originally. He said: O Muhammad, I have sat and talked to you before, but I have never seen you doing what you did just now. He said: "What did you see me doing?" He said: I saw you lifting your gaze to the

٢٩١٩- حَدَّثَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ: حَدَّثَنَا شَهْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ بِفِنَاءِ بَيْتِهِ بِمَكَّةَ جَالِسٌ، إِذْ مَرَّ بِهِ عُثْمَانُ بْنُ مَظْعُونٍ، فَكَشَرَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَلَا تَجْلِسُ؟» قَالَ: بَلَى، قَالَ: فَجَلَسَ رَسُولُ اللَّهِ ﷺ مُسْتَقْبِلَهُ، فَبَيْنَمَا هُوَ يُحَدِّثُهُ إِذْ شَخَصَ رَسُولُ اللَّهِ ﷺ بِبَصَرِهِ إِلَى السَّمَاءِ، فَنَظَرَ سَاعَةً إِلَى السَّمَاءِ، فَأَخَذَ يَضَعُ بَصَرَهُ حَتَّى وَضَعَهُ عَلَى يَمِينِهِ فِي الْأَرْضِ، فَتَحَرَّفَ رَسُولُ اللَّهِ ﷺ عَنْ جَلِيسِهِ عُثْمَانَ إِلَى حَيْثُ وَضَعَ بَصَرَهُ، وَأَخَذَ يُنْغِضُ رَأْسَهُ كَأَنَّهُ يَسْتَفْقِهُ مَا يُقَالُ لَهُ، وَابْنُ مَظْعُونٍ يَنْظُرُ، فَلَمَّا قَضَى حَاجَتَهُ وَاسْتَفْقَهَ مَا يُقَالُ لَهُ، شَخَصَ بَصَرُ رَسُولِ اللَّهِ ﷺ إِلَى السَّمَاءِ كَمَا شَخَصَ أَوَّلَ مَرَّةٍ، فَأَتْبَعَهُ بَصَرَهُ حَتَّى تَوَارَى فِي السَّمَاءِ، فَأَقْبَلَ إِلَى عُثْمَانَ بِجِلْسَتِهِ الْأُولَى، قَالَ: يَا مُحَمَّدُ، فِيمَا كُنْتُ أُجَالِسُكَ وَآتِيكَ، مَا رَأَيْتُكَ تَفْعَلُ كَفِعْلِكَ الْغَدَاةَ! قَالَ: «وَمَا رَأَيْتَنِي فَعَلْتُ؟» قَالَ: رَأَيْتُكَ تَشْخَصُ بِبَصَرِكَ إِلَى السَّمَاءِ، ثُمَّ وَضَعْتَهُ حَيْثُ وَضَعْتَهُ عَلَى يَمِينِكَ، فَتَحَرَّفْتَ إِلَيْهِ وَتَرَكْتَنِي، فَأَخَذْتَ تُنْغِضُ رَأْسَكَ كَأَنَّكَ تَسْتَفْقِهُ شَيْئًا يُقَالُ لَكَ. قَالَ: «وَفَطِنْتَ لِذَاكَ؟» قَالَ عُثْمَانُ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي رَسُولُ اللَّهِ آنِفًا، وَأَنْتَ جَالِسٌ» قَالَ:

رَسُولُ اللَّهِ؟ قَالَ: «نَعَمْ» قَالَ: فَمَا قَالَ لَكَ؟ قَالَ: ﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَـٰنِ وَإِيتَآيِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (النحل: ٩٠) قَالَ عُثْمَانُ: فَذَلِكَ حِينَ اسْتَقَرَّ الْإِيمَانُ فِي قَلْبِي، وَأَحْبَبْتُ مُحَمَّدًا.

تخريج: إسناده ضعيف، شهر بن حوشب مختلف فيه، وعبدالحميد بن بهرام مختلف فيه أيضا.

sky, then lowering it until you were looking to your right. Then you shifted position and turned away from me. Then you started to shake your head as if you were trying to understand something that was being said to you. He said: "Did you notice that?" 'Uthman said: Yes. The Messenger of Allah (ﷺ) said: "A messenger from Allah came to me just now whilst you are sitting here." He said: A messenger from Allah? He said: "Yes." He said: What did he say to you? He said: "Verily, Allah enjoins *Al-'Adl* (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and *Al-Ihsan* [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the *Sunnah* (legal ways) of the Prophet (ﷺ) in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshah'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed" [an-Nahl 16:90]. 'Uthman said: That was when the faith took hold in my heart and I began to love Muhammad.

Comments: [Its *isnad* is *da'eef*]

2920. Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Every Prophet has a sanctuary and my sanctuary is Madinah. O Allah, I declare it sacred by Your authority. The evildoer is not to be given sanctuary in it, its grasses are not to be cut, its thorns are not to be cut and its lost property is not to be picked up except by one who will announce it.

Comments: [*Hasan* because of corroborating evidence]

2921. Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Any man who claims to belong to someone other than his father or to someone other than his former masters who manumitted him, upon him be the curse of Allah, the angels and all the people until the Day of Resurrection, and no obligatory or *nafl* act of worship will be accepted from him."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

2922. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was forbidden all kinds of women except those who were believers and muhajirat (migrants). Allah said: "It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses" [al-Ahzab 33:52]. And Allah permitted free, believing women: "and a believing woman if she offers

٢٩٢٠- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ: حَدَّثَنَا شَهْرٌ: قَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ حَرَمٌ وَحَرَمِي الْمَدِينَةُ، اللَّهُمَّ إِنِّي أُحَرِّمُهَا بِحَرَمِكَ، أَنْ لَا يُؤْوَى فِيهَا مُحْدِثٌ، وَلَا يُخْتَلَى خَلَاهَا، وَلَا يُعْضَدُ شَوْكُهَا، وَلَا تُؤْخَذُ لُقَطَتُهَا إِلَّا لِمُنْشِدٍ».

تخريج: حسن لغيره، دون قوله: «لكل نبي حرم»، وهذا إسناد ضعيف.

٢٩٢١- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ: حَدَّثَنَا شَهْرٌ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا رَجُلٍ ادَّعَى إِلَى غَيْرِ وَالِدِهِ، أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ الَّذِينَ أَعْتَقُوهُ، فَإِنَّ عَلَيْهِ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ، إِلَى يَوْمِ الْقِيَامَةِ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ». [راجع: ٦١٥].

تخريج: حديث صحيح، وهذا إسناد ضعيف.

٢٩٢٢- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ: حَدَّثَنِي شَهْرٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: نُهِيَ رَسُولُ اللَّهِ ﷺ عَنْ أَصْنَافِ النِّسَاءِ إِلَّا مَا كَانَتْ مِنَ الْمُؤْمِنَاتِ الْمُهَاجِرَاتِ قَالَ: ﴿لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ﴾ (الأحزاب: ٥٢) فَأَحَلَّ اللَّهُ عَزَّ وَجَلَّ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ: ﴿وَامْرَأَةً مُؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ﴾ (الأحزاب: ٥٠) وَحَرَّمَ

herself to the Prophet" [al-Ahzab 33:50]. And He forbade every woman who follows a religion other than Islam and said: "And whosoever disbelieves in Faith, [i.e. in the Oneness of Allah and in all the other Articles of Faith i.e. His (Allah's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers" [al-Ma'idah 5:5] and "O Prophet (Muhammad (ﷺ))! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses - whom Allah has given to you, and the daughters of your *'Amm* (paternal uncles) and the daughters of your *'Ammat* (paternal aunts) and the daughters of your *Khal* (maternal uncles) and the daughters of your *Khalat* (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege for you only, not for the (rest of) the believers" [al-Ahzab 33:50]. And He forbade all other types of women apart from that.

Comments: [Its *isnad* is *da'eef*]

كُلَّ ذَاتِ دِينٍ غَيْرَ الْإِسْلَامِ قَالَ: ﴿وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ﴾ (المائدة: ٥) وَقَالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ﴾ إِلَى قَوْلِهِ: ﴿خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ﴾ (الأحزاب: ٥٠) وَحَرَّمَ سِوَى ذَلِكَ مِنْ أَصْنَافِ النِّسَاءِ.

تخريج: إسناده ضعيف.

2923. 'Abdullah bin 'Abbas (ﷺ) narrated that the Messenger of Allah (ﷺ) proposed to a woman of his people whose name was

٢٩٢٣- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ: حَدَّثَنَا شَهْرٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ امْرَأَةً مِنْ

Sawdah, who had a lot of children; she had five or six children from a husband of hers who had died. The Messenger of Allah (ﷺ) said to her: "What is keeping you from marrying me?" She said: By Allah, O Prophet of Allah, what is keeping me from marrying you is not that you are not the dearest of people to me, but I do not want these children to make noise at your head morning and evening. He said: "Is anything else keeping you from marrying me?" She said: No, by Allah. The Messenger of Allah (ﷺ) said to her: "May Allah have mercy on you; the best women who ever rode camels are the righteous women of Quraish. They are the most compassionate towards children when they are small, and they take the best care of their husbands' wealth."

قَوْمِهِ يُقَالُ لَهَا: سَوْدَةُ، وَكَانَتْ مُصْبِيَةً، كَانَ لَهَا خَمْسَةُ صِبْيَةٍ أَوْ سِتَّةٌ، مِنْ بَعْلٍ لَهَا مَاتَ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «مَا يَمْنَعُكِ مِنِّي؟» قَالَتْ: وَاللَّهِ يَا نَبِيَّ اللَّهِ، مَا يَمْنَعُنِي مِنْكَ أَنْ لَا تَكُونَ أَحَبَّ الْبَرِيَّةِ إِلَيَّ، وَلَكِنِّي أُكْرِمُكَ أَنْ يَضْغُوَ هَؤُلَاءِ الصِّبْيَةُ (١/ ٣١٩) عِنْدَ رَأْسِكَ بُكْرَةً وَعَشِيَّةً. قَالَ: «فَهَلْ مَنَعَكِ مِنِّي شَيْءٌ غَيْرُ ذَلِكِ؟» قَالَتْ: لَا وَاللَّهِ. قَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «يَرْحَمُكِ اللَّهُ، إِنَّ خَيْرَ نِسَاءٍ رَكِبْنَ أَعْجَازَ الْإِبِلِ صَالِحُ نِسَاءِ قُرَيْشٍ، أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرٍ، وَأَرْعَاهُ عَلَى بَعْلٍ بِذَاتِ يَدٍ».

تخريج: حسن لغيره، دون ذكر اسم المرأة التي خطبها النبي ((ص))، وشهر بن حوشب - على ضعف فيه- حديثه حسن في الشواهد.

Comments: [*Hasan* because of corroborating evidence]

2924. The Messenger of Allah (ﷺ) sat in a gathering of his and Jibreel (ﷺ) came to him and sat in front of the Messenger of Allah (ﷺ), placing his hands on the knees of the Messenger of Allah (ﷺ). He said: O Messenger of Allah, tell me about Islam. The Messenger of Allah (ﷺ) said: "Islam is to turn your face towards Allah (in submission); to bear witness that there is no god but Allah alone, with no partner or associate, and to bear witness that Muhammad is His slave and Messenger." He said: If I do that, will I have become Muslim? He said: "If you do that,

٢٩٢٤- وَقَالَ: جَلَسَ رَسُولُ اللَّهِ ﷺ مَجْلِسًا لَهُ، فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَجَلَسَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، وَاضِعًا كَفَّيْهِ عَلَى رُكْبَتَيْ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، حَدِّثْنِي مَا الْإِسْلَامُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِسْلَامُ أَنْ تُسْلِمَ وَجْهَكَ لِلَّهِ، وَتَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» قَالَ: فَإِذَا فَعَلْتُ ذَلِكَ فَقَدْ أَسْلَمْتُ؟ قَالَ: «إِذَا فَعَلْتَ ذَلِكَ فَقَدْ أَسْلَمْتَ» قَالَ: يَا رَسُولَ اللَّهِ، فَحَدِّثْنِي مَا الْإِيمَانُ؟ قَالَ: «الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ، وَالْيَوْمِ

you will have become Muslim." He said: O Messenger of Allah, tell me about faith. He said: "Faith means to believe in Allah, the Last Day, the angels, the Book and the Prophets; to believe in death and in life after death; and to believe in Paradise, Hell, the Reckoning, and the Balance; and to believe in predestination, all of it, both good and bad." He said: And if I do that, will I have believed? He said: "If you do that, you will have believed." He said: O Messenger of Allah, tell me about *ihsan*. The Messenger of Allah (ﷺ) said: "*Ihsan* means to strive for the sake of Allah as if you can see Him, and although you cannot see Him, He sees you." He said: O Messenger of Allah, tell me, when is the Hour? The Messenger of Allah (ﷺ) said: "*Subhanallah*, there are five matters of the Unseen which no one knows except Him: 'Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)' [Luqman 31:34]. But if you wish, I will tell you some of the signs of its approach." He said: Yes, O Messenger of Allah, tell me. The Messenger of Allah (ﷺ) said: "When you see the slave woman give birth to her mistress or her master, and you see the shepherds competing in the construction of lofty buildings, and

الْآخِرِ، وَالْمَلَائِكَةِ، وَالْكِتَابِ، وَالنَّبِيِّينَ، وَتُؤْمِنَ بِالْمَوْتِ، وَبِالْحَيَاةِ بَعْدَ الْمَوْتِ، وَتُؤْمِنَ بِالْجَنَّةِ وَالنَّارِ، وَالْحِسَابِ، وَالْمِيزَانِ، وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ» قَالَ: فَإِذَا فَعَلْتُ ذَلِكَ فَقَدْ آمَنْتُ؟ قَالَ: «إِذَا فَعَلْتَ ذَلِكَ فَقَدْ آمَنْتَ» قَالَ: يَا رَسُولَ اللَّهِ، حَدِّثْنِي مَا الْإِحْسَانُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِحْسَانُ أَنْ تَعْمَلَ لِلَّهِ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: يَا رَسُولَ اللَّهِ، فَحَدِّثْنِي مَتَى السَّاعَةُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «سُبْحَانَ اللَّهِ، فِي خَمْسٍ مِنَ الْغَيْبِ لَا يَعْلَمُهُنَّ إِلَّا هُوَ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ﴾ (لقمان: ٣٤) وَلَكِنْ إِنْ شِئْتَ حَدَّثْتُكَ بِمَعَالِمَ لَهَا دُونَ ذَلِكَ» قَالَ: أَجَلْ يَا رَسُولَ اللَّهِ، فَحَدِّثْنِي. قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتَ الْأَمَةَ وَلَدَتْ رَبَّتَهَا أَوْ رَبَّهَا، وَرَأَيْتَ أَصْحَابَ الشَّاءِ تَطَاوَلُوا بِالْبُنْيَانِ، وَرَأَيْتَ الْحُفَاةَ الْجِيَاعَ الْعَالَةَ كَانُوا رُءُوسَ النَّاسِ، فَذَلِكَ مِنْ مَعَالِمِ السَّاعَةِ وَأَشْرَاطِهَا». قَالَ: يَا رَسُولَ اللَّهِ، وَمَنْ أَصْحَابُ الشَّاءِ وَالْحُفَاةُ الْجِيَاعُ الْعَالَةُ؟ قَالَ: «الْعَرَبُ».

تخريج: حديث حسن، وإسناده كسابقه.

you see the barefoot, hungry dependents become prominent figures among the people, those are signs and portents of the Hour." He said: O Messenger of Allah, who are the shepherds and the barefoot, hungry dependents? He said: "The Arabs."

Comments: [A *hasan hadeeth*; its *isnad* is like that of the previous report]

2925. It was narrated that Ibn 'Abbas (ؓ) said: The Messenger of Allah (ﷺ) interpreted things positively and was not pessimistic, and he liked every good name.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٩٢٥- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ _ يَعْنِي شَيْبَانَ _ عَنْ لَيْثٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَفَاءَلُ وَلَا يَتَطَيَّرُ، وَيُعْجِبُهُ كُلُّ اسْمٍ حَسَنٍ. [راجع: ٢٣٢٨].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف ليث بن أبي سليم.

2926. It was narrated that Ibn 'Abbas (ؓ) said concerning the verse, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his *Sunnah*) are the best of peoples ever raised up for mankind" [Al 'Imran 3:11]: [This refers to] those who migrated with Muhammad (ﷺ) to Madinah.

Comments: [Its *isnad* is *hasan*]

٢٩٢٦- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ (آل عمران: ١١) قَالَ: الَّذِينَ هَاجَرُوا مَعَ مُحَمَّدٍ ﷺ إِلَى الْمَدِينَةِ. [راجع: ٢٤٦٣].

تخريج: إسناده حسن.

2927. It was narrated that Ibn 'Abbas (ؓ) said: The Messenger of Allah (ﷺ) came or came out to them when they were sitting and said: "Shall I not tell you of the best of people in status?" We said: Yes, O Messenger of Allah. He said: "A man who holds on to the head of a horse (in *jihad*) for

٢٩٢٧- حَدَّثَنَا أَبُو النَّضْرِ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُؤَيْبٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ جَاءَ أَوْ خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ، فَقَالَ: «أَلَا أُحَدِّثُكُمْ بِخَيْرِ النَّاسِ مَنْزِلًا؟» قَالَ: قُلْنَا: بَلَى

يَا رَسُولَ اللَّهِ. قَالَ: «رَجُلٌ مُمْسِكٌ بِرَأْسِ فَرَسٍ فِي سَبِيلِ اللَّهِ حَتَّى يَمُوتَ أَوْ يُقْتَلَ» ثُمَّ قَالَ: «أَلَا أُخْبِرُكُمْ بِالَّذِي يَلِيهِ؟» قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «امْرُؤٌ مُعْتَزِلٌ فِي شِعْبٍ يُقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْتَزِلُ شُرُورَ النَّاسِ» ثُمَّ قَالَ: «أَلَا أُخْبِرُكُمْ بِشَرِّ النَّاسِ مَنْزِلًا؟» قَالَ: قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الَّذِي يُسْأَلُ بِاللَّهِ وَلَا يُعْطِي بِهِ». [راجع: ٢١١٦]

تخريج: إسناده صحيح.

the sake of Allah until he dies or is killed." Then he said: "Shall I not tell you of the one who comes next to him (in status)?" We said: Yes, O Messenger of Allah. He said: "A man who isolates himself in a mountain pass, establishing prayer, paying *zakah* and avoiding people's evil." Then he said: "Shall I not tell you of the worst of people in status?" We said: Yes, O Messenger of Allah. He said: "The one who is asked for the sake of Allah and does not give."

Comments: [Its *isnad* is *saheeh*]

٢٩٢٨- حَدَّثَنَا حُسَيْنٌ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي ذُؤَيْبٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ، فَقَالَ: أَلَا أُحَدِّثُكُمْ بِخَيْرِ النَّاسِ مَنْزِلَةً... فَذَكَرَهُ.

تخريج: إسناده صحيح.

2928. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) came out to them when they were sitting and said: "Shall I not tell you of the best of people in status?"... And he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

٢٩٢٩- حَدَّثَنَا أَبُو النَّضْرِ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْطِي الْمَرْأَةَ وَالْمَمْلُوكَ مِنَ الْغَنَائِمِ مَا يُصِيبُ الْجَيْشُ. [راجع: ٢٢٣٥].

تخريج: حديث حسن، وهذا إسناد ضعيف لانقطاعه، القاسم بن عباس لم يدرك ابن عباس وهو يروي عن أصحابه.

2929. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to give to women and slaves from the booty what he gave to the army (regular soldiers).

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* because it is interrupted]

٢٩٣٠- حَدَّثَنَاهُ حُسَيْنٌ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ رَجُلٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ

2930. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to give to slaves and women from the booty.

ﷺ كَانَ يُعْطِي الْعَبْدَ وَالْمَرْأَةَ مِنَ الْغَنَائِمِ. [راجع: ٢٢٣٥]

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

تخريج: حديث حسن، وهذا إسناد ضعيف لجهالة الرجل الراوي عن ابن عباس.

2931. Yazeed narrated from someone who heard Ibn 'Abbas (ﷺ) say:... Something less than what the army got.

٢٩٣١- حَدَّثَنَاهُ يَزِيدُ قَالَ: عَمَّنْ سَمِعَ ابْنَ عَبَّاسٍ وَقَالَ: دُونَ مَا يُصِيبُ الْجَيْشُ. [راجع: ٢٢٣٥]

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* like the previous report]

تخريج: حديث حسن، وهذا إسناد ضعيف كسابقه.

2932. It was narrated from Shu'bah that al-Miswar bin Makhramah entered upon Ibn 'Abbas (ﷺ) to visit him when he was sick, and he was wearing a cloak of brocade. He said: O Ibn 'Abbas, what is this garment? He said: Which one? He said: This brocade. He said: By Allah, I was not aware of it and I did not think that the Prophet (ﷺ) forbade this when he forbade it, except for those who were arrogant and proud and we, praise be to Allah, are not like that. He said: What are these images in the stove? He said: Do you not see that we have burned them with fire? When al-Miswar left, he said: Take this garment away from me and cut off the heads of the images. They said: O Ibn 'Abbas, why don't you take it to the market? You could sell it for more if you leave the heads. He said: No. And he ordered that the heads be cut off.

٢٩٣٢- حَدَّثَنَا أَبُو النَّضْرِ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ شُعْبَةَ: أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ دَخَلَ عَلَى ابْنِ عَبَّاسٍ يَعُودُهُ مِنْ وَجَعٍ، وَعَلَيْهِ بُرْدُ اسْتَبْرَقٍ، (١/ ٣٢٠) فَقَالَ يَا أَبَا عَبَّاسٍ، مَا هَذَا الثَّوْبُ؟ قَالَ: وَمَا هُوَ؟ قَالَ: هَذَا الْإِسْتَبْرَقُ. قَالَ: وَاللَّهِ مَا عَلِمْتُ بِهِ، وَمَا أَظُنُّ النَّبِيَّ ﷺ نَهَى عَنْ هَذَا حِينَ نَهَى عَنْهُ، إِلَّا لِلتَّجَبُّرِ وَالتَّكَبُّرِ، وَلَسْنَا بِحَمْدِ اللَّهِ كَذَلِكَ. قَالَ: فَمَا هَذِهِ التَّصَاوِيرُ فِي الْكَانُونِ؟ قَالَ: أَلَا تَرَى قَدْ أَحْرَقْنَاهَا بِالنَّارِ؟ فَلَمَّا خَرَجَ الْمِسْوَرُ قَالَ: انْزَعُوا هَذَا الثَّوْبَ عَنِّي، وَاقْطَعُوا رُءُوسَ هَذِهِ التَّمَاثِيلِ. قَالُوا: يَا أَبَا عَبَّاسٍ، لَوْ ذَهَبْتَ بِهَا إِلَى السُّوقِ، كَانَ أَنْفَقَ لَهَا مَعَ الرَّأْسِ؟ قَالَ: لَا، فَأَمَرَ بِقَطْعِ رُءُوسِهَا. [انظر: ٣٣٠٧].

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، شعبة بن دينار مولى ابن عباس سيء الحفظ.

2933. It was narrated that Shu'bah said: A man came to Ibn 'Abbas (ﷺ) and said: When your freed slave prostrates, he puts his forehead, forearms and chest on the ground. Ibn 'Abbas (ﷺ) said to him: What made you do what you are doing? He said: Humility. He said: This is how the dog sits. I saw the Prophet (ﷺ) when he prostrated; the whiteness of his armpits could be seen.

٢٩٣٣- حَدَّثَنَا هَاشِمٌ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ شُعْبَةَ قَالَ: وَجَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: إِنَّ مَوْلَاكَ إِذَا سَجَدَ، وَضَعَ جَبْهَتَهُ وَذِرَاعَيْهِ وَصَدْرَهُ بِالْأَرْضِ. فَقَالَ لَهُ ابْنُ عَبَّاسٍ: مَا يَحْمِلُكَ عَلَى مَا تَصْنَعُ؟ قَالَ: التَّوَاضُعُ. قَالَ: هَكَذَا رِبْضَةُ الْكَلْبِ، رَأَيْتُ النَّبِيَّ ﷺ إِذَا سَجَدَ، رُئِيَ بَيَاضُ إِبْطَيْهِ. [راجع: ٢٠٧٣]

تخريج: إسناده ضعيف كسابقه

Comments: [Its *isnad* is *da'eef* like the previous report]

2934. Husain narrated: Ibn Abi Dhi'b told us... And he narrated a similar report

٢٩٣٤- وَحَدَّثَنَاهُ حُسَيْنٌ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ... فَذَكَرَ مِثْلَهُ.

Comments: [It is a repeat of the previous report]

تخريج: هو مكرر ماقبله.

2935. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to send him with his family to Mina on the Day of Sacrifice to stone the *Jamrah* with the dawn.

٢٩٣٥- حَدَّثَنَا هَاشِمٌ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ شُعْبَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَبْعَثُهُ مَعَ أَهْلِهِ إِلَى مِنًى يَوْمَ النَّحْرِ لِيَرْمُوا الْجَمْرَةَ مَعَ الْفَجْرِ. [انظر: ٢٩٣٦]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لضعف شعبة مولى ابن عباس.

2936. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) sent him with his family to Mina on the Day of Sacrifice and they stoned the *Jamrah* with the dawn.

٢٩٣٦- حَدَّثَنَاهُ حُسَيْنٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ بَعَثَ بِهِ مَعَ أَهْلِهِ إِلَى مِنًى يَوْمَ النَّحْرِ فَرَمَوُا الْجَمْرَةَ مَعَ الْفَجْرِ.. [راجع: ٢٩٣٥]

Comments: [Its *isnad* is *da'eef* like the previous report]

تخريج: إسناده ضعيف كسابقه.

2937. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: Whoever has intercourse with his female slave and she bears him a child, she becomes free after he dies."

٢٩٣٧- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا شَرِيكٌ عَنْ حُسَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَطِئَ أَمَتَهُ فَوَلَدَتْ لَهُ، فَهِيَ مُعْتَقَةٌ عَنْ دُبُرٍ». [راجع: ٢٧٥٩]

Comments: [*Hasan*; this is a *da'eef isnad*]

تخريج: حسن، وهذا إسناد ضعيف، شريك ابن عبدالله النخعي، وحسين بن عبدالله بن عبيدالله ابن عباس كلاهما ضعيفان.

2938. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) used to pray in a garment, wrapping it around himself and using its extra length to protect himself from the heat and cold of the ground.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٩٣٨- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا شَرِيكٌ عَنْ حُسَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي ثَوْبٍ مُتَوَشِّحًا بِهِ يَتَّقِي بِفُضُولِهِ حَرَّ الْأَرْضِ وَبَرْدَهَا. [راجع: ٢٣٢٠]

تخريج: حسن لغيره، وهذا إسناد ضعيف.

2939. It was narrated that Ibn 'Abbas (ﷺ) said: The slave woman would bring the Messenger of Allah (ﷺ) meat from the shoulder (of an animal) from the pot. He would eat from it, then he would go out to the prayer and would pray without doing *wudoo'* or touching water.

Comments: [A *saheeh hadeeth*]

٢٩٣٩- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ تَأْتِيهِ الْجَارِيَةُ بِالْكَتِفِ مِنَ الْقِدْرِ، فَيَأْكُلُ مِنْهَا، ثُمَّ يَخْرُجُ إِلَى الصَّلَاةِ فَيُصَلِّي، وَلَمْ يَتَوَضَّأْ وَلَمْ يَمَسَّ مَاءً. [راجع: ٢٤٠٦]

تخريج: حديث صحيح.

2940. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to pray on a reed mat.

Comments: [*Saheeh* because of corroborating evidence]

٢٩٤٠- حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْخُمْرَةِ. [راجع: ٢٤٢٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف.

2941. It was narrated from Yazeed bin Hurmuz that when Najdah al-Haroori [i.e., Khariji] rebelled at the time of the turmoil of Ibn az-Zubair, he sent word to Ibn 'Abbas asking him about the share of the near relatives [of the Prophet (ﷺ)]: Who do you think

٢٩٤١- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنِي يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ: أَنَّ نَجْدَةَ الْحَرُورِيَّ حِينَ خَرَجَ فِي فِتْنَةِ ابْنِ الزُّبَيْرِ، أَرْسَلَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ ذِي الْقُرْبَى: لِمَنْ تَرَاهُ؟ قَالَ: هُوَ لَنَا لِقُرْبَى

it is for? He said: It is for us, the near relatives of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) allocated it to them. 'Umar offered us some of it and we thought it was less than what we were entitled to, so we rejected it and refused to accept it. What he offered to them was to help those among them who wanted to get married, to pay off the debts of those among them who were in debt and to give to the poor among them. And he refused to give them more than that.

رَسُولِ اللَّهِ ﷺ، قَسَمَهُ رَسُولُ اللَّهِ ﷺ لَهُمْ، وَقَدْ كَانَ عُمَرُ عَرَضَ عَلَيْنَا مِنْهُ شَيْئًا رَأَيْنَاهُ دُونَ حَقِّنَا، فَرَدَدْنَاهُ عَلَيْهِ، وَأَبَيْنَا أَنْ نَقْبَلَهُ، وَكَانَ الَّذِي عَرَضَ عَلَيْهِمْ: أَنْ يُعِينَ نَاكِحَهُمْ، وَأَنْ يَقْضِيَ عَنْ غَارِمِهِمْ، وَأَنْ يُعْطِيَ فَقِيرَهُمْ، وَأَبَى أَنْ يَزِيدَهُمْ عَلَى ذَلِكَ. [راجع: ٢٢٣٥]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2942. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to let his hair hang down (over his forehead), and the *mushrikoon* used to part their hair. The People of the Book used to let their hair hang down over their foreheads and the Prophet (ﷺ) liked to do the same as the People of the Book in matters concerning which he had not received any revelation. Then (later on) the Messenger of Allah (ﷺ) parted his hair.

٢٩٤٢- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَسْدِلُ شَعَرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ رُؤُوسَهُمْ، وَكَانَ النَّبِيُّ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يَنْزِلْ عَلَيْهِ، فَفَرَقَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ. [راجع: ٢٢٥٩]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3558) and Muslim (2336)]

تخريج: إسناده صحيح، خ: (٣٥٥٨)، م: (٢٣٣٦).

2943. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "There is no one among the people who has not erred or thought of erring, apart from Yahya bin Zakariya.

٢٩٤٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَلِيِّ ابْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا أَحَدٌ مِنَ النَّاسِ إِلَّا وَقَدْ أَخْطَأَ، أَوْ هَمَّ بِخَطِيئَةٍ، لَيْسَ يَحْيَى بْنَ زَكَرِيَّا. [راجع: ٢٢٩٤]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لضعف علي بن زيد بن جدعان.

2944. Husain bin 'Abdullah bin 'Ubaidullah bin 'Abbas and Dawood bin 'Ali bin 'Abdullah bin 'Abbas narrated, one of them adding to the report of his companion, that a man called out to Ibn 'Abbas, when the people were around him: Are you following the *Sunnah* with regard to this *nabeedh*, or is it easier for you than milk and honey? Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) came to 'Abbas and said: "Give us something to drink." He said: This *nabeedh* is something that has been steeped and soaked; shouldn't we give you milk or honey? He said: "Give us what you give to others." So two skins filled with *nabeedh* were brought to the Prophet (ﷺ), who had his Companions of the Muhajireen and Ansar with him. When the Prophet (ﷺ) drank, he stopped drinking before his thirst was quenched. He raised his head and said: "You have done well. This is what you should do." Ibn 'Abbas (ﷺ) said: The approval of the Messenger of Allah (ﷺ) was dearer to me than seeing these mountain passes flowing with milk and honey.

٢٩٤٤- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ وَدَاوُدُ بْنُ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ يَزِيدُ أَحَدُهُمَا عَلَى صَاحِبِهِ: أَنَّ رَجُلًا نَادَى ابْنَ عَبَّاسٍ، وَالنَّاسُ حَوْلَهُ، فَقَالَ: أَسُنَّةً تَبْتَغُونَ بِهَذَا النَّبِيذِ؟ أَمْ هُوَ أَهْوَنُ عَلَيْكُمْ مِنَ اللَّبَنِ وَالْعَسَلِ؟! فَقَالَ ابْنُ عَبَّاسٍ: جَاءَ النَّبِيُّ ﷺ عَبَّاسًا فَقَالَ: «اسْقُونَا» فَقَالَ: إِنَّ هَذَا النَّبِيذَ شَرَابٌ قَدْ مُغِثَ وَمُرِثَ، أَفَلَا نَسْقِيكَ لَبَنًا أَوْ عَسَلًا؟ قَالَ: «اسْقُونَا مِمَّا تَسْقُونَ مِنْهُ النَّاسَ» فَأُتِيَ النَّبِيُّ ﷺ (١/ ٣٢١) وَمَعَهُ أَصْحَابُهُ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، بِسِقَاءَيْنِ فِيهِمَا النَّبِيذُ، فَلَمَّا شَرِبَ النَّبِيُّ ﷺ عَجِلَ قَبْلَ أَنْ يَرْوَى، فَرَفَعَ رَأْسَهُ فَقَالَ: «أَحْسَنْتُمْ، هَكَذَا فَاصْنَعُوا» قَالَ ابْنُ عَبَّاسٍ: فَرِضَا رَسُولِ اللَّهِ ﷺ بِذَلِكَ، أَحَبُّ إِلَيَّ مِنْ أَنْ تَسِيلَ شِعَابُهَا لَبَنًا وَعَسَلًا. [انظر: ٣١١٤]

تخريج: حديث صحيح، وهذا إسناد ضعيف، حسين بن عبدالله بن عبيدالله ضعيف.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

2945. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "You hear (from me), and others will hear from you, and people will hear from those who hear from you."

٢٩٤٥- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو بَكْرٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِاللَّهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسْمَعُونَ، وَيُسْمَعُ مِنْكُمْ، وَيُسْمَعُ مِمَّنْ يَسْمَعُ مِنْكُمْ».

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2946. 'Ata' narrated that 'Abdullah bin 'Abbas (ﷺ) invited al-Fadl to eat on the day of 'Arafah, and he said: I am fasting. 'Abdullah said: Do not fast, for some milk was brought to the Prophet (ﷺ) and he drank it on this day; and, moreover, people follow your example.

Comments: [A *saheeh hadeeth*]

٢٩٤٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي زَكَرِيَّا بْنُ عُمَرَ: أَنَّ عَطَاءً أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ دَعَا الْفَضْلَ يَوْمَ عَرَفَةَ إِلَى طَعَامٍ، فَقَالَ: إِنِّي صَائِمٌ. فَقَالَ عَبْدُ اللَّهِ: لَا تَصُمْ، فَإِنَّ النَّبِيَّ ﷺ قُرِّبَ إِلَيْهِ حِلَابٌ، فَشَرِبَ مِنْهُ هَذَا الْيَوْمَ، وَإِنَّ النَّاسَ يَسْتَنُّونَ بِكُمْ. [راجع: ١٨٧٠]

تخريج: حديث صحيح.

2947. It was narrated that Ibn 'Abbas (ﷺ) said: By Allah, the Messenger of Allah (ﷺ) never fasted any month in full except Ramadan. When he fasted, he would fast until one would say: By Allah, he will never stop fasting. And he would refrain from fasting until one would say: By Allah, he would never fast.

Comments: [Its *isnad* is *saheeh*]

٢٩٤٧- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَاللَّهِ مَا صَامَ رَسُولُ اللَّهِ ﷺ شَهْرًا كَامِلًا قَطُّ غَيْرَ رَمَضَانَ، وَكَانَ إِذَا صَامَ، صَامَ حَتَّى يَقُولَ الْقَائِلُ: لَا وَاللَّهِ لَا يُفْطِرُ، وَيُفْطِرُ إِذَا أَفْطَرَ، حَتَّى يَقُولَ الْقَائِلُ: وَاللَّهِ لَا يَصُومُ. [راجع: ١٩٩٨]

تخريج: إسناده صحيح.

2948. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) forbade walking in one *khuff* or one shoe.

Comments: [Its *isnad* is *da'eef jiddan*]

٢٩٤٨- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَكَانَ فِي كِتَابِ أَبِي: عَنْ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ، عَنِ الْحَسَنِ ـ يَعْنِي ابْنَ ذَكْوَانَ ـ عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُمْشَى فِي خُفٍّ وَاحِدٍ أَوْ نَعْلٍ وَاحِدَةٍ.

وَفِي الْحَدِيثِ كَلَامٌ كَثِيرٌ غَيْرُ هَذَا، فَلَمْ يُحَدِّثْنَا بِهِ ضَرَبَ عَلَيْهِ فِي كِتَابِهِ، فَظَنَنْتُهُ أَنَّهُ تَرَكَ حَدِيثَهُ مِنْ أَجْلِ أَنَّهُ رَوَى عَنْ عَمْرِو بْنِ

خَالِدِ الَّذِي يُحَدِّثُ عَنْ زَيْدِ بْنِ عَلِيٍّ، وَعَمْرُو ابْنُ خَالِدٍ لَا يُسَاوِي شَيْئًا.

تخريج: إسناده ضعيف جدًا، الحسن بن ذكوان ضعيف، ويغني عنه حديث أبي هريرة الذي سيأتي في المسند: ٢/ ٢٤٥.

2949. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade [eating] a bird that had been used as a target and the milk of an animal that feeds on filth, and drinking from the mouth of the water skin.

Comments: [Its *isnad* is *saheeh*]

٢٩٤٩- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُجَثَّمَةِ، وَعَنْ لَبَنِ الْجَلَّالَةِ، وَعَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ. [راجع: ١٩٨٩].

تخريج: إسناده صحيح.

2950. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Jibreel came to me and instructed me to say the *Talbiyah* out loud."

Comments: [*Saheeh hadeeth*]

٢٩٥٠- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ _ يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ دِينَارٍ _: حَدَّثَنَا أَبُو حَازِمٍ عَنْ جَعْفَرِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ جِبْرِيلَ أَتَانِي فَأَمَرَنِي أَنْ أُعْلِنَ بِالتَّلْبِيَةِ».

تخريج: حديث صحيح.

2951. It was narrated from 'Ikrimah the freed slave of Ibn 'Abbas, from Ibn 'Abbas (ﷺ), that he said: The Prophet (ﷺ) only forbade garments of pure silk. As for a garment in which (only) the warp is of silk, it is not pure silk, and we do not see anything wrong with it. And the Prophet (ﷺ) forbade drinking from vessels of silver.

Comments: [A *saheeh hadeeth*]

٢٩٥١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي خُصَيْفٌ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ: إِنَّمَا نَهَى النَّبِيُّ ﷺ عَنِ الثَّوْبِ الْحَرِيرِ الْمُصْمَتِ، فَأَمَّا الثَّوْبُ الَّذِي سَدَاهُ حَرِيرٌ لَيْسَ بِحَرِيرٍ مُصْمَتٍ، فَلَا نَرَى بِهِ بَأْسًا، وَإِنَّمَا نَهَى النَّبِيُّ ﷺ أَنْ يُشْرَبَ فِي إِنَاءِ الْفِضَّةِ. [راجع: ١٨٧٩].

تخريج: حديث صحيح.

2952. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Seventy thousand of my *ummah* will enter Paradise without being brought to account." I said: Who are they? He said: "They are the ones who do not ask for *ruqyah*, do not believe in omens, and they put their trust in their Lord."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6472)]

٢٩٥٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ حُصَيْنًا قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ» فَقُلْتُ: مَنْ هُمْ؟ فَقَالَ: «هُمُ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا يَعْتَافُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». [راجع: ٢٤٤٨]

تخريج: إسناده صحيح، خ: (٦٤٧٢).

2953. Ziyad narrated that Salih, the freed slave of at-Taw'amah, told him that he heard Ibn 'Abbas (ﷺ) narrate from the Prophet (ﷺ): "*Ar-Rahim* (ties of kinship) seeks refuge with the Most Merciful; He upholds ties with those who uphold (ties of kinship) and He cuts off those who sever (ties of kinship)."

Comments: [A *saheeh hadeeth*]

٢٩٥٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي زِيَادٌ: أَنَّ صَالِحًا مَوْلَى التَّوْأَمَةِ أَخْبَرَهُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: «إِنَّ الرَّحِمَ شُجْنَةٌ آخِذَةٌ بِحُجْزَةِ الرَّحْمَنِ يَصِلُ مَنْ وَصَلَهَا، وَيَقْطَعُ مَنْ قَطَعَهَا». [راجع: ١٦٥١].

تخريج: حديث صحيح.

2954. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) did *'Umrah* four times: the *'Umrah* of al-Hudaibiyah, *'Umratul-Qada'*; the third from al-Ji'ranah and the fourth he did with his *Hajj*.

Comments: [Its *isnad* is *saheeh*]

٢٩٥٤- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا دَاوُدُ - يَعْنِي الْعَطَّارَ - عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اعْتَمَرَ النَّبِيُّ ﷺ أَرْبَعَ عُمَرٍ: عُمْرَةَ الْحُدَيْبِيَةِ، وَعُمْرَةَ الْقَضَاءِ، وَالثَّالِثَةَ مِنَ الْجِعْرَانَةِ، وَالرَّابِعَةَ الَّتِي مَعَ حَجَّتِهِ. [راجع: ٢٢١١]

تخريج: إسناده صحيح.

2955. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah does not look at the one who lets his garment hang below his ankles."

٢٩٥٥- حَدَّثَنَا (١/ ٣٢٢) أَبُو النَّضْرِ وَحُسَيْنٌ قَالَا: حَدَّثَنَا شَيْبَانُ عَنْ أَشْعَثَ: حَدَّثَنِي سَعِيدُ ابْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى مُسْبِلٍ».

Comments: [Its *isnad* is *saheeh*,]

تخريج: إسناده صحيح.

2956. It was narrated that Ibn 'Abbas (ﷺ) said: Two men disputed and one of them had to swear an oath, so he swore by Allah besides Whom there is no other God that (his opposite number) had no right over him. Then Jibreel came down and said: Tell him to give him his due, for the other one is in the right and he is lying. And the expiation for his oath is his acknowledgement or testimony that there is no God but Allah.

Comments: [Its *isnad* is *da'eef*]

٢٩٥٦- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَرِيكٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي يَحْيَى الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اخْتَصَمَ رَجُلَانِ، فَدَارَتِ الْيَمِينُ عَلَى أَحَدِهِمَا، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، مَا لَهُ عَلَيْهِ حَقٌّ، فَنَزَلَ جِبْرِيلُ، فَقَالَ: مُرْهُ فَلْيُعْطِهِ حَقَّهُ، فَإِنَّ الْحَقَّ قِبَلَهُ، وَهُوَ كَاذِبٌ، وَكَفَّارَةُ يَمِينِهِ: مَعْرِفَتُهُ بِاللَّهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ، أَوْ شَهَادَتُهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ. [راجع: ٢٢٨٠]

تخريج: إسناده ضعيف، شريك بن عبدالله سيء الحفظ، وعطاء بن السائب قد اختلط.

2957. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) drew four lines then he said: "Do you know why I drew these lines?" They said: No. He said: "The best of the women of Paradise are four: Maryam bint 'Imran, Khadeejah bint Khuwailid, Fatimah bint Muhammad and Asiyah bint Muzahim.

Comments: [Its *isnad* is *saheeh*]

٢٩٥٧- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا دَاوُدُ: حَدَّثَنَا عِلْبَاءُ بْنُ أَحْمَرَ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَّ أَرْبَعَةَ خُطُوطٍ، ثُمَّ قَالَ: «أَتَدْرُونَ لِمَ خَطَطْتُ هَذِهِ الْخُطُوطَ؟» قَالُوا: لَا. قَالَ: «أَفْضَلُ نِسَاءِ الْجَنَّةِ أَرْبَعٌ: مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ ابْنَةُ مُحَمَّدٍ، وَآسِيَةُ ابْنَةُ مُزَاحِمٍ». [راجع: ٢٦٦٨]

تخريج: إسناده صحيح.

2958. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) came out to them when they were sitting in a gathering of theirs and said: "Shall I not tell you of the best of people?" They said: Yes, O Messenger of Allah. He said: "A man who holds on to the head of his horse (in *jihad*) for

٢٩٥٨- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ فِي مَجْلِسٍ لَهُمْ، فَقَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ؟» قَالُوا:

the sake of Allah until he dies or is killed. Shall I not tell you of the one who comes next?" We said: Yes. He said: "A man who withdraws into a mountain pass, establishing regular prayer and paying *zakah*, keeping away from people's evil. And shall I not tell you of the worst of people in status?" They said: Yes. He said: "The one who is asked for the sake of Allah and does not give."

Comments: [Its *isnad* is *saheeh*]

بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «رَجُلٌ آخِذٌ بِرَأْسِ فَرَسِهِ فِي سَبِيلِ اللَّهِ حَتَّى يَمُوتَ، أَوْ يُقْتَلَ، أَفَأُخْبِرُكُمْ بِالَّذِي يَلِيهِ؟» قَالَ: قُلْنَا: نَعَمْ. قَالَ: «رَجُلٌ مُعْتَزِلٌ فِي شِعْبٍ يُقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْتَزِلُ شُرُورَ النَّاسِ، أَفَأُخْبِرُكُمْ بِشَرِّ النَّاسِ مَنْزِلًا؟» قَالُوا: نَعَمْ. قَالَ: «الَّذِي يُسْأَلُ بِاللَّهِ، وَلَا يُعْطِي بِهِ». [راجع: ٢١١٦]

تخريج: إسناده صحيح.

2959. It was narrated that Ibn 'Abbas (ﷺ) said: Umm Hufaid, the maternal aunt of Ibn 'Abbas, gave the Messenger of Allah (ﷺ) some ghee, dried yoghurt and lizards. He ate some of the ghee and dried yoghurt, but he left the lizards because he found them off-putting. It was eaten at the table of the Messenger of Allah (ﷺ); if it were *haram* it would not have be eaten at the table of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2575) and Muslim (1947)]

٢٩٥٩- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ إِيَاسٍ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَتْ أُمُّ حُفَيْدٍ خَالَةُ ابْنِ عَبَّاسٍ لِرَسُولِ اللَّهِ ﷺ سَمْنًا وَأَقِطًا وَأَضُبًّا، فَأَكَلَ مِنَ السَّمْنِ وَمِنَ الْأَقِطِ، وَتَرَكَ الْأَضُبَّ تَقَذُّرًا، قَالَ: وَأُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ، وَلَوْ كَانَ حَرَامًا لَمْ يُؤْكَلْ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٢٢٩٩]

تخريج: إسناده صحيح، خ: (٢٥٧٥)، م: (١٩٤٧).

2960. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) took a ring and wore it, then he said: "This has been distracting me from you all day, I was looking at it and looking at you." Then he threw it away.

Comments: [Its *isnad* is *saheeh*]

٢٩٦٠- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا مَالِكُ ابْنُ مِغْوَلٍ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ خَاتَمًا، فَلَبِسَهُ، ثُمَّ قَالَ: «شَغَلَنِي هَذَا عَنْكُمْ مُنْذُ الْيَوْمِ، إِلَيْهِ نَظْرَةٌ، وَإِلَيْكُمْ نَظْرَةٌ» ثُمَّ رَمَى بِهِ.

تخريج: إسناده صحيح.

2961. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. But when Allah forbids something to people, He also forbids its price to them."

Comments: [A *saheeh hadeeth*]

٢٩٦١- حَدَّثَنَا مَحْبُوبُ بْنُ الْحَسَنِ: حَدَّثَنَا خَالِدٌ عَنْ بَرَكَةَ أَبِي الْوَلِيدِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَعَنَ اللَّهُ الْيَهُودَ، حُرِّمَ عَلَيْهِمُ الشُّحُومُ، فَبَاعُوهَا، فَأَكَلُوا أَثْمَانَهَا، وَإِنَّ اللَّهَ إِذَا حَرَّمَ عَلَى قَوْمٍ شَيْئًا، حَرَّمَ عَلَيْهِمْ ثَمَنَهُ». [راجع: ٢٢٢١]

تخريج: حديث صحيح.

2962. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Its trees are not to be cut and its game is not to be disturbed; its lost property is not permissible except for one who will announce it; and its grasses are not to be cut." Al-'Abbas said: O Messenger of Allah, except *idhkhir*. He said: "Except *idhkhir*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1349) and Muslim (1353)]

٢٩٦٢- حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُعْضَدُ عِضَاهُهَا، وَلَا يُنَفَّرُ صَيْدُهَا، وَلَا تَحِلُّ لُقَطَتُهَا إِلَّا لِمُنْشِدٍ، وَلَا يُخْتَلَى خَلَاهَا» فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللهِ، إِلَّا الإِذْخِرَ قَالَ: «إِلَّا الْإِذْخِرَ». [راجع: ٢٢٧٩]

تخريج: إسناده صحيح، خ: (١٣٤٩)، م: (١٣٥٣).

2963. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) did not set a specific punishment for drinking alcohol. Ibn 'Abbas (ﷺ) said: A man drank alcohol and got drunk, and he was found staggering in the street. He was brought to the Prophet (ﷺ), but when he came level with the house of 'Abbas, he got free and entered upon 'Abbas, who held him from the back. They mentioned that to the Prophet (ﷺ), who smiled and said, "Did he do that?" And he did not tell them to do anything with him.

٢٩٦٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ رُكَانَةَ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يَقِتْ فِي الْخَمْرِ حَدًّا، قَالَ ابْنُ عَبَّاسٍ: شَرِبَ رَجُلٌ فَسَكِرَ، فَلُقِيَ يَمِيلُ فِي فَجٍّ، فَانْطُلِقَ بِهِ إِلَى النَّبِيِّ ﷺ قَالَ: فَلَمَّا حَاذَى بِدَارِ عَبَّاسٍ، انْفَلَتَ فَدَخَلَ عَلَى عَبَّاسٍ فَالْتَزَمَهُ مِنْ وَرَائِهِ، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَضَحِكَ، وَقَالَ: «قَدْ فَعَلَهَا؟» ثُمَّ لَمْ يَأْمُرْهُمْ فِيهِ بِشَيْءٍ.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، محمد بن علي بن يزيد بن ركانة مجهول.

2964. It was narrated that Ibn 'Abbas (ﷺ) said: It was said to the Prophet (ﷺ) when the *qiblah* was changed: (What about) those who died and used to pray facing towards Jerusalem? Then Allah revealed the words: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [*Saheeh* because of corroborating evidence]

٢٩٦٤- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ حِينَ حُوِّلَتِ الْقِبْلَةُ: فَأَمَّا الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ﴾ (البقرة: ١٤٣). [راجع: ٢٦٩١]

تخريج: صحيح لغيره، رواية سماك بن حرب عن عكرمة مضطربة.

2965. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) asked Jibreel to appear to him in his real form, and he said: Ask your Lord. So he asked his Lord. Then some shade began to appear from the east, and it began to rise and spread. When the Prophet (ﷺ) saw it, he fainted. Then (Jibreel) came and revived him, and wiped the saliva from his mouth.

Comments: [Its *isnad* is *da'eef*]

٢٩٦٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَيَّاشٍ عَنْ إِدْرِيسَ بْنِ مُنَبِّهٍ، عَنْ أَبِيهِ وَهْبِ بْنِ مُنَبِّهٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ النَّبِيُّ ﷺ جِبْرِيلَ أَنْ يَرَاهُ فِي صُورَتِهِ، فَقَالَ: ادْعُ رَبَّكَ. قَالَ: فَدَعَا رَبَّهُ، قَالَ: فَطَلَعَ عَلَيْهِ سَوَادٌ مِنْ قِبَلِ الْمَشْرِقِ، قَالَ: فَجَعَلَ يَرْتَفِعُ وَيَنْتَشِرُ، قَالَ: فَلَمَّا رَآهُ النَّبِيُّ ﷺ صَعِقَ، فَأَتَاهُ فَنَعَشَهُ، وَمَسَحَ الْبُزَاقَ عَنْ شِدْقِهِ.

تخريج: إسناده ضعيف، إدريس بن منبه ضعيف.

2966. It was narrated from Anas that some people from az-Zutt who worshipped idols were brought to 'Ali (ﷺ) and he burned them. Ibn 'Abbas (ﷺ) said: Rather the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3017)]

٢٩٦٦- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ عَلِيًّا أُتِيَ بِأُنَاسٍ مِنَ الزُّطِّ يَعْبُدُونَ وَثَنًا، فَأَحْرَقَهُمْ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ (١/ ٣٢٣): «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

تخريج: إسناده صحيح، خ: (٣٠١٧).

2967. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) issued a verdict on the basis of an oath and a witness. Zaid bin al-Hubab said: I asked Malik bin Anas about the oath and witness: Is it permissible in cases of divorce (*talaq*) and manumission? He said: No; this is only with regard to selling, buying and so on.

Comments: [Its *isnad* is *saheeh*, Muslim (1712)]

٢٩٦٧- حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي سَيْفُ بْنُ سُلَيْمَانَ الْمَكِّيُّ عَنْ قَيْسِ بْنِ سَعْدٍ الْمَكِّيِّ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَضَى بِيَمِينٍ وَشَاهِدٍ. [راجع: ٢٢٢٤]

قَالَ زَيْدُ بْنُ الْحُبَابِ: سَأَلْتُ مَالِكَ بْنَ أَنَسٍ عَنِ الْيَمِينِ وَالشَّاهِدِ: هَلْ يَجُوزُ فِي الطَّلَاقِ وَالْعَتَاقِ؟ فَقَالَ: لَا، إِنَّمَا هَذَا فِي الشِّرَاءِ وَالْبَيْعِ وَأَشْبَاهِهِ.

تخريج: إسناده صحيح، م: (١٧١٢).

2968. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) issued a verdict on the basis of an oath with a witness. 'Amr said: That is only with regard to property.

Comments: [Its *isnad* is *saheeh*]

٢٩٦٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ، عَنْ سَيْفِ بْنِ سُلَيْمَانَ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ. قَالَ عَمْرٌو: إِنَّمَا ذَاكَ فِي الْأَمْوَالِ.

تخريج: إسناده صحيح.

2969. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Every Muslim must do *Hajj*, and if I were to say every year, it would be (obligatory)."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٩٦٩- حَدَّثَنَا الزُّبَيْرِيُّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى كُلِّ مُسْلِمٍ حَجَّةٌ، وَلَوْ قُلْتُ: كُلَّ عَامٍ، لَكَانَ». [راجع: ٢٦٦٣]

تخريج: حديث صحيح، وهذا سند ضعيف، وهو مكرر (٢٦٦٣).

2970. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) bought some camels that had come from outside Madinah, and he made some money, then he

٢٩٧٠- حَدَّثَنَا الزُّبَيْرِيُّ وَأَسْوَدُ الْمَعْنَى قَالَا: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ابْتَاعَ النَّبِيُّ ﷺ مِنْ عِيرٍ

divided it among the widows of (Banu) 'Abdul-Muttalib. Then he said: "I will never buy anything for which I do not have the price."

Comments: [Its *isnad* is *da'eef*]

أَقْبَلَتْ، فَرَبِحَ أَوَاقِيَّ فَقَسَمَهَا بَيْنَ أَرَامِلِ عَبْدِ الْمُطَّلِبِ، ثُمَّ قَالَ: «لَا أَبْتَاعُ بَيْعًا لَيْسَ عِنْدِي ثَمَنُهُ». [راجع: ٢٠٩٣].

تخريج: إسناده ضعيف، وانظر: (٢٠٩٣).

2971. Wakee' also narrated it and gave the *isnad* for it.

Comments: [Its *isnad* is *da'eef* like the previous report]

٢٩٧١- وَحَدَّثَنَاهُ وَكِيعٌ أَيْضًا، فَأَسْنَدَهُ.

تخريج: إسناده ضعيف كسابقه.

2972. It was narrated that Ibn 'Abbas (ﷺ) said: A woman became Muslim at the time of the Messenger of Allah (ﷺ) and got married. Her first husband came to the Prophet (ﷺ) and said: O Messenger of Allah, I had become Muslim and she knew that I was Muslim. So the Prophet (ﷺ) separated her from her second husband and gave her back to her first husband.

Comments: [Its *isnad* is *da'eef*]

٢٩٧٢- حَدَّثَنَا الزُّبَيْرِيُّ وَأَسْوَدُ بْنُ عَامِرٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَسْلَمَتِ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَتَزَوَّجَتْ، فَجَاءَ زَوْجُهَا الْأَوَّلُ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ أَسْلَمْتُ وَعَلِمَتْ إِسْلَامِي، فَنَزَعَهَا النَّبِيُّ ﷺ مِنْ زَوْجِهَا الْآخِرِ، وَرَدَّهَا عَلَى زَوْجِهَا الْأَوَّلِ. [راجع: ٢٠٥٩]

تخريج: إسناده ضعيف، سماك في روايته عن عكرمة اضطراب.

2973. It was narrated from Ibn 'Abbas (ﷺ) or from al-Fadl bin 'Abbas (ﷺ), or by one of them from the other, that he said: The Prophet (ﷺ) said: "Whoever wants to do *Hajj*, let him hasten to do it for he may lose his mount or he may fall sick or be faced with some need."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٩٧٣- حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَوْ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ، أَوْ عَنْ أَحَدِهِمَا عَنْ صَاحِبِهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ، فَإِنَّهُ قَدْ تَضِلُّ الضَّالَّةُ، وَيَمْرَضُ الْمَرِيضُ، وَتَكُونُ الْحَاجَةُ». [راجع: ١٨٣٣]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف أبي إسرائيل.

2974. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger

٢٩٧٤- حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ

of Allah (ﷺ) said: "Beware of narrating from me except what you are certain of, for whoever tells a lie about me deliberately, let him take his place in Hell. And whoever tells a lie about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its *isnad* is *da'eef*]

ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اتَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ، فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ كَذَبَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

تخريج: إسناده ضعيف، لضعف عبدالأعلى.

2975. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) wiped over the *khuffain*, so ask these people who say that the Prophet (ﷺ) wiped (over the *khuffain*): did he do it before al-Ma'idah was revealed, or after that? By Allah, he did not wipe (over the *khuffain*) after al-Ma'idah (was revealed). To wipe over the back of some passer-by in the wilderness is dearer to me than wiping over them (the *khuffain*)."

Comments: [Its *isnad* is *da'eef*]

٢٩٧٥- حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدْ مَسَحَ رَسُولُ اللَّهِ ﷺ عَلَى الْخُفَّيْنِ، فَاسْأَلُوا هَؤُلَاءِ الَّذِينَ يَزْعُمُونَ: أَنَّ النَّبِيَّ ﷺ مَسَحَ قَبْلَ نُزُولِ الْمَائِدَةِ، أَوْ بَعْدَ الْمَائِدَةِ؟ وَاللَّهِ مَا مَسَحَ بَعْدَ الْمَائِدَةِ، وَلَأَنْ أَمْسَحَ عَلَى ظَهْرِ عَابِرٍ بِالْفَلَاةِ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَمْسَحَ عَلَيْهِمَا. [راجع: ٣٤٦٢]

تخريج: إسناده ضعيف، عطاء بن سائب كان قد اختلط، وأبو عوانة سمع من عطاء في الصحة وفي الاختلاط جميعا.

2976. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas (ﷺ) said to 'Urwah bin az-Zubair: O 'Urayyah, ask your mother, didn't your father come with the Messenger of Allah (ﷺ) and exit *ihram*?

Comments: [Its *isnad* is *qawi*]

٢٩٧٦- حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَرْدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ لِعُرْوَةَ بْنِ الزُّبَيْرِ: يَا عُرَيَّةُ، سَلْ أُمَّكَ: أَلَيْسَ قَدْ جَاءَ أَبُوكَ مَعَ رَسُولِ اللَّهِ ﷺ فَأَحَلَّ. [راجع: ٢٢٧٧].

تخريج: إسناده قوي.

2977. It was narrated that Ibn 'Abbas (ﷺ) said: The devils had stations in the sky where they would listen to the revelation, and

٢٩٧٧- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ لِلشَّيَاطِينِ مَقَاعِدُ فِي السَّمَاءِ،

فَكَانُوا يَسْتَمِعُونَ الْوَحْيَ، وَكَانَتِ النُّجُومُ لَا تَجْرِي، وَكَانَتِ الشَّيَاطِينُ لَا تُرْمَى، قَالَ: فَإِذَا سَمِعُوا الْوَحْيَ، نَزَلُوا إِلَى الْأَرْضِ، فَزَادُوا فِي الْكَلِمَةِ تِسْعًا، فَلَمَّا بُعِثَ النَّبِيُّ ﷺ، جَعَلَ الشَّيْطَانُ إِذَا قَعَدَ مَقْعَدَهُ، جَاءَهُ شِهَابٌ فَلَمْ يُخْطِهِ حَتَّى يُحْرِقَهُ، قَالَ: فَشَكَوْا ذَلِكَ إِلَى إِبْلِيسَ فَقَالَ: مَا هَذَا إِلَّا مِنْ حَدَثٍ حَدَثَ. قَالَ: فَبَثَّ جُنُودَهُ قَالَ: فَإِذَا رَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي بَيْنَ جَبَلَيْ نَخْلَةَ قَالَ: فَرَجَعُوا إِلَى إِبْلِيسَ، فَأَخْبَرُوهُ، قَالَ: فَقَالَ: هُوَ الَّذِي حَدَثَ. [راجع: ٢٤٨٢]

تخريج: إسناده حسن.

the stars did not move (i.e., there were no shooting stars) and the devils were not targeted. When they heard the revelation they would come down to earth and add nine words to one. When the Prophet (ﷺ) was sent, a devil would sit at the station and shooting stars would come at him and keep after him until they burned him. They complained about that to *Iblees* who said: This can only be because something has happened. So he sent his troops out in all directions, and they saw the Messenger of Allah (ﷺ) standing and praying between the two mountains of Nakhlah. They went back to *Iblees* and told him, and he said: This is what has happened.

Comments: [Its *isnad* is *hasan*]

٢٩٧٨- حَدَّثَنَا رِبْعِيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ عَنِ ابْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا خَرَجَ وَالْخَمْرُ حَلَالٌ، فَأَهْدَى لِرَسُولِ اللَّهِ ﷺ رَاوِيَةَ خَمْرٍ، فَأَقْبَلَ بِهَا يَقْتَادُهَا عَلَى بَعِيرٍ حَتَّى وَجَدَ رَسُولَ اللَّهِ ﷺ جَالِسًا، فَقَالَ: «مَا هَذَا مَعَكَ؟» قَالَ: رَاوِيَةُ خَمْرٍ أَهْدَيْتُهَا (١/ ٣٢٤) لَكَ. قَالَ: «هَلْ عَلِمْتَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَرَّمَهَا؟» قَالَ: لَا. قَالَ: «فَإِنَّ اللَّهَ حَرَّمَهَا» فَالْتَفَتَ الرَّجُلُ إِلَى قَائِدِ الْبَعِيرِ، وَكَلَّمَهُ بِشَيْءٍ فِيمَا بَيْنَهُ وَبَيْنَهُ، فَقَالَ: «مَاذَا قُلْتَ لَهُ؟» قَالَ: أَمَرْتُهُ بِبَيْعِهَا. قَالَ: «إِنَّ الَّذِي

2978. It was narrated from Ibn 'Abbas (ﷺ) that a man came out when alcohol was still permitted and he gave to the Messenger of Allah (ﷺ) a gift of a skin filled with wine. He brought it on a camel and found the Messenger of Allah (ﷺ) sitting. He said: "What is this that you have with you?" He said: A skin filled with wine; it is a gift to you. He said: "Do you know that Allah, may He be blessed and exalted, has forbidden it?" He said: No. He said: "Verily Allah has forbidden it." The man turned to the camel driver and said something to him privately. (The Prophet (ﷺ)) said: "What did you say to him?" He said: I told him to

sell it. He said: "The One Who forbade drinking it also forbade selling it." So he ordered that the stopper be taken out and it was poured out on the ground, and I watched it in al-Batha' until there was nothing left of it.

حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا» قَالَ: فَأَمَرَ بِعَزَالِي الْمَزَادَةِ فَفُتِحَتْ، فَخَرَجَتْ فِي التُّرَابِ، فَنَظَرْتُ إِلَيْهَا فِي الْبَطْحَاءِ مَا فِيهَا شَيْءٌ. [راجع: ٢٠٤١]

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

تخريج: حديث صحيح، وهذا إسناد حسن.

2979. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping and he gave the cupper his fee. If it was *haram,* he would not have given it to him. He was treated with cupping in the veins at the side of the neck and between the shoulders. He was treated with cupping by a slave of Banu Bayadah. One and a half *mudds* were taken from him every day, but the Prophet (ﷺ) interceded for him with his masters, and they made it one *mudd*.

٢٩٧٩- حَدَّثَنِي هَاشِمٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ، وَكَانَ يَحْتَجِمُ فِي الْأَخْدَعَيْنِ وَبَيْنَ الْكَتِفَيْنِ، وَكَانَ يَحْجُمُهُ عَبْدٌ لِبَنِي بَيَاضَةَ، وَكَانَ يُؤْخَذُ مِنْهُ كُلَّ يَوْمٍ مُدٌّ وَنِصْفٌ، فَشَفَعَ لَهُ النَّبِيُّ ﷺ إِلَى أَهْلِهِ، فَجُعِلَ مُدًّا. [راجع: ٢١٥٥]

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، لضعف جابر الجعفي.

2980. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) got married when he was in *ihram.*

٢٩٨٠- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ١٩١٩]

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1837) and Muslim (1410)]

تخريج: إسناده صحيح، خ: (١٨٣٧)، م: (١٤١٠).

2981. A similar report was narrated from Ibn 'Abbas (ﷺ).

٢٩٨١- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنِ ابْنِ عَطَاءٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ. [راجع: ٢٥٨٧]

Comments: [*Saheeh;* this is a *da'eef isnad*]

تخريج: صحيح، وهذا إسناد ضعيف لضعف ابن عطاء.

2982. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have been helped by means of the east wind and 'Ad were destroyed by means of the west wind."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1035) and Muslim (900)]

٢٩٨٢- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ». [راجع: ٢٠١٣]

تخريج: إسناده صحيح، خ: (١٠٣٥)، م: (٩٠٠).

2983. It was narrated that Ibn 'Abbas (ﷺ) said: (The Prophet (ﷺ)) was ordered to prostrate on seven. Shu'bah said: On another occasion he narrated it to me and said: "I have been commanded to prostrate and not to tuck up my hair or garment."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

٢٩٨٣- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ طَاوُسًا يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةٍ. قَالَ شُعْبَةُ: وَحَدَّثَنِيهِ مَرَّةً أُخْرَى قَالَ: «أُمِرْتُ بِالسُّجُودِ، وَأَنْ لَا أَكُفَّ شَعَرًا وَلَا ثَوْبًا». [راجع: ١٩٢٧]

تخريج: إسناده صحيح، خ: (٨٠٩)، م: (٤٩٠).

2984. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) cursed women who visit the graves and those who build places of worship and place lamps over them.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٩٨٤- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتِ الْقُبُورِ، وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ. [راجع: ٢٠٣٠]

تخريج: حسن لغيره، دون ذكر السرج، وهذا إسناد ضعيف لضعف أبي صالح.

2985. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas (ﷺ) say: The Prophet (ﷺ) used to pray thirteen *rak'ahs* at night.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1138) and Muslim (764)]

٢٩٨٥- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً مِنَ اللَّيْلِ. [راجع: ٢٠١٩]

تخريج: إسناده صحيح، خ: (١١٣٨)، م: (٧٦٤).

2986. It was narrated that Ibn 'Abbas (ﷺ) said: A group of the Companions of the Prophet (ﷺ) passed by a man of Banu Sulaim who had some sheep of his with him and he greeted them with *salam*. They said: He only greeted you with *salam* so as to protect himself from you. So they went to him and killed him, and they took his sheep and brought them to the Prophet (ﷺ). Then Allah, may He be blessed and exalted, revealed the words: "and say not to anyone who greets you (by embracing Islam): 'You are not a believer'; seeking the perishable goods of the worldly life. There is much more profit and booty with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do" [an-Nisa' 4:94].

Comments: [*Saheeh* because of corroborating evidence]

٢٩٨٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَلَى رَجُلٍ مِنْ بَنِي سُلَيْمٍ مَعَهُ غَنَمٌ لَهُ، فَسَلَّمَ عَلَيْهِمْ، فَقَالُوا: مَا سَلَّمَ عَلَيْكُمْ إِلَّا تَعَوُّذًا مِنْكُمْ، فَعَمَدُوا إِلَيْهِ فَقَتَلُوهُ، وَأَخَذُوا غَنَمَهُ، فَأَتَوْا بِهَا النَّبِيَّ ﷺ، فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿وَلَا تَقُولُوا لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾ (النساء: ٩٤) إِلَى آخِرِ الْآيَةِ. [راجع: ٢٠٢٣].

تخريج: صحيح لغيره، خ: (٤٥٩١)، م: (٣٠٢٥)، رواية سماك عن عكرمة مضطربة، لكن سماكاً قد توبع.

2987. It was narrated that Ibn 'Abbas (ﷺ) said concerning the verse, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (ﷺ) and his *Sunnah*) are the best of peoples ever raised up for mankind" [Al 'Imran 3:110]: (It refers to) the Companions of Muhammad (ﷺ) who migrated with him to Madinah.

Comments: [Its *isnad* is *hasan*]

٢٩٨٧- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ (آل عمران: ١١٠) قَالَ: أَصْحَابُ مُحَمَّدٍ ﷺ الَّذِينَ هَاجَرُوا مَعَهُ إِلَى الْمَدِينَةِ. [راجع ٢٤٦٣]

تخريج: إسناده حسن.

2988. It was narrated that Ibn Abbas (ﷺ) said: A Jewish man passed by the Messenger of Allah

٢٩٨٨- حَدَّثَنَا حُسَيْنُ بْنُ حَسَنٍ الْأَشْقَرُ: حَدَّثَنَا أَبُو كُدَيْنَةَ عَنْ عَطَاءٍ، عَنْ أَبِي

(ﷺ) as he was sitting and said: What will you say, O Abul-Qasim, on the Day when Allah, may He be blessed and exalted, puts the heaven on this - and he gestured with his forefinger - and the earth on this, and the water on this, and the mountains on this, and all of creation on this - all whilst gesturing with his fingers. Then Allah, may He be blessed and exalted, revealed the words: "They made not a just estimate of Allah such as is due to Him..." [az-Zumar 39:67].

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

الضُّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ ﷺ وَهُوَ جَالِسٌ، فَقَالَ: كَيْفَ تَقُولُ يَا أَبَا الْقَاسِمِ يَوْمَ يَجْعَلُ اللَّهُ تَبَارَكَ وَتَعَالَى السَّمَاءَ عَلَى ذِهْ _ وَأَشَارَ بِالسَّبَّابَةِ _ وَالْأَرْضَ عَلَى ذِهْ، وَالْمَاءَ عَلَى ذِهْ، وَالْجِبَالَ عَلَى ذِهْ، وَسَائِرَ الْخَلَائِقِ عَلَى ذِهْ، كُلُّ ذَلِكَ يُشِيرُ بِإِصْبَعِهِ، قَالَ: فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ (الزمر: ٦٧) الْآيَةَ. [راجع: ٢٢٦٧]

تخريج: حسن لغيره، وهذا إسناد ضعيف.

2989. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) woke up one day and there was no water in the camp. A man came to him and said: O Messenger of Allah, there is no water in the camp. He said: "Do you have anything?" He said: Yes. He said: "Bring it to me." He brought him a vessel in which there was a little water. The Messenger of Allah (ﷺ) placed his fingers over the mouth of the vessel and spread his fingers, and springs began to flow from between his fingers. And he instructed Bilal to call out among the people: Blessed water for *wudoo'*.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* like the previous report]

٢٩٨٩- حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ: حَدَّثَنَا أَبُو كُدَيْنَةَ عَنْ عَطَاءٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَصْبَحَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ وَلَيْسَ فِي الْعَسْكَرِ مَاءٌ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، لَيْسَ فِي الْعَسْكَرِ مَاءٌ. قَالَ: «هَلْ عِنْدَكَ شَيْءٌ» قَالَ: نَعَمْ. قَالَ: «فَأْتِنِي بِهِ»، فَأَتَاهُ بِإِنَاءٍ فِيهِ شَيْءٌ مِنْ مَاءٍ قَلِيلٍ، قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ أَصَابِعَهُ عَلَى فَمِ الْإِنَاءِ وَفَتَحَ أَصَابِعَهُ، قَالَ: فَانْفَجَرَتْ مِنْ بَيْنِ أَصَابِعِهِ عُيُونٌ، وَأَمَرَ بِلَالًا، فَقَالَ: «نَادِ فِي النَّاسِ: الْوَضُوءَ الْمُبَارَكَ». [راجع: ٢٢٦٨]

تخريج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

2990. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) was dying, he said:

٢٩٩٠- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يُونُسَ يُحَدِّثُ عَنِ الزُّهْرِيِّ،

عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حَضَرَتْ رَسُولَ اللَّهِ ﷺ الْوَفَاةُ، قَالَ: «هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ» وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ (١/ ٣٢٥) بْنُ الْخَطَّابِ، فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ غَلَبَهُ الْوَجَعُ، وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ. قَالَ: فَاخْتَلَفَ أَهْلُ الْبَيْتِ، فَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: يَكْتُبُ لَكُمْ رَسُولُ اللَّهِ ﷺ أَوْ قَالَ: قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ ﷺ، وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغَطَ وَالِاخْتِلَافَ، وَغُمَّ رَسُولُ اللَّهِ ﷺ قَالَ: «قُومُوا عَنِّي» فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ مِنِ اخْتِلَافِهِمْ وَلَغَطِهِمْ. [راجع: ١٩٣٥]

تخريج: إسناده صحيح، خ: (١١٤)، م: (١٦٣٧).

"Come, let me write for you a document after which you will not go astray." There were some men in the house, among whom was 'Umar bin al-Khattab. 'Umar said: The Messenger of Allah (ﷺ) is overcome with pain, and you have the Qur'an, and the Book of Allah is sufficient for us. The people in the house disagreed, and they argued. Some of them said: Let the Messenger of Allah (ﷺ) write (something) for you, or they said: Bring something and let the Messenger of Allah (ﷺ) write (something) for. Others agreed with what 'Umar said. When their disagreement and argument became too much and the Messenger of Allah (ﷺ) became overwhelmed, he said: "Get up and leave." Ibn 'Abbas used to say: What a calamity it was when the Messenger of Allah (ﷺ) was prevented from writing that document for them because of their disagreement and argument.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (114) and Muslim (1637)]

٢٩٩١- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ بِمَكَّةَ نَحْوَ بَيْتِ الْمَقْدِسِ، وَالْكَعْبَةُ بَيْنَ يَدَيْهِ، وَبَعْدَ مَا هَاجَرَ إِلَى الْمَدِينَةِ سِتَّةَ عَشَرَ شَهْرًا، ثُمَّ صُرِفَ إِلَى الْكَعْبَةِ. [راجع: ٢٢٥٢]

تخريج: إسناده صحيح.

2991. It was narrated that Ibn 'Abbas (ﷺ) said: When he was in Makkah, the Messenger of Allah (ﷺ) used to pray facing Jerusalem, with the Ka'bah in front of him, (and he used to pray facing Jerusalem) for sixteen months after he migrated to Madinah, then he was told to change (the *qiblah*) to the Ka'bah.

Comments: [Its *isnad* is *saheeh*]

2992. It was narrated that Ibn 'Abbas (ﷺ) said: 'Umar came and said: Peace be upon the Messenger of Allah, peace be upon you, may 'Umar come in?

Comments: [Its *isnad* is *saheeh*]

٢٩٩٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا حَسَنٌ عَنْ أَبِيهِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ عُمَرُ فَقَالَ: السَّلَامُ عَلَى رَسُولِ اللَّهِ، السَّلَامُ عَلَيْكُمْ، أَيَدْخُلُ عُمَرُ؟. [راجع: ٢٧٥٦]

تخريج: إسناده صحيح.

2993. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Give the shares of inheritance to those who are entitled to them, and whatever is left goes to the closest male relative."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6732) and Muslim (1615)]

٢٩٩٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا وُهَيْبُ ابْنُ خَالِدٍ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَلِأَوْلَى رَجُلٍ ذَكَرٍ». [راجع: ٢٦٥٧]

تخريج: إسناده صحيح، خ: (٦٧٣٢)، م: (١٦١٥).

2994. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) travelled in Ramadan during the year of the conquest. He fasted until he reached 'Usfan, then he called for a vessel and drank during the day so that the people would see him. Then he did not fast until he entered Makkah, and he conquered Makkah in Ramadan. Ibn 'Abbas said: So the Messenger of Allah (ﷺ) fasted whilst travelling and did not fast. So whoever wants to may fast and whoever wants to may not fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4279) and Muslim (1113)]

٢٩٩٤- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِإِنَاءٍ فَشَرِبَ نَهَارًا لِيَرَاهُ النَّاسُ، ثُمَّ أَفْطَرَ حَتَّى دَخَلَ مَكَّةَ، وَافْتَتَحَ مَكَّةَ فِي رَمَضَانَ، قَالَ ابْنُ عَبَّاسٍ: فَصَامَ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ. [راجع: ٢٣٥٠]

تخريج: إسناده صحيح، خ: (٤٢٧٩)، م: (١١١٣).

2995. It was narrated from Miqsam that the Prophet (ﷺ) said, concerning a man who had intercourse with his wife when

٢٩٩٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ خُصَيْفٍ، عَنْ مِقْسَمٍ عَنِ النَّبِيِّ ﷺ فِي الرَّجُلِ يُجَامِعُ امْرَأَتَهُ وَهِيَ حَائِضٌ قَالَ:

she was menstruating: "He has to give half a dinar." Shareek said: From Ibn 'Abbas.

Comments: [A *saheeh mawqoof hadeeth*]

«عَلَيْهِ نِصْفُ دِينَارٍ» قَالَ: وَقَالَ شَرِيكٌ: عَنِ ابْنِ عَبَّاسٍ. [راجع: ٢٤٥٨].

تخريج: صحيح موقوفا.

2996. It was narrated that Ibn 'Abbas (ﷺ) said: A man asked the Prophet (ﷺ) about *Hajj*, was it every year? He said: "Every Muslim has to do one *Hajj*. If I said every year, then it would become (obligatory)."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٩٩٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ عَنِ الْحَجِّ كُلَّ عَامٍ؟ فَقَالَ: «عَلَى كُلِّ مُسْلِمٍ حَجَّةٌ، وَلَوْ قُلْتُ: كُلَّ عَامٍ، لَكَانَ». [راجع: ٢٦٦٣].

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك بن عبدالله سيء الحفظ، ورواية سماك بن حرب عن عكرمة فيها اضطراب.

2997. It was narrated that Ibn 'Abbas (ﷺ) said: 'Ali came out after (visiting) the Messenger of Allah (ﷺ) when he was sick and they said: How is the Messenger of Allah (ﷺ) this morning, O Abu Hasan? He said: He is better this morning, praise be to Allah. Al-'Abbas said: Don't you see? I think that the Messenger of Allah (ﷺ) will die from his sickness, for I know the faces of Banu 'Abdul-Muttalib when death is imminent. Let us go to the Messenger of Allah (ﷺ) and speak to him; if this matter (caliphate) is to be among us, he will clarify it and if it is to be with someone else, we will ask him to give instructions that they be kind to us. 'Ali said: If he says that it is to be with someone else, the people will never give it to us. By Allah, I will never speak to the Messenger of Allah (ﷺ) about this matter.

٢٩٩٧- حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ ابْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ عَلِيٌّ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ فِي مَرَضِهِ، فَقَالُوا: كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ ﷺ يَا أَبَا حَسَنٍ، فَقَالَ: أَصْبَحَ بِحَمْدِ اللَّهِ بَارِئًا. فَقَالَ الْعَبَّاسُ: أَلَا تَرَى؟! إِنِّي لَأَرَى رَسُولَ اللَّهِ ﷺ سَيُتَوَفَّى مِنْ وَجَعِهِ، وَإِنِّي لَأَعْرِفُ فِي وُجُوهِ بَنِي عَبْدِ الْمُطَّلِبِ الْمَوْتَ، فَانْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَلْنُكَلِّمْهُ، فَإِنْ كَانَ الْأَمْرُ فِينَا بَيَّنَهُ، وَإِنْ كَانَ فِي غَيْرِنَا كَلَّمْنَاهُ، وَأَوْصَى بِنَا. فَقَالَ عَلِيٌّ: إِنْ قَالَ: الْأَمْرُ فِي غَيْرِنَا، فَلَمْ يُعْطِنَاهُ النَّاسُ أَبَدًا، وَإِنِّي وَاللَّهِ لَا أُكَلِّمُ رَسُولَ اللَّهِ ﷺ فِي هَذَا أَبَدًا. [راجع: ٢٣٧٤]

تخريج: إسناده صحيح، خ: (٤٤٤٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4447)]

2998. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said to Ma'iz when he committed *zina*: "Perhaps you touched her or kissed her or looked at her?" He said: it was as if he was afraid that he did not know what *zina* was.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6824)]

٢٩٩٨- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِمَاعِزٍ حِينَ قَالَ: زَنَيْتُ: «لَعَلَّكَ غَمَزْتَ، أَوْ قَبَّلْتَ، أَوْ نَظَرْتَ إِلَيْهَا» قَالَ: كَأَنَّهُ يَخَافُ أَنْ لَا يَدْرِي مَا الزِّنَا. [راجع: ٢١٢٩].

تخريج: إسناده صحيح، خ: (٦٨٢٤).

2999. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) used to review the Qur'an with Jibreel once every year, and in the year in which he died, he reviewed it with him twice. And the recitation of 'Abdullah was the final mode of recitation.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٩٩٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَعْرِضُ الْقُرْآنَ عَلَى جِبْرِيلَ فِي كُلِّ سَنَةٍ مَرَّةً، فَلَمَّا كَانَتِ السَّنَةُ الَّتِي قُبِضَ فِيهَا، عَرَضَهُ عَلَيْهِ مَرَّتَيْنِ، فَكَانَتْ قِرَاءَةُ عَبْدِ اللَّهِ آخِرَ الْقِرَاءَةِ. [٢٤٩٤].

تخريج: حديث صحيح، وهذا إسناد ضعيف، إبراهيم بن مهاجر لين الحديث.

3000. It was narrated that Ibn 'Abbas (ﷺ) said: When the verse "And come not near to the orphan's property except to improve it" [al-An'am 6:52, al-Isra' 17:34] was revealed, they put orphans' wealth aside, until the food started to go off and meat began to go rotten. Mention of that was made to the Prophet (ﷺ), then the verse "and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property)" [al-Baqarah 2:220] was revealed.

٣٠٠٠- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ: ﴿وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ﴾ (الأنعام: ١٥٢، والإسراء: ٣٤) عَزَلُوا أَمْوَالَ الْيَتَامَى، حَتَّى جَعَلَ الطَّعَامُ يَفْسُدُ، وَاللَّحْمُ يُنْتِنُ، فَذُكِرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَنَزَلَتْ: ﴿وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ﴾ (البقرة: ٢٢٠) قَالَ: (١/ ٣٢٦) فَخَالَطُوهُمْ.

تخريج: إسناده ضعيف، عطاء بن السائب كان قد اختلط.

He said: Then they mixed their affairs with theirs.

Comments: [Its *isnad* is *da'eef*]

3001. It was narrated that Ibn 'Abbas (ﷺ) said: It was said to the Messenger of Allah (ﷺ) when he had finished at Badr: You should pursue the caravan, for there is nothing to prevent you capturing it. al-'Abbas called out to him: You will never be able to do that, for Allah promised you one of the two groups, and He has given you what He promised you.

Comments: [There is some problem with Simak in his report from 'Ikrimah, yet despite that at-Tirmidhi said: A *hasan saheeh hadeeth*]

٣٠٠١- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ حِينَ فَرَغَ مِنْ بَدْرٍ: عَلَيْكَ الْعِيرَ لَيْسَ دُونَهَا شَيْءٌ، قَالَ: فَنَادَاهُ الْعَبَّاسُ: إِنَّهُ لَا يَصْلُحُ لَكَ، إِنَّ اللَّهَ وَعَدَكَ إِحْدَى الطَّائِفَتَيْنِ، وَقَدْ أَعْطَاكَ مَا وَعَدَكَ. [راجع: ٢٠٢٢]

تخريج: رواية سماك عن عكرمة فيها اضطراب. صححه الحاكم، وجود إسناده ابن كثير، وقال الترمذي: حديث حسن صحيح.

3002. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade (eating) wild animals that have fangs.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٠٠٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ. [راجع: ٢١٩٢]

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك بن عبدالله سيء الحفظ، م: (١٩٣٤).

3003. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) passed by us on the night of sacrifice, in the dark, and he started smacking our thighs and saying: "O my sons, move on, but do not stone the *Jamrah* until the sun rises."

Comments: [Its *isnad* is *saheeh*]

٣٠٠٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ بِنَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ النَّحْرِ، وَعَلَيْنَا سَوَادٌ مِنَ اللَّيْلِ، فَجَعَلَ يَضْرِبُ أَفْخَاذَنَا وَيَقُولُ: «أُبَيْنِيَّ، أَفِيضُوا، وَلَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ». [راجع: ٢٠٨٢]

تخريج: إسناده صحيح.

٣٠٠٤- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيْلِ ثَمَانِيَ رَكَعَاتٍ، وَيُوتِرُ بِثَلَاثٍ، وَيُصَلِّي رَكْعَتَيِ الْفَجْرِ. [راجع: ٢٧١٤]

تخريج: صحيح.

3004. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to pray eight *rak'ahs* at night and pray *Witr* with three, and he would pray two *rak'ahs* of *Fajr*.

Comments: [*Saheeh*]

٣٠٠٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى أَبِي طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ اسْمُ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ بَرَّةَ، فَحَوَّلَ رَسُولُ اللَّهِ ﷺ اسْمَهَا فَسَمَّاهَا جُوَيْرِيَةَ. [راجع: ٢٣٣٤]

تخريج: صحيح، وهذا إسناد حسن، م: (٢١٤٠).

3005. It was narrated that Ibn 'Abbas (ﷺ) said: The name of Juwairiyah bint al-Harith was Barrah, but the Messenger of Allah (ﷺ) changed her name and called her Juwairiyah.

Comments: [*Saheeh*; this is a *hasan isnad*]

٣٠٠٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدَّمَ ضَعَفَةَ أَهْلِهِ مِنَ الْمُزْدَلِفَةِ بِلَيْلٍ، فَجَعَلَ يُوصِيهِمْ أَنْ لَا يَرْمُوا جَمْرَةَ الْعَقَبَةِ حَتَّى تَطْلُعَ الشَّمْسُ. [راجع: ٣٥٥٣]

تخريج: صحيح، وهذا إسناد حسن.

3006. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) sent the weak ones of his family ahead from Muzdalifah at night, and he advised them not to stone *Jamratal-'Aqabah* until the sun rose.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٣٠٠٧- حَدَّثَنَا أَسْبَاطٌ: حَدَّثَنَا أَبُو إِسْحَاقَ ـ يَعْنِي الشَّيْبَانِيَّ- عَنْ يَزِيدَ بْنِ الْأَصَمِّ قَالَ: أَتَيْتُ ابْنَ عَبَّاسٍ، فَقُلْتُ: تَزَوَّجَ فُلَانٌ، فَقَرَّبَ إِلَيْنَا طَعَامًا، فَأَكَلْنَا، ثُمَّ قَرَّبَ إِلَيْنَا ثَلَاثَةَ عَشَرَ ضَبًّا، فَبَيْنَ آكِلٍ وَتَارِكٍ، فَقَالَ بَعْضُ مَنْ عِنْدَ

3007. It was narrated that Yazeed bin al-Asamm said: I came to Ibn 'Abbas (ﷺ) and said: So and so got married and offered us food, and we ate. Then he offered us thirteen lizards, and some of us ate and some refrained. One of those who

were with Ibn 'Abbas said: I do not eat it but I do not regard it as *haram*; I do not tell others to eat it or tell them not to eat it. Ibn 'Abbas said: What a bad thing you have said. The Messenger of Allah (ﷺ) was not sent except to explain what is *halal* and what is *haram*. It was offered to the Messenger of Allah (ﷺ) and he stretched out his hand to eat from it, then Maimoonah said: O Messenger of Allah, it is lizard meat. And he withdrew his hand and said: "This is meat that I have never eaten, but (you may) eat." Al-Fadl bin 'Abbas, Khalid bin al-Waleed and a woman who was with them ate. And Maimoonah said: I will not eat something that the Messenger of Allah (ﷺ) does not eat.

ابْنِ عَبَّاسٍ: لَا آكُلُهُ، وَلَا أُحَرِّمُهُ، وَلَا آمُرُ بِهِ، وَلَا أَنْهَى عَنْهُ. فَقَالَ ابْنُ عَبَّاسٍ: بِئْسَ مَا تَقُولُونَ، مَا بُعِثَ رَسُولُ اللَّهِ ﷺ إِلَّا مُحِلًّا وَمُحَرِّمًا، قُرِّبَ لِرَسُولِ اللَّهِ ﷺ فَمَدَّ يَدَهُ، لِيَأْكُلَ مِنْهُ، فَقَالَتْ مَيْمُونَةُ: يَا رَسُولَ اللَّهِ، إِنَّهُ لَحْمُ ضَبٍّ. فَكَفَّ يَدَهُ وَقَالَ: «هَذَا لَحْمٌ لَمْ آكُلْهُ قَطُّ، فَكُلُوا» فَأَكَلَ الْفَضْلُ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ وَامْرَأَةٌ كَانَتْ مَعَهُمْ، وَقَالَتْ مَيْمُونَةُ: لَا آكُلُ مِمَّا لَمْ يَأْكُلْ مِنْهُ رَسُولُ اللَّهِ ﷺ. [راجع: ٢٦٨٤]

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

3008. It was narrated that Ibn 'Abbas (ﷺ) said concerning the verse, "Then, when the Trumpet is sounded" [al-Muddaththir 74:8]: The Messenger of Allah (ﷺ) said: "How can I be at ease when the holder of the horn has put it to his mouth and bent his head to listen for the command so that he can blow it?" The Companions of Muhammad said: What should we say? He said: "Say: Allah is sufficient for us and the best disposer of affairs; in Allah we put our trust."

٣٠٠٨- حَدَّثَنَا أَسْبَاطٌ: حَدَّثَنَا مُطَرِّفٌ عَنْ عَطِيَّةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿فَإِذَا نُقِرَ فِي النَّاقُورِ﴾ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ، وَحَنَى جَبْهَتَهُ يَسْمَعُ مَتَى يُؤْمَرُ، فَيَنْفُخُ؟» فَقَالَ أَصْحَابُ مُحَمَّدٍ: كَيْفَ نَقُولُ؟ قَالَ: «قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، عَلَى اللَّهِ تَوَكَّلْنَا».

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عطية.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

3009. 'Uthman bin Hakeem said: I asked Sa'eed bin Jubair about fasting Rajab: What do you think about it? He said: Ibn 'Abbas (ﷺ) told me that the Messenger of Allah (ﷺ) used to fast until we said he will not stop fasting, and he used not to fast until we said he will not fast.

Comments: [Its *isnad* is *saheeh*]

٣٠٠٩- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا عُثْمَانُ ابْنُ حَكِيمٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ صَوْمِ رَجَبٍ: كَيْفَ تَرَى فِيهِ؟ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ حَتَّى نَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ: لَا يَصُومُ. [راجع: ٢٠٤٦]

تخريج: إسناده صحيح.

3010. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to review the Qur'an with Jibreel (ﷺ) every Ramadan, and the morning after the night in which he reviewed it, he would be more generous than the blowing wind; he was not asked for anything but he gave it. In the month (of Ramadan) after which he died, he reviewed it with him twice.

Comments: [A *saheeh hadeeth*]

٣٠١٠- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِاللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْرِضُ الْقُرْآنَ فِي كُلِّ رَمَضَانَ عَلَى جِبْرِيلَ، فَيُصْبِحُ رَسُولُ اللَّهِ ﷺ مِنْ لَيْلَتِهِ الَّتِي يَعْرِضُ فِيهَا مَا يَعْرِضُ، وَهُوَ أَجْوَدُ مِنَ الرِّيحِ الْمُرْسَلَةِ، لَا يُسْأَلُ شَيْئًا إِلَّا أَعْطَاهُ، حَتَّى إِذَا كَانَ الشَّهْرُ الَّذِي هَلَكَ بَعْدَهُ، عَرَضَ فِيهِ عَرْضَتَيْنِ. [راجع: ٢٠٤٢]

تخريج: حديث صحيح، محمد بن إسحاق وهو صدوق حسن الحديث، وإن كان مدلسا وقد عنعن، وقد توبع، خ: (٦)، م: (٢٣٠٨).

3011. It was narrated from Ibn 'Abbas (ﷺ) that the Muslims caught one of the prominent men of the *mushrikeen* and killed him. They [the *mushrikeen*] asked to buy back his body and the Prophet (ﷺ) forbade them to do that. Mu'ammal said: The Prophet forbade them to sell his body.

Comments: [Its *isnad* is *da'eef*]

٣٠١١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ وَمُؤَمَّلٌ الْمَعْنَى قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الْمُسْلِمِينَ أَصَابُوا رَجُلًا مِنْ عُظَمَاءِ الْمُشْرِكِينَ، فَقَتَلُوهُ، فَسَأَلُوا أَنْ يَشْتَرُوا جِيفَتَهُ، فَنَهَاهُمُ النَّبِيُّ ﷺ؛ قَالَ مُؤَمَّلٌ: فَنَهَاهُمُ النَّبِيُّ ﷺ أَنْ يَبِيعُوا جِيفَتَهُ. [راجع: ٢٢٣٠]

تخريج: إسناده ضعيف، ابن أبي ليلى سيء الحفظ.

3012. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) did *wudoo'* for prayer, and one of his wives said to him: Sit down; the food is ready. She took out a shoulder and he ate, then he wiped his hands and prayed and did not do *wudoo'* [again].

Comments: [A *saheeh hadeeth*]

٣٠١٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ لِلصَّلَاةِ، فَقَالَ لَهُ بَعْضُ نِسَائِهِ: اجْلِسْ، (١/ ٣٢٧) فَإِنَّ الْقِدْرَ قَدْ نَضِجَتْ، فَنَاوَلَتْهُ كَتِفًا، فَأَكَلَ، ثُمَّ مَسَحَ يَدَهُ، فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٤٠٦]

تخريج: حديث صحيح، خ: (٢٠٧).

3013. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The one who takes back his gift is like the dog that vomits and goes back to it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2589) and Muslim (1622)]

٣٠١٣- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَقِيءُ، ثُمَّ يَعُودُ فِيهِ». [راجع: ٢٦٤٧]

تخريج: إسناده صحيح، خ: (٢٥٨٩)، م: (١٦٢٢).

3014. It was narrated that 'Ikrimah said: I saw a man enter the mosque, and he stood and prayed. When he raised his head he said *takbeer*, when he placed his head (on the ground, in prostration) he said *takbeer*, and when he got up following two *rak'ahs* he said *takbeer*. I found that strange, so I went to Ibn 'Abbas and told him about that and he said: May you be bereft of your mother! Isn't that the prayer of the Messenger of Allah (ﷺ)?

Comments: [Its *isnad* is *saheeh*]

٣٠١٤- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عُمَرُ - يَعْنِي ابْنَ فَرُّوخَ -: حَدَّثَنَا حَبِيبٌ - يَعْنِي ابْنَ الزُّبَيْرِ - عَنْ عِكْرِمَةَ قَالَ: رَأَيْتُ رَجُلًا دَخَلَ الْمَسْجِدَ فَقَامَ، فَصَلَّى، فَكَانَ إِذَا رَفَعَ رَأْسَهُ، كَبَّرَ، وَإِذَا وَضَعَ رَأْسَهُ، كَبَّرَ، وَإِذَا مَا نَهَضَ مِنَ الرَّكْعَتَيْنِ، كَبَّرَ، فَأَنْكَرْتُ ذَلِكَ، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَأَخْبَرْتُهُ بِذَلِكَ، فَقَالَ: لَا أُمَّ لَكَ، أَوَلَيْسَ تِلْكَ صَلَاةُ رَسُولِ اللَّهِ ﷺ؟. [راجع: ١٨٨٦]

تخريج: إسناده صحيح.

3015. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger

٣٠١٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا نُوحُ ابْنُ جَعْوَنَةَ السُّلَمِيُّ خُرَاسَانِيٌّ عَنْ مُقَاتِلِ بْنِ

حَيَّانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ وَهُوَ يَقُولُ بِيَدِهِ هَكَذَا ـ فَأَوْمَأَ أَبُو عَبْدِ الرَّحْمَنِ بِيَدِهِ إِلَى الْأَرْضِ ـ : «مَنْ أَنْظَرَ مُعْسِرًا، أَوْ وَضَعَ لَهُ، وَقَاهُ اللَّهُ مِنْ فَيْحِ جَهَنَّمَ، أَلَا إِنَّ عَمَلَ الْجَنَّةِ حَزْنٌ بِرَبْوَةٍ ـ ثَلَاثًا ـ أَلَا إِنَّ عَمَلَ النَّارِ سَهْلٌ بِسَهْوَةٍ، وَالسَّعِيدُ مَنْ وُقِيَ الْفِتَنَ، وَمَا مِنْ جُرْعَةٍ أَحَبُّ إِلَيَّ مِنْ جُرْعَةِ غَيْظٍ يَكْظِمُهَا عَبْدٌ، مَا كَظَمَهَا عَبْدٌ لِلَّهِ إِلَّا مَلَأَ اللَّهُ جَوْفَهُ إِيمَانًا».

تخريج: إسناده ضعيف جدا، نوح بن جعونة لا يعرف الجرح ولا تعديل، ولم يرو عنه غير عبدالله بن يزيد المقرئ فهو مجهول.

of Allah (ﷺ) went out to the mosque gesturing with his hand like this - and Abu 'Abdur-Rahman gestured with his hand towards the ground - [saying:] "Whoever gives respite to (a debtor) who is in difficulty or waives (the debt) for him, Allah will protect him from the vehement heat of Hell. The deeds that lead to Paradise are tough and difficult - three times - and the deeds that lead to Hell are smooth and easy. The blessed one is the one who is protected from temptation. And nothing that you could swallow is dearer to me than anger that a person swallows; if a person swallows his anger for the sake of Allah, Allah will fill his heart with faith."

Comments: [Its *isnad* is *da'eef jiddan*]

٣٠١٦- حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ بِشَاةٍ مَيِّتَةٍ، فَقَالَ: «لِمَنْ كَانَتْ هَذِهِ الشَّاةُ؟» فَقَالُوا: لِمَيْمُونَةَ، قَالَ: «أَفَلَا انْتَفَعْتُمْ بِإِهَابِهَا؟». [راجع: ٢٣٦٩]

تخريج: إسناده صحيح، خ: (١٤٩٢)، م: (٣٦٣).

3016. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet passed by a dead sheep and said: Who did this sheep belong to?" They said: To Maimoonah. He said: "Why don't you make use of its hide?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1492) and Muslim (363)]

٣٠١٧- حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَرْتُ أَنَا وَالْفَضْلُ عَلَى أَتَانٍ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ فِي فَضَاءٍ مِنَ الْأَرْضِ، فَنَزَلْنَا وَدَخَلْنَا مَعَهُ، فَمَا قَالَ لَنَا فِي ذَلِكَ شَيْئًا. [راجع: ١٨٩١]

تخريج: حديث صحيح، شعبة مولى ابن عباس، وإن كان سيء الحفظ، قد توبع.

3017. It was narrated that Ibn 'Abbas (ﷺ) said: al-Fadl and I passed by on a donkey when the Messenger of Allah (ﷺ) was leading the people in prayer on some open ground. We dismounted and joined him, and he did not say anything to us about that.

Comments: [A *saheeh hadeeth*]

٣٠١٨- حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا زَمْعَةُ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ، وَأَعْطَاهُ أَجْرَهُ. [راجع: ٢٢٤٩]

3018. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping, and he gave him his fee.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، زمعة ضعيف، لكنه توبع، خ: (٢٢٧٨)، م: (١٢٠٢).

٣٠١٩- حَدَّثَنَا سُلَيْمَانُ أبو دَاوُدَ: حَدَّثَنَا عَبَّادُ ابْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى أَبِي طَيْبَةَ عِشَاءً فَحَجَمَهُ، وَأَعْطَاهُ أَجْرَهُ. [راجع: ٢١٥٥]

3019. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) sent for Abu Taibah one evening and he treated him with cupping, and he gave him his fee.

Comments: [*Hasan* and its *isnad* is *da'eef*]

تخريج: حسن، وهذا إسناد ضعيف لضعف عباد بن منصور، ثم هو منقطع.

٣٠٢٠- حَدَّثَنَا أَبُو دَاوُدَ عَنْ زَمْعَةَ، عَنْ سَلَمَةَ بْنِ وَهْرَامَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ وَقَفَ بِجَمْعٍ، فَلَمَّا أَضَاءَ كُلُّ شَيْءٍ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ أَفَاضَ. [راجع: ٢٠٥١]

3020. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) halted in Muzdalifah, and when everything grew light before the sun rose, he moved on.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف زمعة بن صالح.

٣٠٢١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَهَاشِمٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا الْبَخْتَرِيِّ قَالَ: أَهْلَلْنَا هِلَالَ رَمَضَانَ، وَنَحْنُ بِذَاتِ عِرْقٍ، قَالَ: فَأَرْسَلْنَا رَجُلًا إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ _ قَالَ هَاشِمٌ فَسَأَلَهُ _ فَقَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَدْ مَدَّ رُؤْيَتَهُ _ قَالَ هَاشِمٌ: لِرُؤْيَتِهِ _ فَإِنْ أُغْمِيَ عَلَيْكُمْ، فَأَكْمِلُوا الْعِدَّةَ». [انظر: ٣٢٠٨، ٣٥١٥]

3021. It was narrated that 'Amr bin Murrah said: I heard Abul-Bakhtari say: We saw the new moon of Ramadan when we were in Dhat 'Irq, so we sent a man to Ibn 'Abbas (ﷺ) to ask him. Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah causes it to appear for long enough that people can see it, and if it is cloudy then complete the number (of days)."

Comments: [Its *isnad* is *saheeh*, Muslim (1088)]

تخريج: إسناده صحيح، م: (١٠٨٨).

3022. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) went to the outhouse and I put some water for him to do *wudoo'*. When he came out he said: Who put this here?" He said: Ibn 'Abbas. He said: "O Allah, grant him deep understanding of the faith."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (143) and Muslim (2477)]

٣٠٢٢- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا وَرْقَاءُ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ أَبِي يَزِيدَ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَى النَّبِيُّ ﷺ الْخَلَاءَ، فَوَضَعْتُ لَهُ وَضُوءًا، فَلَمَّا خَرَجَ، قَالَ: «مَنْ وَضَعَ ذَا؟» قَالَ: ابْنُ عَبَّاسٍ. قَالَ: «اللَّهُمَّ فَقِّهْهُ». [راجع: ٢٣٩٧].

تخريج: إسناده صحيح، خ: (١٤٣)، م: (٢٤٧٧).

3023. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade (as food) every wild animal that has fangs and every bird that has talons.

Comments: [Its *isnad* is *saheeh*, Muslim (1934)]

٣٠٢٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا جَعْفَرُ بْنُ أَبِي وَحْشِيَّةَ أَبُو بِشْرٍ عَنْ مَيْمُونِ ابْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ. [راجع: ٢١٩٢]

تخريج: إسناده صحيح، م: (١٩٣٤).

3024. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Beware of narrating from me except what you are certain of." He said: "And whoever tells a lie about me deliberately, let him take his place in Hell. And whoever tells a lie about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its *isnad* is *da'eef* because Abdul-A'la ath-Tha'labi is *da'eef*]

٣٠٢٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى الثَّعْلَبِيُّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «اتَّقُوا الْحَدِيثَ عَنِّي، إِلَّا مَا عَلِمْتُمْ» قَالَ: «وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ كَذَبَ عَلَى الْقُرْآنِ بِغَيْرِ عِلْمٍ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [راجع: ٢٩٧٤]

تخريج: إسناده ضعيف لضعف عبدالأعلى الثعلبي، وقوله: «من كذب علي متعمدا فليتبوأ مقعده من النار» صحيح متواتر.

3025. It was narrated that Ibn 'Abbas (ﷺ) said: A Bedouin came to the Messenger of Allah (ﷺ) and started speaking eloquently. The Messenger of Allah (ﷺ) said:

٣٠٢٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ

ﷺ، فَجَعَلَ يَتَكَلَّمُ بِكَلَامٍ بَيِّنٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الْبَيَانِ سِحْرًا، وَإِنَّ مِنَ الشِّعْرِ حُكْمًا». [راجع: ٢٤٢٤]

"Some eloquence is magic and some poetry is wisdom."

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، سماك بن حرب في روايته عن عكرمة اضطراب.

٣٠٢٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَاتَتْ شَاةٌ لِسَوْدَةَ بِنْتِ زَمْعَةَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، مَاتَتْ فُلَانَةُ - يَعْنِي الشَّاةَ - فَقَالَ: «فَلَوْلَا أَخَذْتُمْ مَسْكَهَا؟» فَقَالَتْ: نَأْخُذُ مَسْكَ شَاةٍ قَدْ مَاتَتْ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّمَا (١/٣٢٨) قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ﴾ (الأنعام: ١٤٥) فَإِنَّكُمْ لَا تَطْعَمُونَهُ، إِنْ تَدْبُغُوهُ فَتَنْتَفِعُوا بِهِ» فَأَرْسَلَتْ إِلَيْهَا، فَسَلَخَتْ مَسْكَهَا، فَدَبَغَتْهُ، فَأَخَذَتْ مِنْهُ قِرْبَةً حَتَّى تَخَرَّقَتْ عِنْدَهَا. [راجع: ١٨٩٥]

3026. It was narrated that Ibn 'Abbas (ﷺ) said: A sheep belonging to Sawdah bint Zam'ah died and she said: O Messenger of Allah, So and so - meaning the sheep - has died. He said: "Why don't you take its skin?" She said: Can we take the skin of a sheep that died (of natural causes, with- out being slaughtered properly)? The Messenger of Allah (ﷺ) said to her: "Allah, may He be glorified and exalted, only said: 'Say (O Muhammad (ﷺ)): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork)' [al-An'am 6:145], and you are not going to eat it; if you tan it, then you can make use of it." So she sent for it, then she skinned it and tanned it, and made a waterskin from it that she kept until it wore out.

تخريج: حديث صحيح.

Comments: [A *saheeh hadeeth*]

٣٠٢٧- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ سَوْدَةَ بِنْتِ زَمْعَةَ، فَذَكَرَهُ.

3027. A similar report was narrated from Sawdah bint Zam'ah.

Comments: [A *saheeh hadeeth*, like the previous report]

تخريج: حديث صحيح كسابقه، وهو مرسل، عكرمة لم يسمع من سودة.

3028. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said to Ma'iz bin Malik: "Is it true what I have heard about you, that you had intercourse with the slave woman of Banu So and so?" He testified four times, and he stoned him.

Comments: [Its *isnad* is *hasan*, Muslim (1693)]

٣٠٢٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمَاعِزِ ابْنِ مَالِكٍ: «أَحَقٌّ مَا بَلَغَنِي عَنْكَ، أَنَّكَ وَقَعْتَ عَلَى جَارِيَةِ بَنِي فُلَانٍ؟» قَالَ: فَشَهِدَ أَرْبَعَ شَهَادَاتٍ، قَالَ: فَرَجَمَهُ. [راجع: ٢٢٠٢]

تخريج: إسناده حسن، م: (١٦٩٣).

3029. It was narrated that Sa'eed bin Jubair said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) married my maternal aunt Maimoonah al-Hilaliyyah when he was in *ihram*.

Comments: [Its *isnad* is *qawi*, al-Bukhari (1837) Muslim (1410)]

٣٠٢٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: نَكَحَ رَسُولُ اللَّهِ ﷺ خَالَتِي مَيْمُونَةَ الْهِلَالِيَّةَ، وَهُوَ مُحْرِمٌ. [راجع: ٢٥٦٠]

تخريج: إسناده قوي، خ: (١٨٣٧)، م: (١٤١٠).

3030. It was narrated from Ibn 'Abbas (ﷺ) that they went out with the Messenger of Allah (ﷺ) in *ihram*, and a man's mount threw him and broke his neck, and he died. The Messenger of Allah (ﷺ) said: "Wash him with water and lotus leaves, and shroud him in two garments, but do not put any perfume on him or cover his head, for he will be raised on the Day of Resurrection with his hair stuck together."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1267) and Muslim (1206)]

٣٠٣٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُمْ خَرَجُوا مَعَ النَّبِيِّ ﷺ مُحْرِمِينَ، وَأَنَّ رَجُلًا مِنْهُمْ وَقَصَهُ بَعِيرُهُ فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلَا تُمِسُّوهُ طِيبًا، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّدًا». [راجع: ١٨٥٠]

تخريج: إسناده صحيح، خ: (١٢٦٧)، م: (١٢٠٦).

3031. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "No *tiyarah* [superstitious belief in bird omens], no *'adwa*

٣٠٣١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا طِيَرَةَ، وَلَا عَدْوَى، وَلَا

هَامَةَ، وَلَا صَفَرَ» قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنَّا لَنَأْخُذُ الشَّاةَ الْجَرْبَاءَ، فَنَطْرَحُهَا فِي الْغَنَمِ فَتَجْرَبُ، قَالَ: «فَمَنْ أَعْدَى الْأَوَّلَ؟». [راجع: ٢٤٢٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سماك بن حرب عن عكرمة مضطرب، قد توبع.

[transmission of infectious disease without the permission of Allah], no *hamah* [refers to a Jahili Arab tradition described variously as: a worm that infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], and no *Safar* [the month of *Safar* was regarded as 'unlucky' in the Jahiliyyah]." A man said: O Messenger of Allah, we take a mangy sheep and put it with the other sheep, and they get the mange. He said: "Who infected the first one?"

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٣٠٣٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي بَيْتِ مَيْمُونَةَ، فَوَضَعْتُ لَهُ وَضُوءًا مِنَ اللَّيْلِ قَالَ: فَقَالَتْ مَيْمُونَةُ: يَا رَسُولَ اللَّهِ، وَضَعَ لَكَ هَذَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ. فَقَالَ: اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ، وَعَلِّمْهُ التَّأْوِيلَ». [راجع: ٢٤٩٧]

تخريج: إسناده قوي، خ: (١٤٣)، م: (٢٤٧٧) بدون لفظ: «وعلمه التأويل».

3032. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was in Maimoonah's house, and I put some water for him to do *wudoo'* at night. Maimoonah said: O Messenger of Allah, 'Abdullah bin 'Abbas has put this for you. He said: O Allah, grant him deep understanding of the faith and teach him the meaning of the Qur'an."

Comments: [Its *isnad* is *qawi*, al-Bukhari (143) and Muslim (2477)]

٣٠٣٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ قَالَ: حَدَّثَنِي فُلَانٌ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا مَشَى، مَشَى مُجْتَمِعًا لَيْسَ فِيهِ كَسَلٌ.

تخريج: صحيح.

3033. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) walked, he walked energetically, with no sign of laziness in (his manner of walking).

Comments: [*Saheeh*]

3034. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) was asked about the children of the *mushrikeen* [who died in childhood]. He said: "Allah knew best what they would have done when He created them."

Comments: [Its *isnad* is *saheeh*, Muslim (2660)]

٣٠٣٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ إِذْ خَلَقَهُمْ». [راجع: ١٨٤٥]

تخريج: إسناده صحيح، م: (٢٦٦٠).

3035. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Wear white garments, for they are among the best of your garments, and shroud your dead in them. Among the best of your kohl is antimony; it makes the vision clear and makes the hair grow."

Comments: [Its *isnad* is *qawi*]

٣٠٣٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَسُوا مِنْ ثِيَابِكُمُ الْبِيضَ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ، وَإِنَّ مِنْ خَيْرِ أَكْحَالِكُمُ الْإِثْمِدَ، إِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ. [راجع: ٢٢١٩]

تخريج: إسناده قوي.

3036. It was narrated from Ibn 'Abbas (ﷺ) that a man came to the Prophet (ﷺ) and said: O Messenger of Allah, I shaved my head but I did not offer the sacrifice (yet). He said: No problem, offer the sacrifice. Another man came to him and said: O Messenger of Allah, I offered the sacrifice before I stoned (the *Jamrah*). He said: "Stone (the *Jamrah*), there is no problem."

Comments: [Its *isnad* is *qawi*]

٣٠٣٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ جَاءَهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، حَلَقْتُ وَلَمْ أَنْحَرْ؟ قَالَ: «لَا حَرَجَ، وَانْحَرْ» وَجَاءَهُ آخَرُ، فَقَالَ: يَا رَسُولَ اللَّهِ، نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ؟ قَالَ: «فَارْمِ، وَلَا حَرَجَ».

تخريج: إسناده قوي.

3037. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever claims to belong to someone other than his father, or to someone other than

٣٠٣٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ سَمِعَهُ يَقُولُ: إِنَّ

his masters, upon him be the curse of Allah, the angels and all the people."

Comments: [Its *isnad* is *qawi*]

رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ». [راجع: ٢٨١٦]

تخريج: إسناده قوي.

3038. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stoned the *Jamarat* after the sun passed the meridian.

Comments: [*Saheeh* because of corroborating evidence, its *isnad* is *da'eef*]

٣٠٣٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ الْجِمَارَ بَعْدَ مَا زَالَتِ الشَّمْسُ. [راجع: ٢٦٣٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف حجاج بن أرطاة.

3039. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to recite in *Fajr* prayer on Friday, *Alif-Lam-Meem Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan* (Soorat al-Insan).

Comments: [Its *isnad* is *saheeh*]

٣٠٣٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُخَوَّلِ بْنِ رَاشِدٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ: ﴿تَنزِيلُ﴾ السَّجْدَةِ وَ ﴿هَلْ أَتَىٰ عَلَى الْإِنسَانِ﴾. [راجع: ١٩٩٣]

تخريج: إسناده صحيح.

3040. It was narrated from Ibn 'Abbas (ﷺ) that Umm Hufaid bint al-Harith bin Hazn, the maternal aunt of Ibn 'Abbas, gave the Messenger of Allah (ﷺ) some ghee, dried yoghurt and lizards. The Messenger of Allah (ﷺ) called for them and they were eaten at his table, but the Messenger of Allah (ﷺ) refrained from eating them, as if he found them off-putting. If they were *haram* they would not have been eaten at the table of the Messenger of Allah (ﷺ) and he would not have told others to eat them.

٣٠٤٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: (١/٣٢٩) حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أُمَّ حُفَيْدٍ بِنْتَ الْحَارِثِ بْنِ حَزْنٍ خَالَةَ ابْنِ عَبَّاسٍ أَهْدَتْ لِلنَّبِيِّ ﷺ سَمْنًا وَأَقِطًا وَأَضُبًّا، قَالَ: فَدَعَا بِهِنَّ رَسُولُ اللَّهِ ﷺ فَأُكِلْنَ عَلَى مَائِدَتِهِ، وَتَرَكَهُنَّ رَسُولُ اللَّهِ ﷺ كَالْمُتَقَذِّرِ، فَلَوْ كُنَّ حَرَامًا مَا أُكِلْنَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ، وَلَا أَمَرَ بِأَكْلِهِنَّ. [راجع: ٢٢٩٩]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5389)]

تخريج: إسناده صحيح، خ: (٥٣٨٩).

3041. 'Abdul-'Azeez said: My father told me: I heard Ibn 'Abbas (ﷺ) say: So and so was riding behind the Messenger of Allah (ﷺ) on the day of 'Arafat. The young man started turning towards the women and looking at them, and the Messenger of Allah (ﷺ) started turning his face with his hand from behind, several times, but the young man continued turning to look at them. The Messenger of Allah (ﷺ) said to him: "O son of my brother, this is a day when whoever controls his hearing, sight and tongue, he will be forgiven."

Comments: [Its *isnad* is *da'eef*]

٣٠٤١- حَدَّثَنَا عَفَّانُ: حَدَّثَنِي سُكَيْنُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: كَانَ فُلَانٌ رَدِيفَ رَسُولِ اللَّهِ ﷺ يَوْمَ عَرَفَةَ، قَالَ: فَجَعَلَ الْفَتَى يُلَاحِظُ النِّسَاءَ وَيَنْظُرُ إِلَيْهِنَّ، قَالَ: وَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصْرِفُ وَجْهَهُ بِيَدِهِ مِنْ خَلْفِهِ مِرَارًا، قَالَ: وَجَعَلَ الْفَتَى يُلَاحِظُ إِلَيْهِنَّ، قَالَ: فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «ابْنَ أَخِي إِنَّ هَذَا يَوْمٌ مَنْ مَلَكَ فِيهِ سَمْعَهُ وَبَصَرَهُ وَلِسَانَهُ غُفِرَ لَهُ». [راجع: ١٨٢٣]

تخريج: إسناده ضعيف، سكين بن عبدالعزيز مختلف فيه، وأبوه مجهول.

3042. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said, when he was in a tent on the day of Badr: "O Allah, I urge You to fulfil Your promise and covenant. O Allah, if You will, You will never be worshipped after today." Abu Bakr took him by the hand and said: Enough, O Messenger of Allah; you have beseeched your Lord too much. And he was wearing his armour. Then he went out, saying: "Their multitude will be put to flight, and they will show their backs" [al-Qamar 54:45].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4875)]

٣٠٤٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ فِي قُبَّةٍ يَوْمَ بَدْرٍ: «اللَّهُمَّ إِنِّي أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ الْيَوْمِ» فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ، فَقَالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ، فَقَدْ أَلْحَحْتَ عَلَى رَبِّكَ، وَهُوَ يَثِبُ فِي الدِّرْعِ فَخَرَجَ وَهُوَ يَقُولُ: ﴿سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ﴾ (القمر: ٤٥) [راجع: ٢٠٨]

تخريج: إسناده صحيح، خ: (٤٨٧٥).

3043. It was narrated from Ibn 'Abbas (ﷺ) that the daughter of Hamzah was suggested (as a

٣٠٤٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ

potential wife) to the Prophet (ﷺ) and he said: "She is the daughter of my brother through breastfeeding and she is not permissible for me. What becomes *mahram* (forbidden for marriage) through breastfeeding is that which becomes *mahram* through blood ties."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2645) and Muslim (1447)]

النَّبِيِّ ﷺ أُرِيدَ عَلَى بِنْتِ حَمْزَةَ، فَقَالَ: إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ وَإِنَّهَا لَا تَحِلُّ لِي، وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الرَّحِمِ». [راجع: ٢٦٣٣]

تخريج: إسناده صحيح، خ: (٢٦٤٥)، م: (١٤٤٧).

3044. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Abu Jahl came to the Prophet (ﷺ) when he was praying and told him off. The Prophet (ﷺ) threatened him, and he said: Are you threatening me? By Allah I have more supporters than anyone in this valley. Then Allah revealed the words: "Have you (O Muhammad (ﷺ)) seen him (i.e. Abu Jahl) who prevents. A slave (Muhammad (ﷺ)) when he prays?Tell me if he (Muhammad (ﷺ)) is on the guidance (of Allah) Or enjoins piety? Tell me if he (Abu Jahl) denies (the truth, i.e. this Qur'an) and turns away?" [al-'Alaq 96:9-13]. Ibn 'Abbas said: By the One in Whose hand is my soul, if he had called his supporters, the angels of divine justice would have seized him.

Comments: [Its *isnad* is *saheeh*]

٣٠٤٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا دَاوُدُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَبُو جَهْلٍ إِلَى النَّبِيِّ ﷺ وَهُوَ يُصَلِّي، فَنَهَاهُ، فَتَهَدَّدَهُ النَّبِيُّ ﷺ فَقَالَ: أَتُهَدِّدُنِي! أَمَا وَاللَّهِ إِنِّي لَأَكْثَرُ أَهْلِ الْوَادِي نَادِيًا. فَأَنْزَلَ اللَّهُ: ﴿أَرَأَيْتَ الَّذِي يَنْهَى ۝ عَبْدًا إِذَا صَلَّى ۝ أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى ۝ أَوْ أَمَرَ بِالتَّقْوَى ۝ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى﴾ (العلق: ٩-١٣) قَالَ ابْنُ عَبَّاسٍ: وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ دَعَا نَادِيَهُ لَأَخَذَتْهُ الزَّبَانِيَةُ. [راجع: ٢٣٢١]

تخريج: إسناده صحيح.

3045. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ): "Every covenant that was made during the Jahiliyyah, Islam only strengthens and reaffirms it."

٣٠٤٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ وَرَفَعَهُ قَالَ: «مَا كَانَ مِنْ حِلْفٍ فِي الْجَاهِلِيَّةِ، لَمْ يَزِدْهُ الْإِسْلَامُ إِلَّا حِدَّةً وَشِدَّةً». [راجع: ٢٩٠٩]

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك سيء الحفظ، ورواية سماك عن عكرمة فيها اضطرب.

3046. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The Black Stone is from Paradise. It was whiter than snow until the sins of the people of *shirk* turned it black."

Comments: [Its *isnad* is *da'eef*]

٣٠٤٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ، وَكَانَ أَشَدَّ بَيَاضًا مِنَ الثَّلْجِ حَتَّى سَوَّدَتْهُ خَطَايَا أَهْلِ الشِّرْكِ». [راجع: ٢٧٩٥]

تخريج: إسناده ضعيف قد سلف الكلام عليه برقم: (٢٧٩٥)

3047. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) passed by a dead sheep that had been thrown away by its owners. He said: "By the One in Whose hand is my soul, this world is more insignificant to Allah than this is to its owners."

Comments: [*Saheeh* because of corroborating evidence]

٣٠٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِشَاةٍ مَيْتَةٍ قَدْ أَلْقَاهَا أَهْلُهَا، فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذِهِ عَلَى أَهْلِهَا».

تخريج: صحيح لغيره، محمد بن مصعب مختلف فيه.

3048. It was narrated from Ibn 'Abbas (ﷺ) that Sa'd bin 'Ubadah asked the Messenger of Allah (ﷺ) about a vow that his mother had made but she died before she could fulfil it. The Messenger of Allah (ﷺ) said: "Fulfil it on her behalf."

Comments: [A *saheeh hadeeth*]

٣٠٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ عُبَادَةَ اسْتَفْتَى رَسُولَ اللَّهِ ﷺ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ تُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْضِ عَنْهَا». [راجع: ١٨٩٣]

تخريج: حديث صحيح، محمد بن مصعب متابع، خ: (٢٧٦١)، م: (١٦٣٨).

3049. It was narrated from Ibn 'Abbas (ﷺ) that a woman from Khath'am asked the Prophet (ﷺ)

٣٠٤٩- حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ،

عَنِ ابْنِ عَبَّاسٍ : أَنَّ امْرَأَةً مِنْ خَثْعَمَ سَأَلَتِ النَّبِيَّ ﷺ فِي حَجَّةِ الْوَدَاعِ، وَالْفَضْلُ بْنُ عَبَّاسٍ رَدِيفُ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لَا يَسْتَطِيعُ أَنْ يَسْتَمْسِكَ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ فَقَالَ: «نَعَمْ، حُجِّي عَنْ أَبِيكِ». [راجع: ١٨٩٠]

during the Farewell Pilgrimage, when al-Fadl bin 'Abbas was seated behind the Messenger of Allah (ﷺ) on his mount: O Messenger of Allah, Allah has made *Hajj* obligatory upon His slaves when my father is an old man and cannot sit firmly in the saddle; can I do *Hajj* on his behalf? He said: "Yes, do *Hajj* on behalf of your father."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، محمد بن مصعب متابع، خ: (٤٣٩٩).

٣٠٥٠- حَدَّثَنِي مُحَمَّدُ بْنُ مُصْعَبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ لَبَنًا، ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ، وَقَالَ: «إِنَّ لَهُ دَسَمًا». [راجع: ١٩٥١]

3050. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) drank some milk, then he called for water and rinsed out his mouth, and he said: "It is somewhat greasy."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، محمد بن مصعب متابع، خ: (٢١١)، م: (٣٥٨).

٣٠٥١- حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِشَاةٍ مَيْتَةٍ، فَقَالَ: «أَلَا (١/ ٣٣٠) اسْتَمْتَعْتُمْ بِجِلْدِهَا؟» قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهَا مَيْتَةٌ، قَالَ: «إِنَّمَا حَرُمَ أَكْلُهَا». [راجع: ٢٣٦٩]

3051. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) passed by a dead sheep and said: "Why don't you make use of its skin?" They said: O Messenger of Allah, it is *maitah* [i.e., it died of natural causes and was not slaughtered properly]. He said: "It is only *haram* to eat it."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، خ: (١٤٩٢)، م: (٣٦٣).

٣٠٥٢- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

3052. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837)]

تخريج: إسناده صحيح، خ: (١٨٣٧).

3053. 'Abdul-Kareem narrated: One who heard Ibn 'Abbas (ﷺ) told me that he said that the Messenger of Allah (ﷺ) instructed Duba'ah to stipulate a condition when she entered *ihram*.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٠٥٣- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا عَبْدُ الْكَرِيمِ قَالَ: حَدَّثَنِي مَنْ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ ضُبَاعَةَ أَنْ تَشْتَرِطَ فِي إِحْرَامِهَا. [انظر: ٣١١٧]

تخريج: حديث صحيح، وهذا إسناد ضعيف لإبهام الراوي عن ابن عباس.

3054. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: It was said to Ibn 'Abbas that a man has come to us who does not believe in the divine decree. He said: Take me to him - and at that time he had become blind. They said: What are you going to do to him, O Abu 'Abbas? He said: By the One in Whose hand is my soul, if I could get hold of him I would bite his nose and cut it off, and if I could grab his neck in my hands I would strangle him, for I heard the Messenger of Allah (ﷺ) say: "It is as if I can see the women of Banu Fihr going around al-Khazraj with their buttocks wobbling, (they are) *mushrik* women." This is the first *shirk* of this *ummah*. By the One in Whose hand is my soul, their bad thinking will lead them to deny that Allah would ever decree anything good as they already denied that Allah would decree anything bad.

Comments: [Its *isnad* is *da'eef*]

٣٠٥٤- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ بَعْضِ إِخْوَانِهِ، عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ الْمَكِّيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ: إِنَّ رَجُلًا قَدِمَ عَلَيْنَا يُكَذِّبُ بِالْقَدَرِ. فَقَالَ: دُلُّونِي عَلَيْهِ، وَهُوَ يَوْمَئِذٍ قَدْ عَمِيَ، قَالُوا: وَمَا تَصْنَعُ بِهِ يَا أَبَا عَبَّاسٍ؟ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَئِنِ اسْتَمْكَنْتُ مِنْهُ لَأَعَضَّنَّ أَنْفَهُ حَتَّى أَقْطَعَهُ، وَلَئِنْ وَقَعَتْ رَقَبَتُهُ فِي يَدَيَّ، لَأَدُقَّنَّهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كَأَنِّي بِنِسَاءِ بَنِي فِهْرٍ يَطُفْنَ بِالْخَزْرَجِ تَصْطَكُّ أَلْيَاتُهُنَّ مُشْرِكَاتٍ» هَذَا أَوَّلُ شِرْكِ هَذِهِ الْأُمَّةِ، وَالَّذِي نَفْسِي بِيَدِهِ، لَيَنْتَهِيَنَّ بِهِمْ سُوءُ رَأْيِهِمْ حَتَّى يُخْرِجُوا اللَّهَ مِنْ أَنْ يَكُونَ قَدَّرَ خَيْرًا، كَمَا أَخْرَجُوهُ مِنْ أَنْ يَكُونَ قَدَّرَ شَرًّا.

تخريج: إسناده ضعيف، لضعف محمد بن عبيد المكي، ثم هو لم يرو عن ابن عباس.

3055. This hadeeth was narrated from Ibn 'Abbas (ﷺ). I [the narrator] said: Did Muhammad [one of the narrators] meet Ibn 'Abbas? He said: Yes.

٣٠٥٥- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِيَ الْعَلَاءُ بْنُ الْحَجَّاجِ عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ الْمَكِّيِّ، عَنِ ابْنِ عَبَّاسٍ بِهَذَا الْحَدِيثِ. قُلْتُ: أَدْرَكَ مُحَمَّدٌ ابْنَ عَبَّاسٍ؟ قَالَ: نَعَمْ.

Comments: [Its *isnad* is *da'eef* like the previous report]

تخريج: إسناده ضعيف كسابقه.

3056. 'Ata' bin Abi Rabah said that he heard Ibn 'Abbas narrate that a man was wounded at the time of the Messenger of Allah (ﷺ). He had a wet dream and was told to do *ghusl*, and he died. News of that reached the Prophet (ﷺ) and he said: "They have killed him, may Allah kill them. The remedy for the one who does not know is asking."

Comments: [*Hasan*]

٣٠٥٦- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: بَلَغَنِي أَنَّ عَطَاءَ بْنَ أَبِي رَبَاحٍ قَالَ: إِنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُخْبِرُ: أَنَّ رَجُلًا أَصَابَهُ جُرْحٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ قَدْ أَصَابَهُ احْتِلَامٌ، فَأُمِرَ بِالِاغْتِسَالِ، فَمَاتَ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: «قَتَلُوهُ، قَتَلَهُمُ اللَّهُ، أَلَمْ يَكُنْ شِفَاءُ الْعِيِّ السُّؤَالُ».

تخريج: حديث حسن، و في إسناده انقطاع بين الأوزاعي و بين عطاء.

3057. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) seated him behind him on his mount, and when the mount rose up with him, the Messenger of Allah (ﷺ) said *Allahu Akbar* three times, and *Subhan Allah* three times, and he said *La ilaha illallah* three times. Then he leaned on him and smiled. Then he turned to me and said: "There is no man who gets on his mount and does what I have done, but Allah, may He be blessed and exalted, will turn to him and smile at him as I smiled at you."

Comments: [Its *isnad* is *da'eef*]

٣٠٥٧- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَرْدَفَهُ عَلَى دَابَّتِهِ، فَلَمَّا اسْتَوَى عَلَيْهَا كَبَّرَ رَسُولُ اللَّهِ ﷺ ثَلَاثًا، وَحَمِدَ اللَّهَ ثَلَاثًا، وَسَبَّحَ اللَّهَ ثَلَاثًا، وَهَلَّلَ اللَّهَ وَاحِدَةً، ثُمَّ اسْتَلْقَى عَلَيْهِ، فَضَحِكَ، ثُمَّ أَقْبَلَ عَلَيَّ، فَقَالَ: مَا مِنِ امْرِئٍ يَرْكَبُ دَابَّتَهُ، فَيَصْنَعُ كَمَا صَنَعْتُ، إِلَّا أَقْبَلَ اللَّهُ تَبَارَكَ وَتَعَالَى فَضَحِكَ إِلَيْهِ، كَمَا ضَحِكْتُ إِلَيْكَ». [راجع: ٧٥٣]

تخريج: إسناده ضعيف، أبوبكر بن عبدالله ضعيف، وعلي بن أبي طلحة لم يدرك ابن عباس.

3058. Shu'aib said: az-Zuhri was asked: Is *ghusl* obligatory on Friday? He said: Salim bin 'Abdullah bin 'Umar told me that he heard 'Abdullah bin 'Umar say:

٣٠٥٨- حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ قَالَ: سُئِلَ الزُّهْرِيُّ: هَلْ فِي الْجُمُعَةِ غُسْلٌ وَاجِبٌ؟ فَقَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ

I heard the Prophet (ﷺ) say: "Whoever among you comes to *Jumu'ah*, let him do *ghusl*." Tawoos said: I said to Ibn 'Abbas: They said that the Prophet (ﷺ) said: "Do *ghusl* on Friday and wash your heads, even if you are not *junub*, and put on perfume." Ibn 'Abbas said: As for *ghusl*, yes; as for perfume, I do not know.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (884)]

عُمَرَ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ جَاءَ مِنْكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ» وَقَالَ طَاوُسٍ: قُلْتُ لِابْنِ عَبَّاسٍ: ذَكَرُوا أَنَّ النَّبِيَّ ﷺ قَالَ: «اغْتَسِلُوا يَوْمَ الْجُمُعَةِ، وَاغْسِلُوا رُءُوسَكُمْ، وَإِنْ لَمْ تَكُونُوا جُنُبًا، وَأَصِيبُوا مِنَ الطِّيبِ» فَقَالَ ابْنُ عَبَّاسٍ: أَمَّا الْغُسْلُ فَنَعَمْ، وَأَمَّا الطِّيبُ فَلَا أَدْرِي. [راجع: ٢٣٨٣]

تخريج: إسناده صحيح، خ: (٨٨٤).

3059. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) cursed the woman who does hair extensions, the woman who has that done, men who imitate women and women who imitate men.

Comments: [A *saheeh hadeeth*; this is a *da'eef* (weak) *isnad*]

٣٠٥٩- قَالَ عَبْدُ اللَّهِ: وَجَدْتُ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ هَذَا الْحَدِيثَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ، وَالْمَوْصُولَةَ، وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ. [راجع: ٢٢٦٣]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن لهيعة.

3060. Ibn 'Abbas said: I came to the Messenger of Allah (ﷺ) at the end of the night and prayed behind him. He took me by the hand and pulled me until I was standing beside him. When the Messenger of Allah (ﷺ) turned back to his prayer, I stepped back and the Messenger of Allah (ﷺ) continued praying. When he finished praying he said to me, "How come I put you beside me and you stepped back?" I said: O Messenger of Allah, is it appropriate for anyone to pray next

٣٠٦٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ أَبُو يُونُسَ عَنْ عَمْرِو بْنِ دِينَارٍ: أَنَّ كُرَيْبًا أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ آخِرِ اللَّيْلِ، فَصَلَّيْتُ خَلْفَهُ، فَأَخَذَ بِيَدِي، فَجَرَّنِي، فَجَعَلَنِي حِذَاءَهُ، فَلَمَّا أَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى صَلَاتِهِ، خَنَسْتُ، فَصَلَّى رَسُولُ اللَّهِ ﷺ، فَلَمَّا انْصَرَفَ قَالَ لِي: «مَا شَأْنِي أَجْعَلُكَ حِذَائِي، فَتَخْنُسَ؟!» فَقُلْتُ: يَا رَسُولَ اللَّهِ،

to you when you are the Messenger of Allah to whom Allah has given...? He liked that and prayed to Allah to increase me in knowledge and understanding. Then I saw the Messenger of Allah (ﷺ) sleep until I heard him breathing deeply, then Bilal came to him and said: O Messenger of Allah, the prayer. And he got up and prayed and did not repeat *wudoo'*.

أَوَ يَنْبَغِي لِأَحَدٍ أَنْ يُصَلِّيَ حِذَاءَكَ، وَأَنْتَ رَسُولُ اللَّهِ الَّذِي أَعْطَاكَ اللَّهُ؟ قَالَ: فَأَعْجَبْتُهُ، فَدَعَا اللَّهَ لِي أَنْ يَزِيدَنِي عِلْمًا وَفَهْمًا، قَالَ: ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ نَامَ حَتَّى سَمِعْتُهُ يَنْفُخُ، ثُمَّ أَتَاهُ بِلَالٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، الصَّلَاةَ. فَقَامَ فَصَلَّى مَا أَعَادَ وُضُوءًا. [راجع: ١٩١٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (138) and Muslim (763)]

تخريج: إسناده صحيح، خ: (١٣٨)، م: (٧٦٣).

3061. 'Amr bin Maimoon said: I was sitting with Ibn 'Abbas (ﷺ) when nine people came to him and said: O Abu 'Abbas, either you get up and come with us, or you people should leave us alone. Ibn 'Abbas said: Rather I will get up and go with you. At that time he was healthy, before he went blind. They started speaking and I did not know what they were saying. Then he started flapping his garment and saying: Uff! They criticised a man who had ten qualities; they criticised a man to whom the Prophet (ﷺ) said: "I shall surely send a man who Allah will never let down; he loves Allah and His Messenger." And many hoped for it. He said: "Where is 'Ali?" They said: He is at the mill grinding flour. He said: "Why can't one of you do that?" Then he ['Ali] came; he had an eye infection and could hardly see. [The Prophet (ﷺ)] spat dryly in his eyes, then he shook the

٣٠٦١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو بَلْجٍ: حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ قَالَ: إِنِّي لَجَالِسٌ إِلَى ابْنِ عَبَّاسٍ إِذْ أَتَاهُ تِسْعَةُ رَهْطٍ، فَقَالُوا: يَا أَبَا عَبَّاسٍ، إِمَّا أَنْ تَقُومَ مَعَنَا، وَإِمَّا أَنْ (١/ ٣٣١) تُخْلُونَا يَا هَؤُلَاءِ. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: بَلْ أَقُومُ مَعَكُمْ. قَالَ: وَهُوَ يَوْمَئِذٍ صَحِيحٌ قَبْلَ أَنْ يَعْمَى، قَالَ: فَابْتَدَءُوا فَتَحَدَّثُوا فَلَا نَدْرِي مَا قَالُوا، قَالَ: فَجَاءَ يَنْفُضُ ثَوْبَهُ، وَيَقُولُ: أُفْ وَتُفْ، وَقَعُوا فِي رَجُلٍ لَهُ عَشْرٌ، وَقَعُوا فِي رَجُلٍ، قَالَ لَهُ النَّبِيُّ ﷺ: «لَأَبْعَثَنَّ رَجُلًا لَا يُخْزِيهِ اللَّهُ أَبَدًا، يُحِبُّ اللَّهَ وَرَسُولَهُ» قَالَ: فَاسْتَشْرَفَ لَهَا مَنِ اسْتَشْرَفَ، قَالَ: «أَيْنَ عَلِيٌّ؟» قَالُوا: هُوَ فِي الرَّحَى يَطْحَنُ. قَالَ: «وَمَا كَانَ أَحَدُكُمْ لِيَطْحَنَ؟!» قَالَ: فَجَاءَ وَهُوَ أَرْمَدُ لَا يَكَادُ يُبْصِرُ، قَالَ: فَنَفَثَ فِي عَيْنَيْهِ، ثُمَّ هَزَّ الرَّايَةَ ثَلَاثًا، فَأَعْطَاهَا إِيَّاهُ، فَجَاءَ بِصَفِيَّةَ بِنْتِ حُيَيٍّ.

banner three times and gave it to him. And he brought Safiyyah bint Huyay. Then he sent So and so with Soorat at-Tawbah, and he sent 'Ali after him to take it from him. He said: "No one should take it except a man who is of me and I am of him." And he said to his cousins: "Who among you would support me in this world and the Hereafter?" And 'Ali was sitting with him. They refused but 'Ali said: I will support you in this world and the Hereafter. He said: "You are my supporter in this world and the Hereafter." Then he turned from him to a man among them and he said: "Who among you would support me in this world and in the Hereafter?" They refused but 'Ali said: I will be your supporter in this world and the Hereafter. He said: "You are my supporter in this world and the Hereafter." He was the first of the people to become Muslim after Khadeejah. The Messenger of Allah (ﷺ) took his garment and put it over 'Ali, Fatimah, Hasan and Husain, and said: "Allah wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet (ﷺ)), and to purify you with a thorough purification" [al-Ahzab 33:33]. 'Ali sold himself (for the sake of Allah) when he wore the garment of the Prophet (ﷺ) and slept in his bed when the *mushrikeen* were after the Messenger of Allah (ﷺ). Abu Bakr came when 'Ali was sleeping and he thought

قَالَ: ثُمَّ بَعَثَ فُلَانًا بِسُورَةِ التَّوْبَةِ، فَبَعَثَ عَلِيًّا خَلْفَهُ، فَأَخَذَهَا مِنْهُ قَالَ: «لَا يَذْهَبُ بِهَا إِلَّا رَجُلٌ مِنِّي، وَأَنَا مِنْهُ». قَالَ: وَقَالَ لِبَنِي عَمِّهِ: «أَيُّكُمْ يُوَالِينِي فِي الدُّنْيَا وَالْآخِرَةِ؟» قَالَ: وَعَلِيٌّ مَعَهُ جَالِسٌ، فَأَبَوْا، فَقَالَ عَلِيٌّ: أَنَا أُوَالِيكَ فِي الدُّنْيَا وَالْآخِرَةِ. قَالَ: «أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ» قَالَ: فَتَرَكَهُ، ثُمَّ أَقْبَلَ عَلَى رَجُلٍ مِنْهُمْ، فَقَالَ: «أَيُّكُمْ يُوَالِينِي فِي الدُّنْيَا وَالْآخِرَةِ؟» فَأَبَوْا، قَالَ: فَقَالَ عَلِيٌّ: أَنَا أُوَالِيكَ فِي الدُّنْيَا وَالْآخِرَةِ. فَقَالَ: «أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ». قَالَ: وَكَانَ أَوَّلَ مَنْ أَسْلَمَ مِنَ النَّاسِ بَعْدَ خَدِيجَةَ. قَالَ: وَأَخَذَ رَسُولُ اللَّهِ ﷺ ثَوْبَهُ، فَوَضَعَهُ عَلَى عَلِيٍّ، وَفَاطِمَةَ، وَحَسَنٍ، وَحُسَيْنٍ، فَقَالَ: ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ (الأحزاب: ٣٣). قَالَ: وَشَرَى عَلِيٌّ نَفْسَهُ لَبِسَ ثَوْبَ النَّبِيِّ ﷺ، ثُمَّ نَامَ مَكَانَهُ، قَالَ: وَكَانَ الْمُشْرِكُونَ يَرْمُونَ رَسُولَ اللَّهِ ﷺ فَجَاءَ أَبُو بَكْرٍ وَعَلِيٌّ نَائِمٌ، قَالَ: وَأَبُو بَكْرٍ يَحْسَبُ أَنَّهُ نَبِيُّ اللَّهِ، قَالَ: فَقَالَ: يَا نَبِيَّ اللَّهِ، قَالَ: فَقَالَ لَهُ عَلِيٌّ: إِنَّ نَبِيَّ اللَّهِ ﷺ قَدِ انْطَلَقَ نَحْوَ بِئْرِ مَيْمُونٍ، فَأَدْرِكْهُ قَالَ: فَانْطَلَقَ أَبُو بَكْرٍ، فَدَخَلَ مَعَهُ الْغَارَ قَالَ: وَجَعَلَ عَلِيٌّ يُرْمَى بِالْحِجَارَةِ، كَمَا كَانَ يُرْمَى نَبِيُّ اللَّهِ وَهُوَ يَتَضَوَّرُ، قَدْ لَفَّ رَأْسَهُ فِي الثَّوْبِ لَا يُخْرِجُهُ حَتَّى أَصْبَحَ، ثُمَّ كَشَفَ عَنْ رَأْسِهِ، فَقَالُوا:

that he was the Prophet of Allah and said: O Prophet of Allah. 'Ali said to him: The Prophet of Allah (ﷺ) has set out towards *Bi'r* Maimoon; go and catch up with him. So Abu Bakr set out and he entered the cave with him. 'Ali had stones thrown at him, as happened to the Prophet of Allah, and he ['Ali] was groaning with pain. He wrapped his head with the cloth and did not uncover it until morning came. Then he uncovered it and they said: You are bad; we used to throw stones at your companion and he never groaned with pain but you groaned with pain, and we found that strange. And he went out with the people on the campaign to Tabook. 'Ali said to him: Shall I go out with you? The Prophet of Allah ﷺ said to him: "No," and 'Ali wept. Then he said to him: "Doesn't it please you to be to me as Haroon was to Moosa, except that you are not a Prophet? I should not go unless you are my deputy (acting in my stead during my absence)." And the Messenger of Allah (ﷺ) said to him: "You are protector of every believer after me." And he blocked up all the doors of the mosque except the door of 'Ali and he used to enter the mosque when he was *junub*, as that was his thoroughfare and he had no other thoroughfare. And he said: "If I am a person's *mawla*, 'Ali is also his *mawla*." He said: Allah, may He be glorified and exalted, told us in the Qur'an that He was pleased with them,

إِنَّكَ لَلَئِيمٌ، كَانَ صَاحِبُكَ نَرْمِيهِ فَلَا يَتَضَوَّرُ، وَأَنْتَ تَتَضَوَّرُ، وَقَدِ اسْتَنْكَرْنَا ذَلِكَ. قَالَ: وَخَرَجَ بِالنَّاسِ فِي غَزْوَةِ تَبُوكَ، قَالَ: فَقَالَ لَهُ عَلِيٌّ: أَخْرُجُ مَعَكَ؟ قَالَ: فَقَالَ لَهُ نَبِيُّ اللَّهِ ﷺ: «لَا» فَبَكَى عَلِيٌّ، فَقَالَ لَهُ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، إِلَّا أَنَّكَ لَسْتَ بِنَبِيٍّ، إِنَّهُ لَا يَنْبَغِي أَنْ أَذْهَبَ إِلَّا وَأَنْتَ خَلِيفَتِي». قَالَ: وَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَنْتَ وَلِيِّي فِي كُلِّ مُؤْمِنٍ بَعْدِي». قَالَ: وَسَدَّ أَبْوَابَ الْمَسْجِدِ غَيْرَ بَابِ عَلِيٍّ، فَقَالَ: فَيَدْخُلُ الْمَسْجِدَ جُنُبًا وَهُوَ طَرِيقُهُ، لَيْسَ لَهُ طَرِيقٌ غَيْرُهُ. قَالَ: وَقَالَ: «مَنْ كُنْتُ مَوْلَاهُ، فَإِنَّ مَوْلَاهُ عَلِيٌّ». قَالَ: وَأَخْبَرَنَا اللَّهُ عَزَّ وَجَلَّ فِي الْقُرْآنِ أَنَّهُ قَدْ رَضِيَ عَنْهُمْ؛ عَنْ أَصْحَابِ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ، هَلْ حَدَّثَنَا أَنَّهُ سَخِطَ عَلَيْهِمْ بَعْدُ؟!. قَالَ: وَقَالَ نَبِيُّ اللَّهِ ﷺ لِعُمَرَ حِينَ قَالَ: ائْذَنْ لِي فَلْأَضْرِبْ عُنُقَهُ، قَالَ: «وَكُنْتَ فَاعِلًا؟! وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ قَدِ اطَّلَعَ إِلَى أَهْلِ بَدْرٍ، فَقَالَ: اعْمَلُوا مَا شِئْتُمْ».

تخريج: إسناده ضعيف، أبو بلج، قال البخاري: فيه نظر، وأعدل الأقوال فيه: أنه يقبل حديثه فيما لا ينفرد به كما قال ابن حبان.

meaning the companions of the tree (those who swore allegiance to the Prophet (ﷺ) in Bay'atar-Ridwan under a tree, mentioned in al-Fath 48:18). He knew what was in their hearts; did He tell us that He was angry with them after that?! And the Prophet of Allah (ﷺ) said to 'Umar, when he said, Give me permission to strike his neck: "Would you do that? You do not know, perhaps Allah looked at the people of Badr and said: Do whatever you wish."

Comments: [Its *isnad* is *da'eef*]

٣٠٦٢- حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا أَبُو مَالِكٍ كَثِيرُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ عَبَّاسٍ نَحْوَهُ.

تخريج: إسناده ضعيف.

3062. A similar report was narrated from Ibn 'Abbas.

Comments: [Its *isnad* is *da'eef*]

٣٠٦٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي حَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ الصَّلَاةَ يَوْمَ الْفِطْرِ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَكُلُّهُمْ كَانَ يُصَلِّيهَا قَبْلَ الْخُطْبَةِ، ثُمَّ يَخْطُبُ بَعْدُ، قَالَ: فَنَزَلَ نَبِيُّ اللَّهِ ﷺ، كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجْلِسُ الرِّجَالَ بِيَدِهِ، ثُمَّ أَقْبَلَ يَشُقُّهُمْ حَتَّى جَاءَ النِّسَاءَ وَمَعَهُ بِلَالٌ، فَقَالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا﴾ (الممتحنة: ١٢) فَتَلَا هَذِهِ الْآيَةَ حَتَّى فَرَغَ مِنْهَا، ثُمَّ قَالَ حِينَ فَرَغَ مِنْهَا: «أَنْتُنَّ عَلَى

3063. It was narrated that Ibn 'Abbas said: I attended the prayer of (*Eid*) *al-Fitr* with the Prophet of Allah (ﷺ), Abu Bakr, 'Umar and 'Uthman, and all of them prayed before the *khutbah*, then delivered the *khutbah*. The Prophet of Allah (ﷺ) came down (from the *minbar*) and it is as if I can see him, gesturing to the men to remain sitting, then passing through them and going to the women, accompanied by Bilal. He said: "'O Prophet! When believing women come to you to give you the *Bai'ah* (pledge), that they will not associate anything in wor ship with Allah...' [al-Mumtahanah 60:12]," and he recited this verse

until the end, then he said: "Do you adhere to that?" One woman said: Yes, O Prophet of Allah; and no one else answered him. Hasan did not know who she was. He said: "Give charity," and Bilal spread his cloak and said: Come on, may my father and mother be sacrificed for you! And they started to throw their plain rings and rings with stones into the cloak of Bilal.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (979) and Muslim (884)]

ذَلِكَ؟» فَقَالَتِ امْرَأَةٌ وَاحِدَةٌ لَمْ يُجِبْهُ غَيْرُهَا مِنْهُنَّ: نَعَمْ، يَا نَبِيَّ اللَّهِ ـ لَا يَدْرِي حَسَنٌ مَنْ هِيَ ـ قَالَ: «فَتَصَدَّقْنَ» قَالَ: فَبَسَطَ بِلَالٌ ثَوْبَهُ، ثُمَّ قَالَ: هَلُمَّ لَكُنَّ، فِدَاكُنَّ أَبِي وَأُمِّي، فَجَعَلْنَ يُلْقِينَ الْفَتَخَ وَالْخَوَاتِمَ فِي ثَوْبِ بِلَالٍ. قَالَ ابْنُ بَكْرٍ: الْخَوَاتِيمَ. [راجع: ٢٠٠٤]

تخريج: إسناده صحيح، خ: (٩٧٩)، م: (٨٨٤).

3064. It was narrated that Ibn 'Abbas said: I bear witness that the Messenger of Allah (ﷺ) prayed before the *khutbah*, then he delivered the *khutbah*. He realized that the women could not hear him, so he went to them and reminded and exhorted them, and told them to give charity and the women started to throw their rings, earrings and other things. Then he ordered Bilal to collect them in a cloth and take them away.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1449) and Muslim (884)]

٣٠٦٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ النَّبِيَّ ﷺ صَلَّى يَوْمَ الْعِيدِ، ثُمَّ خَطَبَ فَظَنَّ أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ فَأَتَاهُنَّ، فَوَعَظَهُنَّ، وَقَالَ: «تَصَدَّقْنَ» فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْخَاتَمَ،(١/ ٣٣٢) وَالْخُرْصَ وَالشَّيْءَ، ثُمَّ أَمَرَ بِلَالًا، فَجَمَعَهُ فِي ثَوْبٍ حَتَّى أَمْضَاهُ. [راجع: ١٩٠٢]

تخريج: إسناده صحيح، خ: (١٤٤٩)، م: (٨٨٤).

3065. It was narrated from Ibn Tawoos, from his father... that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The people of Madinah enter *ihram* from Dhul-Hulaifah; the people of Sham (Syria) from al-Juhfah; the people of Yemen from Yalamlam; and the people of Najd from Qarn. And he said: "And these *meeqats* are for the people at those very

٣٠٦٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: مَرَّةً عَنِ ابْنِ عَبَّاسٍ، فَقُلْتُ لِمَعْمَرٍ: لَمْ يَكُنْ يُجَاوِزُ بِهِ طَاوُسًا فَقَالَ: بَلَى هُوَ عَنِ ابْنِ عَبَّاسٍ قَالَ: ثُمَّ سَمِعَهُ يَذْكُرُهُ بَعْدُ، وَلَا يَذْكُرُ ابْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَيُهِلُّ أَهْلُ الشَّامِ مِنَ

الْجُحْفَةِ، وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ، وَيُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ، وَهُنَّ لَهُنَّ، وَلِمَنْ أَتَى عَلَيْهِنَّ، مِمَّنْ سِوَاهُمْ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ بَيْتُهُ مِنْ دُونِ الْمِيقَاتِ، فَإِنَّهُ يُهِلُّ مِنْ بَيْتِهِ حَتَّى يَأْتِيَ عَلَى أَهْلِ مَكَّةَ». [راجع: ٢١٢٨]

places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah;* and whoever is living within these boundaries can enter *ihram* from his house, until he comes to the people of Makkah."

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: قَالَ أَبِي: قَدْ أَحْرَمْتُ مِنْ يَلَمْلَمَ حِينَ جِئْتُ مِنْ عِنْدِ عَبْدِ الرَّزَّاقِ.

تخريج: إسناده صحيح، خ: (١٥٢٤)، م: (١١٨١).

Comments: [Its *isnad* is *saheeh;* al-Bukhari (1524) and Muslim (1181)]

٣٠٦٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِّ: النَّمْلَةِ، وَالنَّحْلَةِ، وَالْهُدْهُدِ، وَالصُّرَدِ. [انظر: ٣٣٤٢]

تخريج: إسناده صحيح.

3066. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) forbade killing four types of creatures: ants, bees, hoopoes and sparrow-hawks.

Comments: [Its *isnad* is *saheeh*]

٣٠٦٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِضَبَّيْنِ مَشْوِيَّيْنِ، وَعِنْدَهُ خَالِدُ بْنُ الْوَلِيدِ، فَأَهْوَى النَّبِيُّ ﷺ يَدَهُ لِيَأْكُلَ، فَقِيلَ لَهُ: إِنَّهُ ضَبٌّ، فَأَمْسَكَ يَدَهُ، فَقَالَ لَهُ خَالِدٌ: أَحَرَامٌ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا، وَلَكِنَّهُ لَا يَكُونُ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ» فَأَكَلَ خَالِدٌ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ إِلَيْهِ. [راجع: ١٩٧٨]

تخريج: إسناده صحيح، م: (١٩٤٥).

3067. It was narrated that Ibn 'Abbas (ﷺ) said: Two roasted lizards were brought to the Messenger of Allah (ﷺ) when Khalid bin al-Waleed was with him. The Prophet (ﷺ) stretched out his hand to eat, then he was told that they were lizards and he withdrew his hand. Khalid said to him: Is it *haram,* O Messenger of Allah? He said: "No, but it is not found in the land of my people and I find it off-putting." So Khalid ate whilst the Messenger of Allah (ﷺ) looked on.

Comments: [Its *isnad* is *saheeh,* Muslim (1945)]

3068. It was narrated that Ibn 'Abbas (ﷺ) said: A man came to the Prophet (ﷺ) and started praising him. The Prophet (ﷺ) said: "Some eloquence is magic and some poetry is wisdom."

Comments: *Saheeh* because of corroborating evidence]

٣٠٦٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَجَعَلَ يُثْنِي عَلَيْهِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مِنَ الْبَيَانِ سِحْرًا، وَإِنَّ مِنَ الشِّعْرِ حُكْمًا». [راجع: ٢٨٥٩]

تخريج: صحيح لغيره، لكن في رواية سماك عن عكرمة اضطراب.

3069. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade eating any wild animal that has fangs and any bird that has talons.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٠٦٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ رَجُلٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ وَعَنْ أَكْلِ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ. [راجع: ٢١٩٢]

تخريج: صحيح، وهذا إسناد ضعيف لجهالة راويه عن ابن عباس، وقد تقدم بإسناد صحيح برقم: (٢١٩٢).

3070. It was narrated that Mujahid said: I entered upon Ibn 'Abbas (ﷺ) and said: O Ibn 'Abbas, I was with Ibn 'Umar and he recited this verse and wept. He said: Which verse? I said: "and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it" [al-Baqarah 2:284]. Ibn 'Abbas (ﷺ) said: When this verse was revealed, it made the Companions of the Messenger of Allah (ﷺ) very sad and distressed, and they felt a great deal of anguish and said: O Messenger of Allah, we are doomed if we are to be held accountable for what we say and

٣٠٧٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ حُمَيْدٍ الْأَعْرَجِ، عَنْ مُجَاهِدٍ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبَّاسٍ، فَقُلْتُ: يَا أَبَا عَبَّاسٍ كُنْتُ عِنْدَ ابْنِ عُمَرَ، فَقَرَأَ هَذِهِ الْآيَةَ فَبَكَى، قَالَ: أَيَّةُ آيَةٍ؟ قُلْتُ: ﴿وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ﴾ (البقرة: ٢٨٤) قَالَ ابْنُ عَبَّاسٍ: إِنَّ هَذِهِ الْآيَةَ حِينَ أُنْزِلَتْ غَمَّتْ أَصْحَابَ رَسُولِ اللَّهِ ﷺ غَمًّا شَدِيدًا، وَغَاظَتْهُمْ غَيْظًا شَدِيدًا، يَعْنِي وَقَالُوا: يَا رَسُولَ اللَّهِ، هَلَكْنَا إِنْ كُنَّا نُؤَاخَذُ بِمَا تَكَلَّمْنَا وَبِمَا نَعْمَلُ، فَأَمَّا قُلُوبُنَا فَلَيْسَتْ بِأَيْدِينَا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «قُولُوا: سَمِعْنَا

وَأَطَعْنَا». قَالُوا: سَمِعْنَا وَ أَطَعْنَا. قَالَ: فَنَسَخَتْهَا هَذِهِ الْآيَةُ: ﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ﴾ إِلَى ﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ﴾ (البقرة: ٢٨٥، ٢٨٦) فَتُجُوِّزَ لَهُمْ عَنْ حَدِيثِ النَّفْسِ، وَأُخِذُوا بِالْأَعْمَالِ.

تخريج: إسناده صحيح.

do; as for our hearts, they are not under our control. The Messenger of Allah (ﷺ) said to them: "Say: We hear and we obey." Then it was abrogated by this verse: "The Messenger (Muhammad (ﷺ)) believes in what has been sent down to him from his Lord, and (so do) the believers. - up to - Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned" [al-Baqarah 2:285, 286]. So they were forgiven for what crosses the mind but they were called to account for their actions.

Comments: [Its *isnad* is *saheeh*]

٣٠٧١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ وَالْأَسْوَدُ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ». [راجع: ٢٤٩٤]

تخريج: صحيح لغيره، لكن في رواية سماك عن عكرمة اضطراب.

3071. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Good dreams are one of the seventy parts of Prophethood."

Comments: [*Saheeh* because of corroborating evidence]

٣٠٧٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ وَالْأَسْوَدُ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ قُرَيْشًا أَتَوْا كَاهِنَةً، فَقَالُوا لَهَا: أَخْبِرِينَا بِأَقْرَبِنَا شَبَهًا بِصَاحِبِ هَذَا الْمَقَامِ، فَقَالَتْ: إِنْ أَنْتُمْ

3072. It was narrated from Ibn 'Abbas (ﷺ) that Quraish went to a female soothsayer and said: Tell us who among us most resembles the man of this *maqam* (station - i.e., Ibraheem). She said: If you spread a cloak over this plain then walk on it, I will tell you. So they spread out a cloak and the

جَرَرْتُمْ كِسَاءً عَلَى هَذِهِ السَّهْلَةِ، ثُمَّ مَشَيْتُمْ عَلَيْهَا أَنْبَأْتُكُمْ، فَجَرُّوا، ثُمَّ مَشَى النَّاسُ عَلَيْهَا، فَأَبْصَرَتْ أَثَرَ مُحَمَّدٍ ﷺ، فَقَالَتْ هَذَا أَقْرَبُكُمْ شَبَهًا بِهِ، فَمَكَثُوا بَعْدَ ذَلِكَ عِشْرِينَ سَنَةً أَوْ قَرِيبًا مِنْ عِشْرِينَ سَنَةً أَوْ مَا شَاءَ اللَّهُ، ثُمَّ بُعِثَ ﷺ.

people walked on it. She saw the footsteps of Muhammad (ﷺ) and said: This is the one among you who most closely resembles him. After that, twenty years, or nearly twenty years, or as long as Allah willed, passed, then he was sent as a Prophet (ﷺ).

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، فإن رواية سماك عن عكرمة، فيها اضطراب.

٣٠٧٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً. [راجع: ٢٠٧٢]

3073. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) did *wudoo'* washing each part once.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (157)]

تخريج: إسناده صحيح، خ: (١٥٧).

٣٠٧٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ وَالثَّوْرِيُّ عَنِ ابْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ وَمُعَاوِيَةَ، فَكَانَ مُعَاوِيَةُ لَا يَمُرُّ بِرُكْنٍ إِلَّا اسْتَلَمَهُ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَسْتَلِمُ إِلَّا الْحَجَرَ وَالْيَمَانِيَ، فَقَالَ مُعَاوِيَةُ: لَيْسَ شَيْءٌ مِنَ الْبَيْتِ مَهْجُورًا. [راجع: ٢٢١٠]

3074. It was narrated that Abut-Tufail said: I was with Ibn 'Abbas and Mu'awiyah, and Mu'awiyah did not pass any corner [of the Ka'bah] but he touched it. Ibn 'Abbas said: The Messenger of Allah (ﷺ) only touched *al-Hajar* [the corner where the Black Stone is] and [*ar-Rukn*] *al-Yamani*. Mu'awiyah said: No part of the House is to be forsaken.

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

٣٠٧٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنِ ابْنِ خُثَيْمٍ وَأَبُو نُعَيْمٍ. حَدَّثَنَا (١/ ٣٣٣) سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ وَاحْتَجَمَ وَهُوَ مُحْرِمٌ.

3075. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) got married when he was in *ihram* and he was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

3076. It was narrated from Ibn 'Abbas (ﷺ) that a man fell from his camel when he was in *ihram* and broke his neck. They asked the Prophet (ﷺ) and he said: "Wash him with water and lotus leaves, and shroud him in his two garments, but do not cover his head or put any perfume on him, for Allah will raise him on the Day of Resurrection in a state of *ihram*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

٣٠٧٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا خَرَّ عَنْ بَعِيرِهِ وَهُوَ مُحْرِمٌ فَوَقَصَهُ - أَوْ أَقْصَعَهُ - شَكَّ أَيُّوبُ، فَسَأَلُوا النَّبِيَّ ﷺ فَقَالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلَا تُخَمِّرُوا رَأْسَهُ، وَلَا تُقَرِّبُوهُ طِيبًا، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُحْرِمًا». [راجع: ١٨٥٠]

تخريج: إسناده صحيح، خ: (١٢٦٥)، م: (١٢٠٦).

3077. It was narrated from Ibn 'Abbas that a man fell from an unruly camel when he was in *ihram* and broke his neck... then he mentioned a *hadeeth* like that of Ayyoob.

Comments: [Its *isnad* is *saheeh*]

٣٠٧٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: قَالَ مَعْمَرٌ: وَأَخْبَرَنِي عَبْدُ الْكَرِيمِ الْجَزَرِيُّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا خَرَّ عَنْ بَعِيرٍ نَادٍّ، وَهُوَ مُحْرِمٌ فَوُقِصَ وَقْصًا... ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ أَيُّوبَ.

تخريج: إسناده صحيح، وانظر ما قبله.

3078. It was narrated that Ibn 'Abbas (ﷺ) said: Sa'd bin 'Ubadah asked the Messenger of Allah (ﷺ) about a vow that his mother had made, and he told him to fulfil it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2761) and Muslim (1638)]

٣٠٧٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ سَعْدُ بْنُ عُبَادَةَ رَسُولَ اللهِ ﷺ عَنْ نَذْرٍ كَانَ عَلَى أُمِّهِ، فَأَمَرَ بِقَضَائِهِ. [راجع: ١٨٩٣]

تخريج: إسناده صحيح، خ: (٢٧٦١)، م: (١٦٣٨).

3078. (sic) It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping in the veins at the side of the neck and between his shoulders. He was treated with cupping by a

٣٠٧٨م- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ فِي الْأَخْدَعَيْنِ، وَبَيْنَ الْكَتِفَيْنِ، حَجَمَهُ عَبْدٌ لِبَنِي

slave of Banu Bayadah, whose fee was one and a half *mudds*, then he spoke to his masters and they waived half a *mudd* from him. Ibn 'Abbas (ﷺ) said: And he gave him his fee; if it were *haram* he would not have given it to him.

بَيَاضَةَ، وَكَانَ أَجْرُهُ مُدًّا وَنِصْفًا، فَكَلَّمَ أَهْلَهُ حَتَّى وَضَعُوا عَنْهُ نِصْفَ مُدٍّ. قَالَ ابْنُ عَبَّاسٍ: وَأَعْطَاهُ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا مَا أَعْطَاهُ.

Comments: [*Saheeh*; this *isnad* is *da'eef*]

تخريج: م-صحيح، وهذا إسناد ضعيف لضعف جابر الجعفي.

3079. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There will emerge from 'Adan Abyan [a place in Yemen] twelve thousand who support (the religion of) Allah and His Messenger. They are the best of people between me and them." Ma'mar said to me: Go and ask him about this *hadeeth*.

٣٠٧٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ الْمُنْذِرِ بْنِ النُّعْمَانِ الْأَفْطَسِ قَالَ: سَمِعْتُ وَهْبًا يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ مِنْ عَدَنِ أَبْيَنَ اثْنَا عَشَرَ أَلْفًا، يَنْصُرُونَ اللَّهَ وَرَسُولَهُ، هُمْ خَيْرُ مَنْ بَيْنِي وَبَيْنَهُمْ» قَالَ لِي مَعْمَرٌ: اذْهَبْ فَاسْأَلْهُ عَنْ هَذَا الْحَدِيثِ. [راجع: ٢١٥٥]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، قاله أحمد شاكر.

3080. 'Ikrimah the freed slave of Ibn 'Abbas said: Ibn 'Abbas (ﷺ) told me that the mother of Sa'd bin 'Ubadah died when he was away from her. He said: O Messenger of Allah, my mother died when I was away from her. Will it benefit her if I give something in charity on her behalf? He said: "Yes." He said: Then I ask you to bear witness that the garden of *al-makhraf* (two rows of palm trees) is given in charity on her behalf.

٣٠٨٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَعْلَى أَنَّهُ سَمِعَ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ يَقُولُ: أَخْبَرَنَا ابْنُ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ عُبَادَةَ _ قَالَ: ابْنُ بَكْرٍ أَخَا بَنِي سَاعِدَةَ _ تُوُفِّيَتْ أُمُّهُ وَهُوَ غَائِبٌ عَنْهَا فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي تُوُفِّيَتْ وَأَنَا غَائِبٌ عَنْهَا، فَهَلْ يَنْفَعُهَا إِنْ تَصَدَّقْتُ بِشَيْءٍ عَنْهَا؟ قَالَ: «نَعَمْ» قَالَ: فَإِنِّي أُشْهِدُكَ أَنَّ حَائِطَ الْمَخْرَفِ صَدَقَةٌ عَلَيْهَا. وَقَالَ ابْنُ بَكْرٍ: الْمِخْرَافِ. [انظر: ٣٥٠٤، ٣٥٠٨]

Comments: [Its *isnad* is *saheeh* al-Bukhari (2756)]

تخريج: إسناده صحيح، خ: (٢٧٥٦).

3081. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Jibreel led me in prayer at the House. He led me in praying *Zuhr* when the sun passed the meridian and (the shadow of thing) was like the length of a shoelace. Then he led me in praying *'Asr* when the shadow of a thing was twice its length. Then he led me in praying *Maghrib* when the fasting person breaks his fast. Then he led me in praying *'Isha'* when the afterglow disappeared. Then he led me in praying *Fajr* when food and drink become *haram* for the one who is fasting. Then the next day he led me in praying *Zuhr* when the shadow of a thing was equal to its length. Then he led me in praying *'Asr* when the shadow of a thing was equal to twice its length. Then he led me in praying *Maghrib* when the fasting person breaks his fast. Then he led me in praying *'Isha'* when the first third of the night had passed. Then he led me in praying *Fajr* at the time when it had got light. Then he turned to me and said: O Muhammad, these are the times of the Prophets before you; the time (for each prayer) is between each of these two times."

Comments: [Its *isnad* is *hasan*]

٣٠٨١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ: حَدَّثَنِي حَكِيمُ بْنُ حَكِيمٍ عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّنِي جِبْرِيلُ عِنْدَ الْبَيْتِ فَصَلَّى بِي الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ، فَكَانَتْ بِقَدْرِ الشِّرَاكِ، ثُمَّ صَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَيْهِ، ثُمَّ صَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ، ثُمَّ صَلَّى بِي الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ صَلَّى بِي الْفَجْرَ حِينَ حَرُمَ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ. ثُمَّ صَلَّى الْغَدَ الظُّهْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ، ثُمَّ صَلَّى بِي الْعَصْرَ حِينَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَيْهِ، ثُمَّ صَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ، ثُمَّ صَلَّى بِي الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ، ثُمَّ صَلَّى بِي الْفَجْرَ فَأَسْفَرَ، ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ: يَا مُحَمَّدُ، هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ، الْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ». [انظر: ٣٠٨٢، ٣٣٢٢]

تخريج: إسناده حسن.

3082. A similar *isnad* and report was narrated from Hakeem bin 'Abbad bin Hunaif, except that with regard to *Fajr* on the second day, he said: "I am not sure what

٣٠٨٢- حَدَّثَنِي أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ، عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ،

he said." And he said concerning *'Isha'*: He led me in praying when the first third of the night had passed.

Comments: [Its *isnad* is *hasan* like the previous report]

فَذَكَرَهُ بِإِسْنَادِهِ وَمَعْنَاهُ. إِلَّا أَنَّهُ قَالَ فِي الْفَجْرِ فِي الْيَوْمِ الثَّانِي: «لَا أَدْرِي أَيَّ شَيْءٍ قَالَ».

وَقَالَ فِي الْعِشَاءِ: صَلَّى بِي حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ الْأَوَّلِ.

تخريج: إسناده حسن كسابقه.

3083. It was narrated from Ibn 'Abbas that when the Messenger of Allah (ﷺ) raised his head from bowing he said: *Sami'allah liman hamidah,* then he said: "O Allah to You be praise, filling the heavens, filling the earth and filling whatever You will besides."

Comments: [A *saheeh hadeeth*]

٣٠٨٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنِي إِبْرَاهِيمُ ابْنُ عُمَرَ الصَّنْعَانِيُّ: أَخْبَرَنِي وَهْبُ بْنُ مَانُوسَ الْعَدَنِيُّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ يَقُولُ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَاءِ، وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. [راجع: ٢٤٤٠]

تخريج: حديث صحيح.

3084. Something other than this *hadeeth* was narrated from Wahb bin Manoos.

Comments: [It is not report]

٣٠٨٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عُمَرَ ابْنِ كَيْسَانَ: حَدَّثَنِي أَبِي عَنْ وَهْبِ بْنِ مَانُوسَ غَيْرَ هَذَا الْحَدِيثِ. [انظر: ١٢٦٦١]

تخريج: هذا ليس بحديث، بل هو إخبار من الإمام أحمد.

3085. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping and he gave the cupper his fee. If it was *haram,* the Messenger of Allah (ﷺ) would not have given it to him.

Comments: [Its *isnad* is *saheeh*]

٣٠٨٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَلَوْ كَانَ سُحْتًا لَمْ يُعْطِهِ رَسُولُ اللَّهِ ﷺ. [راجع: ٢١٥٥]

تخريج: إسناده صحيح.

3086. It was narrated that Abu Jamrah ad-Duba'i said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) forbade gourds, hollowed-out stumps, varnished jars and green glazed pitchers.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (53) and Muslim (17)]

٣٠٨٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ (١/ ٣٣٤) عَنِ الدُّبَّاءِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ، وَالْحَنْتَمِ. [راجع: ٢٠٢٠]

تخريج: إسناده صحيح، خ: (٥٣)، م: (١٧).

3087. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The guardian has no authority over the previously-married woman and the orphan girl is to be asked; her silence is her approval."

Comments: [A *saheeh hadeeth*, Muslim (1421)]

٣٠٨٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ لِلْوَلِيِّ مَعَ الثَّيِّبِ أَمْرٌ، وَالْيَتِيمَةُ تُسْتَأْمَرُ، فَصَمْتُهَا إِقْرَارُهَا». [راجع: ١٨٨٨]

تخريج: حديث صحيح، م: (١٤٢١).

3088. It was narrated that the freed slave of Banu Nawfal - i.e., Abul-Hasan - said: Ibn 'Abbas was asked about a slave who divorced his wife twice, then they were manumitted: can he marry her? He said: Yes. It was said: From whom? He said: The Messenger of Allah (ﷺ) issued a verdict (*fatwa*) to that effect.

Comments: [Its *isnad* is *da'eef*]

٣٠٨٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُمَرَ بْنِ مُعَتِّبٍ، عَنْ مَوْلَى بَنِي نَوْفَلٍ ـ يَعْنِي أَبَا الْحَسَنِ ـ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ عَبْدٍ طَلَّقَ امْرَأَتَهُ بِطَلْقَتَيْنِ، ثُمَّ عَتَقَا، أَيَتَزَوَّجُهَا؟ قَالَ: نَعَمْ. قِيلَ: عَمَّنْ؟ قَالَ: أَفْتَى بِذَلِكَ رَسُولُ اللَّهِ ﷺ. [راجع: ٢٠٣١]

قَالَ عَبْدُ اللهِ: أَبِي: قِيلَ لِمَعْمَرٍ: يَا أَبَا عُرْوَةَ، مَنْ أَبُو حَسَنٍ هَذَا؟ لَقَدْ تَحَمَّلَ صَخْرَةً عَظِيمَةً!!.

تخريج: إسناده ضعيف، وقد سلف الكلام عليه برقم: (٢٠٣١).

3089. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) set out from Madinah in Ramadan

٣٠٨٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ قَالَ: قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِاللَّهِ

with ten thousand Muslims. That was eight and a half years after he came to Madinah. He and the Muslims with him travelled towards Makkah; he was fasting and they were fasting too until, when he reached al-Kadeed, which is between 'Usfan and Qudaid, he broke his fast and the Muslims with him broke their fast, then he did not fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1944) and Muslim (1113)]

ابْنِ عُتْبَةَ عَنِ ابْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي رَمَضَانَ مِنَ الْمَدِينَةِ، مَعَهُ عَشْرَةُ آلَافٍ مِنَ الْمُسْلِمِينَ، وَذَلِكَ عَلَى رَأْسِ ثَمَانِ سِنِينَ وَنِصْفٍ مِنْ مَقْدَمِهِ الْمَدِينَةَ، فَسَارَ بِمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ إِلَى مَكَّةَ يَصُومُ وَيَصُومُونَ حَتَّى إِذَا بَلَغَ الْكَدِيدَ، وَهُوَ مَا بَيْنَ عُسْفَانَ وَقُدَيْدٍ، أَفْطَرَ وَأَفْطَرَ الْمُسْلِمُونَ مَعَهُ، فَلَمْ يَصُمْ. [راجع: ١٨٩٢]

تخريج: إسناده صحيح، خ: (١٩٤٤)، م: (١١١٣).

3090. Abu Salamah bin 'Abdur-Rahman narrated: Ibn 'Abbas used to narrate that Abu Bakr as-Siddeeq entered the mosque when 'Umar was speaking to the people, and he proceeded until he came to the house in which the Messenger of Allah (ﷺ) had died, which was 'A'ishah's house. He lifted from his face the striped cloak with which he was covered, and he looked at the face of the Prophet (ﷺ), then he leaned over him and kissed him, then he said: By Allah, Allah will not cause you to die twice. You have died a death after which you will not die again.

Comments: [Its *isnad* is *saheeh*]

٣٠٩٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِالرَّحْمَنِ قَالَ: كَانَ ابْنُ عَبَّاسٍ يُحَدِّثُ: أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ دَخَلَ الْمَسْجِدَ وَعُمَرُ يُحَدِّثُ النَّاسَ، فَمَضَى حَتَّى أَتَى الْبَيْتَ الَّذِي تُوُفِّيَ فِيهِ رَسُولُ اللَّهِ ﷺ، وَهُوَ فِي بَيْتِ عَائِشَةَ، فَكَشَفَ عَنْ وَجْهِهِ بُرْدَ حِبَرَةٍ كَانَ مُسَجًّى بِهِ، فَنَظَرَ إِلَى وَجْهِ النَّبِيِّ ﷺ، ثُمَّ أَكَبَّ عَلَيْهِ يُقَبِّلُهُ، ثُمَّ قَالَ: وَاللَّهِ لَا يَجْمَعُ اللَّهُ عَلَيْهِ مَوْتَتَيْنِ، لَقَدْ مِتَّ الْمَوْتَةَ الَّتِي لَا تَمُوتُ بَعْدَهَا. [انظر: ٣٤٧٠]

تخريج: إسناده صحيح.

3091. Abu Salamah bin 'Abdur-Rahman narrated that he heard Abu Hurairah say: Abu Bakr as-Siddeeq entered the mosque when 'Umar was speaking to the people... And he mentioned the same *hadeeth*.

٣٠٩١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: دَخَلَ أَبُو بَكْرٍ الصِّدِّيقُ الْمَسْجِدَ وَعُمَرُ يُكَلِّمُ النَّاسَ... فَذَكَرَ الْحَدِيثَ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3092. It was narrated that 'Ikrimah said: Ibn 'Abbas did not recite (out loud) in *Zuhr* and *'Asr*. He said: The Messenger of Allah (ﷺ) recited (out loud) in that in which he was commanded to recite (out loud) and he recited quietly in that in which he was commanded to recite quietly. Indeed in the Messenger of Allah (Muhammad (ﷺ)) you have a good example to follow; "and your Lord is never forgetful" [Maryam 19:64].

Comments: [Its *isnad* is *saheeh*]

٣٠٩٢- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، قَالَ: لَمْ يَكُنْ ابْنُ عَبَّاسٍ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ. قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ فِيمَا أُمِرَ أَنْ يَقْرَأَ فِيهِ، وَسَكَتَ فِيمَا أُمِرَ أَنْ يَسْكُتَ فِيهِ: (قَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ) ﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾. (مريم: ٦٤) [انظر: ٣٣٩٩]

تخريج: إسناده صحيح.

3093. It was narrated from Ibn 'Abbas (ﷺ) that when the Messenger of Allah (ﷺ) came to Makkah, he refused to enter the House when the idols were in it. He ordered that they be taken out and a picture was brought out of Ibraheem and Isma'eel (ﷺ) with divining arrows in their hands. The Messenger of Allah (ﷺ) said: "May Allah curse them! They knew that they never cast arrows." Then he entered the House and said *takbeer* in all the parts of the House, and he came out and did not pray inside the House.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4288)]

٣٠٩٣- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ مَكَّةَ، أَبَى أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الْآلِهَةُ، فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأَخْرَجَ صُورَةَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ، فِي أَيْدِيهِمَا الْأَزْلَامُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَاتَلَهُمُ اللَّهُ، أَمَا وَاللَّهِ لَقَدْ عَلِمُوا مَا اقْتَسَمَا بِهَا قَطُّ. قَالَ: ثُمَّ دَخَلَ الْبَيْتَ، فَكَبَّرَ فِي نَوَاحِي الْبَيْتِ وَخَرَجَ وَلَمْ يُصَلِّ فِي الْبَيْتِ. [راجع: ٢٥٠٨]

تخريج: إسناده صحيح، خ: (٤٢٨٨).

3094. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) sent him with the luggage from Muzdalifah at night.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1677) and Muslim (1293)]

٣٠٩٤- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ فِي الثَّقَلِ مِنْ جَمْعٍ بِلَيْلٍ. [راجع: ٢٢٠٤].

تخريج: إسناده صحيح، خ: (١٦٧٧)، م: (١٢٩٣).

3095. It was narrated from Ibn 'Abbas (ﷺ) that he disliked unripe dates (*busr*) to be soaked on their own and he said: The Messenger of Allah (ﷺ) forbade *muzza'* (*nabeedh* made in green glazed pitchers or varnished jars) and he disliked unripe dates (*busr*) to be soaked on their own.

Comments: [Its *isnad* is *saheeh*]

٣٠٩٥- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَرِهَ نَبِيذَ الْبُسْرِ وَحْدَهُ وَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَبْدَ الْقَيْسِ عَنِ الْمُزَّاءِ، فَأَكْرَهُ أَنْ يَكُونَ الْبُسْرُ وَحْدَهُ. [راجع: ٢٨٣٠]

تخريج: إسناده صحيح.

3096. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to recite in *Fajr* prayer on Friday, *Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan* (Soorat al-Insan). 'Affan said: *Alif-Lam-Meem Tanzeel* (Soorat as-Sajdah).

Comments: [Its *isnad* is *saheeh*]

٣٠٩٦- حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ: ﴿تَنزِيلُ﴾ السَّجْدَةَ، وَ ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾ قَالَ عَفَّانُ: بِـ ﴿الٓمٓ ۝ تَنزِيلُ﴾. [راجع: ١٩٩٣]

تخريج: إسناده صحيح.

3097. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) recited in *Fajr* prayer on Friday, *Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan* (Soorat al-Insan).

Comments: [Its *isnad* is *qawi*]

٣٠٩٧- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا بُكَيْرُ ابْنُ أَبِي السَّمِيطِ قَالَ قَتَادَةُ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي صَلَاةِ الْغَدَاةِ يَوْمَ الْجُمُعَةِ ﴿تَنزِيلُ﴾ السَّجْدَةَ، وَ ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾ [راجع: ١٩٩٣]

تخريج: إسناده قوي.

3098. Simaak Abu Zumail al-Hanafi said: I heard Ibn 'Abbas (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "Whoever among my *ummah* has two predecessors (in death) will enter Paradise." 'A'ishah said: May my father be sacrificed for you, what about the

٣٠٩٨- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ رَبِّهِ ابْنُ بَارِقٍ الْحَنَفِيُّ: حَدَّثَنَا سِمَاكٌ أَبُو زُمَيْلٍ الْحَنَفِيُّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ لَهُ فَرَطَانِ مِنْ أُمَّتِي دَخَلَ الْجَنَّةَ» فَقَالَتْ عَائِشَةُ:

one who has one predecessor? He said: "And the one who has one predecessor, O blessed one." She said: What about the one of your *ummah* who has no predecessor? He said: "I am the predecessor for my *ummah*; they will never suffer any calamity like my loss (my death)."

Comments: [Its *isnad* is *hasan*]

بِأَبِي، فَمَنْ (١/٣٣٥) كَانَ لَهُ فَرَطٌ؟ فَقَالَ: «وَمَنْ كَانَ لَهُ فَرَطٌ يَا مُوَفَّقَةُ» قَالَتْ: فَمَنْ لَمْ يَكُنْ لَهُ فَرَطٌ مِنْ أُمَّتِكَ؟ قَالَ: «فَأَنَا فَرَطُ أُمَّتِي لَمْ يُصَابُوا بِمِثْلِي».

تخريج: إسناده حسن.

3099. It was narrated from al-Hakam bin Meena' that he heard (from) 'Abdullah bin 'Umar and 'Abdullah bin 'Abbas (that) they heard the Messenger of Allah (ﷺ) say, on the planks of his *minbar*: "People must cease neglecting *Jumu'ah*, or Allah will put a seal over their hearts and they will be recorded among the negligent."

Comments: [A *saheeh hadeeth*]

٣٠٩٩- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ يَحْيَى قَالَ: حَدَّثَ أَبُو سَلَّامٍ عَنِ الْحَكَمِ بْنِ مِينَاءَ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ وَعَبْدَ اللَّهِ بْنَ عَبَّاسٍ: أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى أَعْوَادِ مِنْبَرِهِ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيُكْتَبُنَّ مِنَ الْغَافِلِينَ». [راجع: ٢١٣٢]

تخريج: حديث صحيح.

3100. A similar report was narrated from Ibn 'Abbas and Ibn 'Umar from the Prophet (ﷺ).

Comments: [A *saheeh hadeeth* like the previous report]

٣١٠٠- حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبَانُ ابْنُ يَزِيدَ الْعَطَّارُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَّامٍ، عَنِ الْحَكَمِ بْنِ مِينَاءَ، عَنِ ابْنِ عَبَّاسٍ وَابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

تخريج: حديث صحيح كسابقه.

3101. It was narrated that 'Ikrimah said: I saw a man praying in the Mosque of the Prophet (ﷺ). He said *takbeer* when he prostrated, when he got up and when he went down. I found that strange and I mentioned it to Ibn 'Abbas (ﷺ). He said: May you be bereft of your

٣١٠١- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عُمَرُ بْنُ فَرُّوخَ: حَدَّثَنِي حَبِيبٌ ـ يَعْنِي ابْنَ الزُّبَيْرِ ـ عَنْ عِكْرِمَةَ قَالَ: رَأَيْتُ رَجُلًا يُصَلِّي فِي مَسْجِدِ النَّبِيِّ ﷺ فَكَانَ يُكَبِّرُ إِذَا سَجَدَ، وَإِذَا رَفَعَ، وَإِذَا خَفَضَ، فَأَنْكَرْتُ ذَلِكَ، فَذَكَرْتُهُ

mother! That is the prayer of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*]

لِابْنِ عَبَّاسٍ، فَقَالَ: لَا أُمَّ لَكَ، تِلْكَ صَلَاةُ رَسُولِ اللَّهِ ﷺ. [راجع: ١٨٨٦]

تخريج: إسناده صحيح.

3102. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was in Maimoonah's house, and I put some water for him to do *wudoo'* at night. Maimoonah said to him: O Messenger of Allah, 'Abdullah bin 'Abbas has put this for you. He said:"O Allah, grant him deep understanding of the faith and teach him the meaning of the Qur'an."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (143) and Muslim (2477)]

٣١٠٢- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي بَيْتِ مَيْمُونَةَ، فَوَضَعْتُ لَهُ وَضُوءًا مِنَ اللَّيْلِ، فَقَالَتْ لَهُ مَيْمُونَةُ: وَضَعَ لَكَ هَذَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، فَقَالَ: «اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ، وَعَلِّمْهُ التَّأْوِيلَ». [راجع: ٢٣٩٧]

تخريج: إسناده صحيح، خ: (١٤٣)، م: (٢٤٧٧) بدون لفظ: «وعلمه التأويل».

3103. It was narrated that Ibn 'Abbas (ﷺ) said: When 'Uthman bin Maz'oon died, his wife said: Congratulations to you of Paradise, O Ibn Maz'oon. The Messenger of Allah (ﷺ) looked angrily at her and said to her: How do you know? I am the Messenger of Allah and I do not know what will happen to me. She said: O Messenger of Allah, he was your knight and your companion! That distressed the Companions of the Messenger of Allah (ﷺ) when he said that about 'Uthman, who was one of the best of them, until Ruqayyah the daughter of the Messenger of Allah (ﷺ) died, and he said: "Join the good one who went ahead of us, 'Uthman bin Maz'oon." The women wept and 'Umar started striking them with

٣١٠٣- حَدَّثَنَا عَبْدُ الصَّمَدِ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ عَلِيِّ بْنِ زَيْدٍ: قَالَ أَبِي: حَدَّثَنَاهُ عَفَّانُ: حَدَّثَنَا ابْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ ابْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَاتَ عُثْمَانُ بْنُ مَظْعُونٍ قَالَتِ امْرَأَتُهُ: هَنِيئًا لَكَ يَا ابْنَ مَظْعُونٍ بِالْجَنَّةِ. قَالَ: فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ نَظْرَةَ غَضَبٍ، فَقَالَ لَهَا: مَا يُدْرِيكِ؟! فَوَاللَّهِ إِنِّي لَرَسُولُ اللَّهِ، وَمَا أَدْرِي مَا يُفْعَلُ بِي - قَالَ عَفَّانُ: وَلَا بِهِ - قَالَتْ: يَا رَسُولَ اللَّهِ، فَارِسُكَ وَصَاحِبُكَ! فَاشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ حِينَ قَالَ ذَلِكَ لِعُثْمَانَ، وَكَانَ مِنْ خِيَارِهِمْ، حَتَّى مَاتَتْ رُقَيَّةُ ابْنَةُ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «الْحَقِي بِسَلَفِنَا الْخَيْرِ عُثْمَانَ بْنِ مَظْعُونٍ» قَالَ: وَبَكَتِ

his whip. The Prophet (ﷺ) said to 'Umar: "Let them weep, but beware of the wailing of the *Shaitan*." Then the Messenger of Allah (ﷺ) said: "Whatever comes from the heart and the eye is from Allah and is a sign of compassion, but whatever comes from the hand and the tongue is from the *Shaitan*." The Messenger of Allah (ﷺ) sat at the edge of the grave, with Fatimah weeping by his side, and the Prophet (ﷺ) started to wipe Fatimah's eyes with his garment, out of compassion towards her.

Comments: [Its *isnad* is *da'eef*]

النِّسَاءُ فَجَعَلَ عُمَرُ يَضْرِبُهُنَّ بِسَوْطِهِ، فَقَالَ النَّبِيُّ ﷺ لِعُمَرَ: «دَعْهُنَّ يَبْكِينَ، وَإِيَّاكُنَّ وَنَعِيقَ الشَّيْطَانِ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَهْمَا كَانَ مِنَ الْقَلْبِ وَالْعَيْنِ، فَمِنَ اللَّهِ وَالرَّحْمَةِ، وَمَهْمَا كَانَ مِنَ الْيَدِ وَاللِّسَانِ، فَمِنَ الشَّيْطَانِ» وَقَعَدَ رَسُولُ اللَّهِ ﷺ عَلَى شَفِيرِ الْقَبْرِ، وَفَاطِمَةُ إِلَى جَنْبِهِ تَبْكِي، فَجَعَلَ النَّبِيُّ ﷺ يَمْسَحُ عَيْنَ فَاطِمَةَ بِثَوْبِهِ، رَحْمَةً لَهَا. [راجع: ٢١٢٧]

تخريج: إسناده ضعيف لضعف علي بن زيد.

3104. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas (ﷺ) say: I was a boy playing with other boys; I turned around and saw the Prophet of Allah (ﷺ) coming towards me. I said: The Prophet of Allah (ﷺ) is only coming to me, so I ran to hide behind a door. But suddenly he grabbed me by the back of the neck and gave me a slap between the shoulders and said: "Go and call Mu'awiyah for me" - as he was his scribe. So I ran to Mu'awiyah and said: Go to the Prophet of Allah (ﷺ); he wants to talk to you.

Comments: [Its *isnad* is *hasan*]

٣١٠٤- حَدَّثَنَا بَكْرُ بْنُ عِيسَى أَبُو بِشْرٍ الرَّاسِبِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ غُلَامًا أَسْعَى مَعَ الْغِلْمَانِ، فَالْتَفَتُّ، فَإِذَا أَنَا بِنَبِيِّ اللَّهِ ﷺ خَلْفِي مُقْبِلًا، فَقُلْتُ: مَا جَاءَ نَبِيُّ اللَّهِ ﷺ إِلَّا إِلَيَّ، قَالَ: فَسَعَيْتُ حَتَّى أَخْتَبِئَ وَرَاءَ بَابِ دَارٍ، قَالَ: فَلَمْ أَشْعُرْ حَتَّى تَنَاوَلَنِي، فَأَخَذَ بِقَفَايَ فَحَطَأَنِي حَطْأَةً، فَقَالَ: «اذْهَبْ فَادْعُ لِي مُعَاوِيَةَ» قَالَ: وَكَانَ كَاتِبَهُ، فَسَعَيْتُ فَأَتَيْتُ مُعَاوِيَةَ، فَقُلْتُ: أَجِبْ نَبِيَّ اللَّهِ ﷺ، فَإِنَّهُ عَلَى حَاجَةٍ. [راجع: ٢٦٥١]

تخريج: إسناده حسن.

3105. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) led the people in praying two *rak'ahs* on the day of (*Eid*) *al-Fitr*, with no *adhan*, then he

٣١٠٥- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا دَاوُدُ ـ يَعْنِي ابْنَ أَبِي الْفُرَاتِ ـ وَأَبُو عَبْدِ الرَّحْمَنِ عَنْ دَاوُدَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ عَطَاءٍ، عَنِ

ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِالنَّاسِ يَوْمَ فِطْرٍ رَكْعَتَيْنِ بِغَيْرِ أَذَانٍ، ثُمَّ خَطَبَ بَعْدَ الصَّلَاةِ، ثُمَّ أَخَذَ بِيَدِ بِلَالٍ، فَانْطَلَقَ إِلَى النِّسَاءِ، فَخَطَبَهُنَّ، ثُمَّ أَمَرَ بِلَالًا بَعْدَ مَا قَفَّى مِنْ عِنْدِهِنَّ أَنْ يَأْتِيَهُنَّ، فَيَأْمُرُهُنَّ أَنْ يَتَصَدَّقْنَ. [راجع: ٢١٦٩]

تخريج: إسناده صحيح، وهو مكرر: (٢١٦٩).

delivered the *khutbah* after the prayer. Then he took Bilal's hand and went to the women, and addressed them. Then he told Bilal, after he left them, to go to them and tell them to give charity.

Comments: [Its *isnad* is *saheeh*]

٣١٠٦- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ لَاعَنَ بَيْنَ الْعَجْلَانِيِّ وَامْرَأَتِهِ، قَالَ: وَكَانَتْ حُبْلَى، فَقَالَ: وَاللَّهِ مَا قَرِبْتُهَا مُنْذُ عَفَرْنَا- قَالَ: وَالْعَفْرُ أَنْ يُسْقَى النَّخْلُ بَعْدَ أَنْ يُتْرَكَ مِنَ (١/ ٣٣٦) السَّقْيِ بَعْدَ الْإِبَارِ بِشَهْرَيْنِ _ قَالَ: وَكَانَ زَوْجُهَا حَمْشَ السَّاقَيْنِ وَالذِّرَاعَيْنِ، أَصْهَبَ الشَّعَرَةِ، وَكَانَ الَّذِي رُمِيَتْ بِهِ ابْنَ السَّحْمَاءِ، قَالَ: فَوَلَدَتْ غُلَامًا أَسْوَدَ أَجْلَى جَعْدًا عَبْلَ الذِّرَاعَيْنِ قَالَ: فَقَالَ ابْنُ شَدَّادِ ابْنِ الْهَادِ لِابْنِ عَبَّاسٍ: أَهِيَ الْمَرْأَةُ الَّتِي قَالَ النَّبِيُّ ﷺ: «لَوْ كُنْتُ رَاجِمًا بِغَيْرِ بَيِّنَةٍ لَرَجَمْتُهَا»؟ قَالَ: لَا، تِلْكَ امْرَأَةٌ كَانَتْ قَدْ أَعْلَنَتْ فِي الْإِسْلَامِ. [راجع: ٢١٣١]

تخريج: إسناده صحيح.

3106. It was narrated from al-Qasim bin Muhammad that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) ordered al-'Ajlani and his wife to engage in *li'an*. She was pregnant and he said: By Allah, I have not come near her since watering the palm trees after not watering them for two months following pollination. Her husband had thin legs and arms and reddish hair, and the one concerning whom she was accused was Ibn as-Sahma'. She gave birth to a boy with dark skin, a high forehead, curly hair and chubby arms. Ibn Shaddad bin al-Had said to Ibn 'Abbas: Was she the woman concerning whom the Prophet (ﷺ) said: "If I were to stone anyone without proof I would have stoned her"? He said: No; that was a woman who was known (for immorality) at the time of Islam.

Comments: [Its *isnad* is *saheeh*]

٣١٠٧- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ...فَذَكَرَ مَعْنَاهُ، وَقَالَ: فِيهِ عَبْلُ

3107. Ibn Abiz-Zinad narrated a similar report and said:... Chubby arms and fat legs.

Comments: [Its *isnad* is *hasan*]

الذِّرَاعَيْنِ، خَدْلُ السَّاقَيْنِ. وَقَالَ الْهَاشِمِيُّ: خَدْلٌ.وَقَالَ: بَعْدَ الْإِبَارِ.

تخريج: إسناده حسن.

3108. It was narrated from 'Ali bin 'Abdullah bin 'Abbas, from his father, that he saw the Prophet (ﷺ) eat a leg (of meat), then he prayed and did not do *wudoo'*.

Comments: [A *saheeh hadeeth*]

٣١٠٨- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ أَكَلَ عُضْوًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٠٢]

تخريج: حديث صحيح.

3109. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah bint al-Harith when he was in *ihram*. And in the *hadeeth* of Ya'la bin Hakeem (it says that) he consummated the marriage with her at an oasis called Sarif. When he had completed his *Hajj*, he consummated the marriage with her at that oasis.

Comments: [Its *isnad* is *saheeh*]

٣١٠٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا سَعِيدٌ وَعَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ وَيَعْلَى ابْنِ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ بِنْتَ الْحَارِثِ وَهُوَ مُحْرِمٌ. قَالَ: وَفِي حَدِيثِ يَعْلَى بْنِ حَكِيمٍ بَنَى بِهَا بِمَاءٍ يُقَالُ لَهُ: سَرِفُ، فَلَمَّا قَضَى نُسُكَهُ أَعْرَسَ بِهَا بِذَلِكَ الْمَاءِ.

تخريج: إسناده صحيح.

3110. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade mixing fresh dates and dried dates, and mixing raisins and dried dates. And he wrote to the people of Jurash (saying): Do not mix raisins and dried dates.

Comments: [Its *isnad* is *saheeh*, Muslim (1990)]

٣١١٠- حَدَّثَنَا أَسْبَاطٌ: حَدَّثَنَا الشَّيْبَانِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْبُسْرِ وَالتَّمْرِ أَنْ يُخْلَطَا جَمِيعًا، وَعَنِ الزَّبِيبِ وَالتَّمْرِ أَنْ يُخْلَطَا جَمِيعًا. قَالَ: وَكَتَبَ إِلَى أَهْلِ جُرَشَ: أَنْ لَا يَخْلِطُوا الزَّبِيبَ وَالتَّمْرَ. [راجع: ١٩٦١]

تخريج: إسناده صحيح، م: (١٩٩٠).

3111. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) was dying and there

٣١١١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ

عَبَّاسٍ: قَالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ ﷺ وَفِي الْبَيْتِ رِجَالٌ، وَفِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، قَالَ النَّبِيُّ ﷺ: «هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبَدًا». فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ، وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ، فَاخْتَلَفَ أَهْلُ الْبَيْتِ، فَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: قَرِّبُوا يَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ، وَفِيهِمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالِاخْتِلَافَ عِنْدَ رَسُولِ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا» قَالَ عُبَيْدُ اللَّهِ: وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ، مِنِ اخْتِلَافِهِمْ وَلَغَطِهِمْ. [راجع: ٢٩٩٠]

تخريج: إسناده صحيح، خ: (٤٤٣٢)، م: (١٦٣٧).

were some men in the house including 'Umar bin al-Khattab (ﷺ), he said: "Come, let me write for you a document after which you will not go astray." 'Umar said: The Messenger of Allah (ﷺ) is overcome with pain, and we have the Qur'an, and the Book of Allah is sufficient for us. The people in the house disagreed, and they argued. Some of them said: Bring something and let him write for you a document after which you will not go astray. Others agreed with what 'Umar said. When their disagreement and argument became too much in the presence of the Messenger of Allah (ﷺ), he said: "Get up and leave." 'Ubaidullah said: Ibn 'Abbas used to say: What a calamity it was when the Messenger of Allah (ﷺ) was prevented from writing that document for them because of their disagreement and argument.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4432) and Muslim (1637)]

٣١١٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ ابْنٍ لِسَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، فَوَجَدَ يَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ، فَقَالَ: «مَا هَذَا؟» فَقَالُوا: هَذَا يَوْمٌ عَظِيمٌ، يَوْمَ نَجَّى اللَّهُ مُوسَى وَأَغْرَقَ آلَ فِرْعَوْنَ، قَالَ: فَصَامَهُ مُوسَى شُكْرًا. قَالَ النَّبِيُّ ﷺ: «فَإِنِّي أَوْلَى بِمُوسَى، وَأَحَقُّ بِصِيَامِهِ» فَصَامَهُ، وَأَمَرَ بِصِيَامِهِ. [راجع: ٢٦٤٤]

3112. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to Madinah and found the Jews fasting on the day of 'Ashoora'. He said: "What is this?" They said: This is a great day, the day on which Allah saved Moosa and drowned the people of Pharaoh, so Moosa fasted it in gratitude. The Prophet (ﷺ) said: "Verily I am closer to Moosa and have more right to fast it." So he fasted it and instructed (the Muslims) to fast it.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

تخريج: إسناده صحيح، خ: (٢٠٠٤)، م: (١١٣٠).

3113. It was narrated from Ibn 'Abbas (رضي الله عنه) that he did *wudoo'* and washed each part once, then he said that the Prophet (ﷺ) did that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (157)]

٣١١٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ تَوَضَّأَ فَغَسَلَ كُلَّ عُضْوٍ مِنْهُ غَسْلَةً وَاحِدَةً، ثُمَّ ذَكَرَ أَنَّ النَّبِيَّ ﷺ فَعَلَهُ. [راجع: ٢٠٧٢]

تخريج: إسناده صحيح، خ: (١٥٧).

3113. (sic) It was narrated from 'Ikrimah, the freed slave of Ibn 'Abbas, that the Messenger of Allah (ﷺ) said: "There is no celibacy in *Hajj*."

Comments: [Its *isnad* is *da'eef*]

٣١١٣م- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ وَغَيْرُهُ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا صَرُورَةَ فِي الْحَجِّ».

تخريج: إسناده ضعيف لضعف عمر بن عطاء.

3114. It was narrated from Ibn Abbas (رضي الله عنه) that the Prophet ﷺ used to say: "Their is no celibacy in Isalm."

Comments: [Its *isnad* is *da'eef* like the previous report]

٣١١٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قال: أَخْبَرَنِي عُمَرُبْنُ عَطَاءٍ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ «لَا صَرُورَةَ فِي الْإِسْلَامِ». [راجع: ٢٨٤٤]

تخريج: إسناده ضعيف كسابقه.

3114. Husain bin 'Abdullah bin 'Ubaidullah bin 'Abbas and Dawood bin 'Ali narrated: A man called out to Ibn 'Abbas, when the people were around him: Are you following the *Sunnah* with regard to this *nabeedh*, or is it easier for you than milk and honey? Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) came to 'Abbas and said: "Give us something to drink." He said: This *nabeedh* is something that has been

٣١١٤م- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ وَدَاوُدُ بْنُ عَلِيٍّ: أَنَّ رَجُلًا نَادَى ابْنَ عَبَّاسٍ وَالنَّاسُ حَوْلَهُ، فَقَالَ: سُنَّةً تَبْتَغُونَ بِهَذَا النَّبِيذِ، أَوْ هُوَ أَهْوَنُ عَلَيْكُمْ مِنَ الْعَسَلِ وَاللَّبَنِ؟ فَقَالَ ابْنُ عَبَّاسٍ: جَاءَ النَّبِيُّ ﷺ عَبَّاسًا، فَقَالَ: «اسْقُونَا» فَقَالَ: إِنَّ هَذَا النَّبِيذَ شَرَابٌ قَدْ مُغِثَ وَمُرِثَ، أَفَلَا

steeped and soaked; shouldn't we give you milk or honey? He said: "Give us what you give to others." So a skin filled with *nabeedh* was brought to the Prophet (ﷺ), who had his Companions of the Muhajireen and Ansar with him. When the Prophet (ﷺ) drank, he stopped drinking before his thirst was quenched. He raised his head and said: "You have done well. This is what you should do." Ibn 'Abbas (ﷺ) said: The approval of the Messenger of Allah (ﷺ) was dearer to me than seeing these mountain passes flowing with milk and honey.

نَسْقِيكَ لَبَنًا وَعَسَلًا، فَقَالَ: اسْقُونِي مِمَّا تَسْقُونَ مِنْهُ النَّاسَ، فَأُتِيَ النَّبِيُّ ﷺ وَمَعَهُ أَصْحَابُهُ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ بِعِسَاسٍ فِيهَا النَّبِيذُ، فَلَمَّا شَرِبَ النَّبِيُّ ﷺ عَجِلَ قَبْلَ أَنْ يَرْوَى، فَرَفَعَ رَأْسَهُ، فَقَالَ: «أَحْسَنْتُمْ، هَكَذَا فَاصْنَعُوا». قَالَ ابْنُ عَبَّاسٍ: فَرِضَا رَسُولِ اللَّهِ ﷺ ذَلِكَ أَعْجَبُ إِلَيَّ مِنْ أَنْ تَسِيلَ شِعَابُهَا عَلَيْنَا لَبَنًا وَعَسَلًا. [راجع: ٢٩٤٤]

تخريج: حديث صحيح، وهذا إسناد ضعيف لانقطاعه.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because it is interrupted]

3115. Ibn 'Abbas narrated that he heard the Messenger of Allah (ﷺ) say, as he was delivering a speech: "Whoever cannot find an *izar* (waist wrapper) but can find pants, let him wear them; whoever cannot find sandals but can find *khuffain*, let him wear them."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1843) and Muslim (1178)]

٣١١٥- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ وَرَوْحٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو (١/ ٣٣٧) بْنُ دِينَارٍ: أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَهُ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَهُوَ يَخْطُبُ يَقُولُ: «مَنْ لَمْ يَجِدْ إِزَارًا وَوَجَدَ سَرَاوِيلَ، فَلْيَلْبَسْهَا وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ وَوَجَدَ خُفَّيْنِ، فَلْيَلْبَسْهُمَا». [راجع: ٢٠١٥]

تخريج: إسناده صحيح، خ: (١٨٤٣)، م: (١١٧٨).

3116. Abush-Sha'tha' narrated that Ibn 'Abbas (ﷺ) told him that the Prophet (ﷺ) married Maimoonah when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]]

٣١١٦- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ وَحَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ نَكَحَ مَيْمُونَةَ وَهُوَ حَرَامٌ. [راجع: ١٩١٩]

تخريج: إسناده صحيح، خ: (١٨٣٧)، م: (١٤١٠).

3117. It was narrated from Ibn 'Abbas (ﷺ) that he said: Duba'ah bint az-Zubair bin 'Abdul-Muttalib came to the Messenger of Allah (ﷺ) and said: I am a heavy woman (walking is difficult for me) and I want to do *Hajj*. How should I enter *ihram*? He said: "Enter *ihram* and stipulate: 'My exiting *ihram* will be where You prevent me (from continuing).'" And she managed to do *Hajj*.

Comments: [Its *isnad* is *saheeh*]

٣١١٧- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُسًا وَعِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ يُخْبِرَانِ عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ: جَاءَتْ ضُبَاعَةُ بِنْتُ الزُّبَيْرِ ابْنِ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللهِ، إِنِّي امْرَأَةٌ ثَقِيلَةٌ وَإِنِّي أُرِيدُ الْحَجَّ، فَكَيْفَ تَأْمُرُنِي كَيْفَ أُهِلُّ؟ قَالَ: «أَهِلِّي وَاشْتَرِطِي: أَنَّ مَحِلِّي حَيْثُ حَبَسْتَنِي». قَالَ: فَأَدْرَكَتْ. [راجع: ٣٠٥٤]

تخريج: إسناده صحيح، م: (١٢٠٨).

3118. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) cursed women who visit graves and those who build places of worship and set up lamps over them. Hajjaj said: Shu'bah said: I think he meant the Jews.

Comments: [*Hasan* because of corroborating evidence, except the word lamps; that is a *da'eef isnad*]

٣١١٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتِ الْقُبُورِ، وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ. قَالَ حَجَّاجٌ: قَالَ شُعْبَةُ: أُرَهُ يَعْنِي الْيَهُودَ. [راجع: ٢٠٣٠]

تخريج: حسن لغيره، دون قوله: «والسرج» وهذا إسناد ضعيف، أبو صالح باذام ضعيف عند الجمهور.

3119. It was narrated that Moosa bin Salamah said: I asked Ibn 'Abbas (ﷺ): How should I pray when I am in Makkah if I do not pray with the *imam*? He said: Two *rak'ahs*, the *Sunnah* of Abul-Qasim (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (688)]

٣١١٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ، عَنْ مُوسَى بْنِ سَلَمَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَيْفَ أُصَلِّي إِذَا كُنْتُ بِمَكَّةَ، إِذَا لَمْ أُصَلِّ مَعَ الْإِمَامِ؟ فَقَالَ: رَكْعَتَيْنِ سُنَّةَ أَبِي الْقَاسِمِ ﷺ. [راجع: ١٨٦٢]

تخريج: إسناده صحيح، م: (٦٨٨).

3120. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) and Maimoonah became *junub*, and Maimoonah did *ghusl* in a tub, and left some water. The Prophet (ﷺ) wanted to do *ghusl* with it and she said: O Messenger of Allah, I did *ghusl* with it. He - meaning the Prophet (ﷺ) - said: "Water does not become *junub*." Or he said: "Water does not become *najis*."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣١٢٠- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَجْنَبَ النَّبِيُّ ﷺ وَمَيْمُونَةُ، فَاغْتَسَلَتْ مَيْمُونَةُ فِي جَفْنَةٍ وَفَضَلَتْ فَضْلَةٌ، فَأَرَادَ النَّبِيُّ ﷺ أَنْ يَغْتَسِلَ مِنْهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي قَدِ اغْتَسَلْتُ مِنْهُ، فَقَالَ - يَعْنِي النَّبِيَّ ﷺ -: «إِنَّ الْمَاءَ لَيْسَتْ عَلَيْهِ جَنَابَةٌ» أَوْ قَالَ: «إِنَّ الْمَاءَ لَا يَنْجُسُ». [راجع: ٢١٠٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف شريك، واضطراب سماك في عكرمة.

3121. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) joined 'Umrah to *Hajj*. 'Urwah bin az-Zubair said: Abu Bakr and 'Umar forbade joining *'Umrah* to *Hajj*. Ibn 'Abbas said: What does 'Urayyah say? He said: Abu Bakr and 'Umar forbade joining *'Umrah* to *Hajj*. Ibn 'Abbas said: I think they are going to be doomed! I say, The Prophet (ﷺ) said and he says, Abu Bakr and 'Umar said.

Comments: [Its *isnad* is *da'eef*]

٣١٢١- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنِ الْفُضَيْلِ بْنِ عَمْرٍو قَالَ - أُرَاهُ -: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَمَتَّعَ النَّبِيُّ ﷺ. فَقَالَ عُرْوَةُ بْنُ الزُّبَيْرِ: نَهَى أَبُو بَكْرٍ وَعُمَرُ عَنِ الْمُتْعَةِ. فَقَالَ ابْنُ عَبَّاسٍ: مَا يَقُولُ عُرَيَّةُ؟ قَالَ: يَقُولُ: نَهَى أَبُو بَكْرٍ وَعُمَرُ عَنِ الْمُتْعَةِ. فَقَالَ ابْنُ عَبَّاسٍ: أُرَاهُمْ سَيَهْلِكُونَ! أَقُولُ: قَالَ النَّبِيُّ ﷺ. وَيَقُولُ: نَهَى أَبُو بَكْرٍ وَعُمَرُ. [راجع: ٢٢٧٧]

تخريج: إسناده ضعيف، شريك سيء الحفظ.

3122. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I was enjoined to use the *siwak* until I thought that Qur'an or revelation would come down to me concerning it.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣١٢٢- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ أُمِرْتُ بِالسِّوَاكِ. حَتَّى ظَنَنْتُ أَنَّهُ سَيَنْزِلُ بِهِ عَلَيَّ قُرْآنٌ أَوْ وَحْيٌ». [راجع: ٢١٢٥]

تخريج: حسن لغيره، وهذا إسناد ضعيف، التميمي مجهول، وشريك بن عبدالله سيء الحفظ، ولكنه توبع.

3123. It was narrated from Ibn 'Abbas (ﷺ) that he said: The Messenger of Allah (ﷺ) drank some milk, then he called for water and rinsed his mouth. Then he said: "It is somewhat greasy."

Comments: Its *isnad* is *saheeh,* al-Bukhari (211) and Muslim (358)]

٣١٢٣- حَدَّثَنَا حَجَّاجٌ :حَدَّثَنَا لَيْثٌ: حَدَّثَنَا عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِاللَّهِ ابْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ : أَنَّهُ قَالَ: شَرِبَ رَسُولُ اللَّهِ ﷺ لَبَنًا، ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ، ثُمَّ قَالَ: إِنَّ لَهُ دَسَمًا. [راجع: ١٩٥١]

تخريج: إسناده صحيح، خ: (٢١١)، م: (٣٨٥).

3124. It was narrated from Ibn 'Abbas (ﷺ) that he said: The verse "O you who believe! Obey Allah and obey the Messenger (Muhammad (ﷺ)), and those of you (Muslims) who are in authority" [an-Nisa' 4:59] was revealed concerning 'Abdullah bin Hudhafah bin Qais bin 'Adiyy as-Sahmi, when the Messenger of Allah (ﷺ) sent him in the expedition.

Comments: Its *isnad* is *saheeh,* al-Bukhari (4584) and Muslim (1834)]

٣١٢٤- حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ : أَنَّهُ قَالَ: نَزَلَتْ :﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ﴾ (النساء: ٥٩) فِي عَبْدِ اللَّهِ بْنِ حُذَافَةَ ابْنِ قَيْسِ بْنِ عَدِيٍّ السَّهْمِيِّ، إِذْ بَعَثَهُ رَسُولُ اللَّهِ ﷺ فِي السَّرِيَّةِ.

تخريج: إسناده صحيح، خ: (٤٥٨٤)، م: (١٨٣٤).

3125. It was narrated that Ibn 'Abbas (ﷺ) said: I learned *al-Muhkam* at the time of the Messenger of Allah (ﷺ), and the Prophet (ﷺ) died when I was ten years old. I [the narrator] said to him: What is *al-Muhkam*? He said: *al-Mufassal.*

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5036)]

٣١٢٥- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَمَعْتُ الْمُحْكَمَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَقُبِضَ النَّبِيُّ ﷺ وَأَنَا ابْنُ عَشْرِ حِجَجٍ، قَالَ: فَقُلْتُ لَهُ: وَمَا الْمُحْكَمُ؟ قَالَ: الْمُفَصَّلُ. [راجع: ٢٢٨٣]

تخريج: إسناده صحيح، خ: (٥٠٣٦).

3126. It was narrated from Ibn Sireen that a funeral passed by al-Hasan and Ibn 'Abbas; al-Hasan stood up and Ibn 'Abbas did not. Al-Hasan said to Ibn 'Abbas:

٣١٢٦- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ عَنِ ابْنِ سِيرِينَ: أَنَّ جَنَازَةً مَرَّتْ بِالْحَسَنِ وَابْنِ عَبَّاسٍ، فَقَامَ الْحَسَنُ وَلَمْ يَقُمِ ابْنُ عَبَّاسٍ،

Didn't the Messenger of Allah (ﷺ) stand up (for funerals)? He said: He stood up (sometimes) and he remained seated (sometimes).

Comments: [*Hasan* because of corroborating evidence, and its *isnad* is *da'eef*]

فَقَالَ الْحَسَنُ لِابْنِ عَبَّاسٍ: أَمَا قَامَ لَهَا رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: قَامَ وَقَعَدَ. [راجع: ١٧٢٨]

تخريج: حسن لغيره، وهذا إسناد ضعيف، فإن محمد بن سيرين لم يسمع من ابن عباس ولا من الحسن بن علي.

3127. It was narrated that Ibn 'Abbas (ﷺ) said: 'Umar bin al-Khattab used to give permission to the people of Badr to enter and he would let me come in with them. One of them said: He lets this boy come in with us, and some of our sons are like him. 'Umar said: You know who he is. Permission was given to them to enter one day and I was given permission to enter with them. He asked them about this soorah: "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 105]. They said: Allah commanded His Prophet (ﷺ), when victory was granted to him, to ask Him for forgiveness and turn to Him. Then he said to me: What do you think, O Ibn 'Abbas? I said: That is not so; rather He was telling His Prophet (ﷺ) that he would soon die, so He said, "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)", referring to the conquest of Makkah; "And you see that the people enter Allah's religion (Islam) in crowds", for that is a sign of your death; "So glorify the Praises of your Lord, and ask His forgiveness. Verily, He

٣١٢٧- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ يَأْذَنُ لِأَهْلِ بَدْرٍ وَيَأْذَنُ لِي مَعَهُمْ، فَقَالَ بَعْضُهُمْ: يَأْذَنُ لِهَذَا الْفَتَى مَعَنَا وَمِنْ أَبْنَائِنَا مَنْ هُوَ مِثْلُهُ، فَقَالَ عُمَرُ: إِنَّهُ مَنْ قَدْ عَلِمْتُمْ، قَالَ: فَأَذِنَ لَهُمْ ذَاتَ يَوْمٍ، وَأَذِنَ لِي مَعَهُمْ، فَسَأَلَهُمْ عَنْ هَذِهِ السُّورَةِ: ﴿إِذَا (١/ ٣٣٨) جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ فَقَالُوا: أَمَرَ اللهُ نَبِيَّهُ ﷺ إِذَا فُتِحَ عَلَيْهِ أَنْ يَسْتَغْفِرَهُ وَيَتُوبَ إِلَيْهِ. فَقَالَ لِي: مَا تَقُولُ يَا ابْنَ عَبَّاسٍ؟ قَالَ: قُلْتُ: لَيْسَتْ كَذَلِكَ، وَلَكِنَّهُ أَخْبَرَ نَبِيَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِحُضُورِ أَجَلِهِ، فَقَالَ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ فَتْحُ مَكَّةَ ﴿وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا﴾ فَذَلِكَ عَلَامَةُ مَوْتِكَ ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا﴾ فَقَالَ لَهُمْ: كَيْفَ تَلُومُونِي عَلَى مَا تَرَوْنَ؟. [راجع: ١٨٧٣]

تخريج: إسناده صحيح، خ: (٤٢٩٤).

is the One Who accepts the repentance and Who forgives." 'Umar said to them: How could you blame me (for allowing this boy to join us) for what you can see yourselves?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4294)]

3128. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) entered *ihram* for *Hajj*. When he arrived he circumambulated the Ka'bah and went between as-Safa and al-Marwah, but he did not cut his hair or exit *ihram* because of the *hady*. But he ordered those who had not brought the *hady* to circumambulate (the Ka'bah) and perform *sa'y*, and to cut their hair or shave their heads, then exit *ihram*.

Comments: [*Saheeh* and its *isnad* is *da'eef* because of the weakness of Yazeed]

٣١٢٨- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ: أَهَلَّ النَّبِيُّ ﷺ بِالْحَجِّ، فَلَمَّا قَدِمَ طَافَ بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يُقَصِّرْ، وَلَمْ يَحِلَّ مِنْ أَجْلِ الْهَدْيِ، وَأَمَرَ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ أَنْ يَطُوفَ، وَأَنْ يَسْعَى، وَأَنْ يُقَصِّرَ أَوْ يَحْلِقَ، ثُمَّ يَحِلَّ. [راجع: ٢١٥٢]

تخريج: حديث صحيح، م: (١٢٣٩)، وهذا إسناد ضعيف لضعف يزيد.

3129. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) was asked: Which drink is best? He said: "That which is sweet and cold."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣١٢٩- حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ رَجُلٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ: أَيُّ الشَّرَابِ أَطْيَبُ؟ قَالَ: «الْحُلْوُ الْبَارِدُ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لإبهام راويه عن ابن عباس.

3130. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) used to pray thirteen *rak'ahs* at night.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1138) and Muslim (764)]

٣١٣٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً. [راجع: ٢٠١٩]

تخريج: إسناده صحيح، خ: (١١٣٨)، م: (٧٦٤).

3131. It was narrated that Abu Hamzah said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) passed by me when I was playing with some boys and I hid from him behind a door. He called me then he slapped me on the shoulder, then he sent me to Mu'awiyah. Then I came back to him and said: He is eating.

Comments: [Its *isnad* is *hasan*. It is a repeat of 2150]

٣١٣١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْزَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَلْعَبُ مَعَ الْغِلْمَانِ، فَاخْتَبَأْتُ مِنْهُ خَلْفَ بَابٍ، فَدَعَانِي، فَحَطَأَنِي حَطْأَةً، ثُمَّ بَعَثَنِي إِلَى مُعَاوِيَةَ، فَرَجَعْتُ إِلَيْهِ، فَقُلْتُ: هُوَ يَأْكُلُ. [راجع: ٢١٥٠]

تخريج: إسناده حسن، م: (٢٦٠٤).

3132. It was narrated that Ibn 'Abbas (ﷺ) said: as-Sa'b gave the Messenger of Allah (ﷺ) half of an onager when he was in *ihram* and he refused it. Bahz said: the back of an onager or the foot of an onager.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

٣١٣٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْزٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ _ قَالَ بَهْزٌ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ- قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ يَقُولُ: أَهْدَى الصَّعْبُ _ وَقَالَ ابْنُ جَعْفَرٍ بْنُ جَثَّامَةَ _ إِلَى رَسُولِ اللَّهِ ﷺ شِقَّةَ حِمَارٍ، وَهُوَ مُحْرِمٌ، فَرَدَّهُ. قَالَ بَهْزٌ: عَجُزَ حِمَارٍ أَوْ قَالَ: رِجْلَ حِمَارٍ. [راجع: ٢٥٣٠]

تخريج: إسناده صحيح، م: (١١٩٤).

3133. Sa'eed bin Jubair said: I walked with Ibn 'Umar and Ibn 'Abbas through one of the streets of Madinah and we saw some young boys who had taken a hen as a target and were shooting at it, and they (the owners of the hen) would have every arrow that missed it. He got angry and said: Who has done this? And they scattered. Ibn 'Umar said: The Messenger of Allah (ﷺ) cursed the one who mutilates an animal.

Comments: [Its *isnad* is *saheeh*]

٣١٣٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ قَالَ: مَرَرْتُ مَعَ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ، فَإِذَا فِتْيَةٌ قَدْ نَصَبُوا دَجَاجَةً يَرْمُونَهَا، لَهُمْ كُلُّ خَاطِئَةٍ، قَالَ: فَغَضِبَ وَقَالَ: مَنْ فَعَلَ هَذَا؟ قَالَ: فَتَفَرَّقُوا. فَقَالَ ابْنُ عُمَرَ: لَعَنَ رَسُولُ اللَّهِ ﷺ مَنْ يُمَثِّلُ بِالْحَيَوَانِ.

تخريج: إسناده صحيح.

3134. Sulaiman ash-Shaibani said: I heard ash-Sha'bi say: One who passed with the Messenger of Allah (ﷺ) by a grave that was separate from others told me that he led them in prayer and they formed rows behind him. I said: O Abu 'Amr, who told you that? He said: Ibn 'Abbas.

Comments: [Its *isnad is saheeh*, al-Bukhari (857) and Muslim (954)]

٣١٣٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ سُلَيْمَانَ الشَّيْبَانِيَّ، قَالَ: سَمِعْتُ الشَّعْبِيَّ قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى قَبْرٍ مَنْبُوذٍ، فَأَمَّهُمْ، وَصَفُّوا خَلْفَهُ، فَقُلْتُ: يَا أَبَا عَمْرٍو، مَنْ حَدَّثَكَ؟ قَالَ: ابْنُ عَبَّاسٍ. [راجع: ١٩٦٢]

تخريج: إسناده صحيح، خ: (٨٥٧)، م: (٩٥٤).

3135. It was narrated that Tawoos said: Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever has land, for him to lend it to his brother (for free) is better for him.

Comments: [Its *isnad is saheeh*, al-Bukhari (2330) and Muslim (1550)]

٣١٣٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ، أَنْ يَمْنَحَهَا أَخَاهُ، خَيْرٌ لَهُ». [راجع: ٢٥٩٨]

تخريج: إسناده صحيح، خ: (٢٣٣٠)، م: (١٥٥٠).

3136. It was narrated from Ibn 'Abbas (ﷺ) that he was at the Black Stone and had a crooked stick with him, with which he would touch the stone and then kiss it. And he said: The Messenger of Allah (ﷺ) said: "O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allah)]" [Al 'Imran 3:102]. [Then he said:] "If a drop of Zaqqoom were to be dropped on the earth, it would

٣١٣٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ عِنْدَ الْحَجَرِ وَعِنْدَهُ مِحْجَنٌ، يَضْرِبُ بِهِ الْحَجَرَ وَيُقَبِّلُهُ، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾ (آل عمران: ١٠٢) لَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ فِي الْأَرْضِ، لَأَمَرَّتْ عَلَى أَهْلِ الدُّنْيَا مَعِيشَتَهُمْ، فَكَيْفَ بِمَنْ هُوَ طَعَامُهُ وَلَيْسَ لَهُ طَعَامٌ غَيْرُهُ؟!» [راجع: ٢٧٣٥]

تخريج: إسناده صحيح.

make the lives of the people of this world bitter, so how about those whose food it is and they have no food other than it?"

Comments: [Its *isnad* is *saheeh*]

٣١٣٧- حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا الْقَوَارِيرِيُّ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ عَنْ سُلَيْمَانَ - يَعْنِي الْأَعْمَشَ - عَنْ أَبِي يَحْيَى، عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ... فَذَكَرَهُ.

تخريج: إسناده ضعيف لضعف أبي يحيى، ثم هو موقوف.

3137. It was narrated that Ibn 'Abbas (ﷺ) said: If a drop of az-Zaqqoom... And he narrated the same report.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abu Yahya]

٣١٣٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ سُلَيْمَانَ يُحَدِّثُ عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: رَكِبَتِ امْرَأَةٌ الْبَحْرَ، فَنَذَرَتْ أَنْ تَصُومَ شَهْرًا، فَمَاتَتْ قَبْلَ أَنْ تَصُومَ فَأَتَتْ أُخْتُهَا النَّبِيَّ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ، فَأَمَرَهَا أَنْ تَصُومَ عَنْهَا. [راجع: ١٨٦١]

تخريج: إسناده صحيح، خ: (١٩٥٣)، م: (١١٤٨).

3138. It was narrated from Ibn 'Abbas (ﷺ) that he said: A woman sailed on the sea and vowed to fast for one month, then she died before she could fast. Her sister came to the Prophet (ﷺ) and told him about that and he told her to fast on her behalf.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1953) and Muslim (1148)]

٣١٣٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَا عَمَلٌ أَفْضَلَ مِنْهُ فِي هَذِهِ الْأَيَّامِ»، يَعْنِي أَيَّامَ الْعَشْرِ، قَالَ: فَقِيلَ: وَلَا الْجِهَادُ (١/ ٣٣٩) فِي سَبِيلِ اللَّهِ؟ قَالَ: «وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا مَنْ خَرَجَ بِنَفْسِهِ وَمَالِهِ، ثُمَّ لَمْ يَرْجِعْ بِشَيْءٍ مِنْ ذَلِكَ». [راجع: ١٩٦٨]

تخريج: إسناده صحيح، خ: (٩٦٩).

3139. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "No deed is better than that done during these days," meaning the ten days (first ten days of Dhul-Hijjah). It was said: Not even *jihad* for the sake of Allah? He said: "Not even *jihad* for the sake of Allah, except for one who goes out with himself and his wealth and does not come back with either of them."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (969)]

3140. It was narrated that 'Ikrimah said: I said to Ibn 'Abbas (ﷺ): I prayed *Zuhr* behind a foolish old man; he said *takbeer* in it twenty two times; he said *takbeer* when he prostrated and when he raised his head from prostration. Ibn 'Abbas said: May you be bereft of your mother! That is the *Sunnah* of Abul-Qasim (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٣١٤٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: صَلَّيْتُ خَلْفَ شَيْخٍ أَحْمَقَ صَلَاةَ الظُّهْرِ، فَكَبَّرَ فِيهَا ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً، يُكَبِّرُ إِذَا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ فَقَالَ ابْنُ عَبَّاسٍ: لَا أُمَّ لَكَ تِلْكَ سُنَّةُ أَبِي الْقَاسِمِ ﷺ. [راجع: ١٨٨٦]

تخريج: إسناده صحيح.

3141. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet of Allah (ﷺ) on the day of Khaibar forbade (eating) every bird that has talons and every animal that has fangs.

Comments: [Its *isnad* is *saheeh*; Muslim (1934)]

٣١٤١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرَوْحٌ قَالَا: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ، وَعَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ. [راجع: ٢١٩٢]

تخريج: إسناده صحيح، م: (١٩٣٤).

3142. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade (the meat of) an animal that has been used for target practice and (the meat of) an animal that feeds on filth - Abu 'Abdus-Samad said: he forbade the milk of a animal that feeds on filth - and drinking from the mouth of a waterskin.

Comments: [Its *isnad* is *saheeh*]

٣١٤٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو عَبْدِ الصَّمَدِ قَالَا: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُجَثَّمَةِ وَالْجَلَّالَةِ _ قَالَ أَبُو عَبْدِ الصَّمَدِ: نَهَى عَنْ لَبَنِ الْجَلَّالَةِ _ وَأَنْ يُشْرَبَ مِنْ فِي السِّقَاءِ. [راجع: ٢١٦١]

تخريج: إسناده صحيح.

3143. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade the milk of a animal that feeds on filth, (the meat of) an animal that has been

٣١٤٣- حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لَبَنِ الْجَلَّالَةِ، وَعَنِ

used for target practice and drinking from the mouth of a waterskin.

Comments: [*Saheeh*]

الْمُجَثَّمَةِ، وَعَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ. [راجع: ٢١٦١]

تخريج: حديث صحيح.

3144. It was narrated from Ibn 'Abbas (ﷺ) that it was suggested to the Messenger of Allah (ﷺ) that he should marry the daughter of Hamzah and he said: "She is the daughter of my brother through breastfeeding. What becomes *mahram* (forbidden for marriage) through breastfeeding is that which becomes *mahram* through blood ties."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2645) and Muslim (1447)]

٣١٤٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ بَكْرٍ قَالَا: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ أَنْ يَتَزَوَّجَهَا، فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، فَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ». [راجع: ٢٤٩٥]

تخريج: إسناده صحيح، خ: (٢٦٤٥)، م: (١٤٤٧).

3145. It was narrated from Ibn 'Abbas (ﷺ) that a man had intercourse with his wife when she was menstruating. He asked the Messenger of Allah (ﷺ) about that and he told him to give a dinar or half a dinar in charity.

Comments: [*Saheeh mawqoof*]

٣١٤٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا غَشِيَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَأَمَرَهُ أَنْ يَتَصَدَّقَ بِدِينَارٍ أَوْ نِصْفِ دِينَارٍ. [راجع: ٢١٢١]

تخريج: صحيح موقوفا.

3146. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet of Allah (ﷺ) said: "The one who takes back his gift is like one who goes back to his vomit."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2621) and Muslim (1622)]

٣١٤٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ». [راجع: ٢٥٢٩]

تخريج: إسناده صحيح، خ: (٢٦٢١)، م: (١٦٢٢).

3147. It was narrated from Ibn 'Abbas (ﷺ) from the Messenger of Allah (ﷺ) that he used to say at

٣١٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ وَيَزِيدَ بْنِ هَارُونَ قَالَ: أَخْبَرَنَا

سَعِيدٌ عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَبُو الْعَالِيَةِ الرِّيَاحِيُّ عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمُ» قَالَ يَزِيدُ: «رَبُّ السَّمَوَاتِ السَّبْعِ، وَرَبُّ الْعَرْشِ الْكَرِيمُ». [راجع: ٢٠١٢]

تخريج: إسناده صحيح، خ: (٦٣٤٥)، م: (٢٧٣٠).

times of distress: "There is no god but Allah, the Almighty, the Forbearing; there is no god but Allah, Lord of the Mighty Throne; there is no god but Allah, Lord of the heavens and the earth, Lord of the Noble Throne." Yazeed said: "Lord of the seven heavens and Lord of the Noble Throne."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

٣١٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْمَرٌ قَالَ: أَخْبَرَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: وَقَّتَ النَّبِيُّ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، قَالَ: «هُنَّ لَهُمْ، وَلِمَنْ أَتَى عَلَيْهِنَّ مِمَّنْ سِوَاهُمْ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، ثُمَّ مِنْ حَيْثُ بَدَأَ حَتَّى بَلَغَ ذَلِكَ أَهْلَ مَكَّةَ. [راجع: ٢٢٤٠]

تخريج: إسناده صحيح.

3148. The Messenger of Allah (ﷺ) defined the *meeqat* of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarn; and that of the people of Yemen as Yalamlam. And he said: "And these *meeqats* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah*; and then (for those who are living within these boundaries) they can enter *ihram* from the place they set out, and so on, and the people of Makkah (can enter *ihram* from where they start)."

Comments: [Its *isnad* is *saheeh*

٣١٤٩- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا حَسَّانَ الْأَعْرَجَ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِذِي الْحُلَيْفَةِ، فَأُتِيَ بِبَدَنَةٍ، فَأَشْعَرَ صَفْحَةَ سَنَامِهَا الْأَيْمَنِ، ثُمَّ سَلَتَ الدَّمَ عَنْهَا وَقَلَّدَهَا نَعْلَيْنِ، ثُمَّ

3149. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed *Zuhr* in Dhul-Hulaifah, then his sacrificial animal was brought to him and he cut the right side of its hump, then he wiped the blood

from it, then he garlanded it with two sandals. Then his mount was brought to him and he sat on it, and when he reached al-Baida', he entered *ihram* for *Hajj*.

دَعَا بِرَاحِلَتِهِ فَرَكِبَهَا، فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَهَلَّ بِالْحَجِّ. [راجع: ٢٢٩٦]

تخريج: إسناده صحيح، م: (١٢٤٣).

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

3150. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "This and this are the same," meaning the pinkie finger and the thumb [i.e., in terms of *diyah*].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6895)]

٣١٥٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هَذِهِ وَهَذِهِ سَوَاءٌ» ـ يَعْنِي الْخِنْصَرَ وَالْإِبْهَامَ ـ. [راجع: ١٩٩٩]

تخريج: إسناده صحيح، خ: (٦٨٩٥).

3151. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) cursed - Hajjaj said: May Allah curse - men who imitate women and women who imitate men.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5885)]

٣١٥١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ ـ قَالَ حَجَّاجٌ: لَعَنَ اللَّهُ ـ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ. [راجع: ١٩٨٢]

تخريج: إسناده صحيح، خ: (٥٨٨٥).

3152. Abu Ishaq narrated that he heard a man of Banu Tameem say: I asked Ibn 'Abbas (ﷺ) about a man doing this with his fingers - in the prayer - and he said: That is sincerity. And Ibn 'Abbas said: The Messenger of Allah (ﷺ) enjoined us to use the *siwak*, to such an extent that we thought that revelation would come down to him concerning it. And I saw the Messenger of Allah (ﷺ) prostrating and I saw the whiteness of his armpits.

٣١٥٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ أَنَّهُ سَمِعَ رَجُلًا مِنْ بَنِي تَمِيمٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ قَوْلِ الرَّجُلِ بِإِصْبَعِهِ ـ يَعْنِي هَكَذَا فِي الصَّلَاةِ- قَالَ: ذَاكَ الْإِخْلَاصُ. وَقَالَ ابْنُ عَبَّاسٍ: لَقَدْ أَمَرَنَا رَسُولُ اللَّهِ ﷺ (١/ ٣٤٠) بِالسِّوَاكِ، حَتَّى ظَنَنَّا أَنَّهُ سَيُنْزَلُ عَلَيْهِ فِيهِ. وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ، حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ. [راجع: ٢١٢٥]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* and at-Tamimi is unknown]

تخريج: حسن لغيره، وهذا إسناد ضعيف، التميمي مجهول.

3153. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) went out on the day of *Adha* - or the day of *Fitr*, but I think it most likely that he said: the day of *Fitr* - and prayed two *rak'ahs*, with no prayer before or after them. Then he went to the women, accompanied by Bilal, and enjoined them to give charity, and they started throwing their earrings and necklaces.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (964) and Muslim (884)]

٣١٥٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْزٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ. قَالَ بَهْزٌ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمَ أَضْحَى _ أَوْ يَوْمَ فِطْرٍ، قَالَ: وَأَكْثَرُ ظَنِّي أَنَّهُ قَالَ: يَوْمَ فِطْرٍ _ فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهُمَا، وَلَا بَعْدَهُمَا، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي خُرْصَهَا وَسِخَابَهَا. وَلَمْ يَشُكَّ بَهْزٌ، قَالَ: يَوْمَ فِطْرٍ، وَقَالَ: صِخَابَهَا. [راجع: ٢٥٣٣]

تخريج: إسناده صحيح، خ: (٩٦٤)، م: (٨٨٤).

3154. It was narrated that Ibn 'Abbas (ﷺ) said, and one of them [the narrators] attributed it to the Prophet (ﷺ): "Jibreel was shoving mud into Pharaoh's mouth for fear that he would say, *La ilaha illallah*."

Comments: [*Saheeh mawqoof*; the *isnad* stops with Ibn 'Abbas]

٣١٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ وَعَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَفَعَهُ أَحَدُهُمَا إِلَى النَّبِيِّ ﷺ: «أَنَّ جِبْرِيلَ كَانَ يَدُسُّ فِي فِي فِرْعَوْنَ الطِّينَ، مَخَافَةَ أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ». [راجع: ٢١٤٤]

تخريج: صحيح موقوفا على ابن عباس.

3155. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) that he said: "Do not take any animate being as a target."

Comments: [Its *isnad* is *saheeh*, Muslim (1957)]

٣١٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا». [راجع: ٢٥٨٦]

تخريج: إسناده صحيح، م: (١٩٥٧).

٣١٥٦- حَدَّثَنَا هَاشِمٌ مِثْلَهُ قَالَ ـ أَيْ شُعْبَةُ ـ قُلْتُ: عَنِ النَّبِيِّ ﷺ؟ قَالَ: عَنِ النَّبِيِّ ﷺ. [راجع: ٢٤٨٠]

تخريج: إسناده صحيح، م: (١٩٥٧).

3156. Hashim narrated a similar report. Shu'bah said: I said: From the Prophet (ﷺ)? He said: From the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (1957)]

٣١٥٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ نَبِيذِ الْجَرِّ وَعَنِ الدُّبَّاءِ وَالْحَنْتَمِ، فَقَالَ ابْنُ عَبَّاسٍ: مَنْ سَرَّهُ أَنْ يُحَرِّمَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ، فَلْيُحَرِّمِ النَّبِيذَ. [راجع: ١٨٥]

تخريج: إسناده صحيح.

3157. It was narrated that Salamah bin Kuhail said: I heard Abul-Hakam say: I asked Ibn 'Abbas (ﷺ) about *nabeedh* made in earthenware jars, gourds and green glazed pitchers. Ibn 'Abbas said: Whoever would like to regard as forbidden what Allah and His Messenger forbade, let him regard *nabeedh* as haram.

Comments: [Its *isnad* is *saheeh*]

٣١٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَمَّ الشَّهْرُ تِسْعٌ وَعِشْرُونَ». [راجع: ١٨٨٥]

تخريج: إسناده صحيح.

3158. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The month is complete with twenty-nine days."

Comments: [Its *isnad* is *saheeh*]

٣١٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُشَاشٍ، قَالَ: سَأَلْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ، فَحَدَّثَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ صِبْيَانَ بَنِي هَاشِمٍ وَضَعَفَتَهُمْ، أَنْ يَتَحَمَّلُوا مِنْ جَمْعٍ بِلَيْلٍ. [راجع: ١٩٢٠]

تخريج: حديث صحيح، خ: (١٦٧٨)، م: (١٢٩٣).

3159. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) instructed the boys of Banu Hashim and their weak ones to move on from Muzdalifah at night.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1678) and Muslim (1293)]

٣١٦٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُخَوَّلٍ قَالَ: سَمِعْتُ مُسْلِمًا الْبَطِينَ

3160. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) that he used to recite in *Fajr* prayer,

Alif-Lam-Meem. Tanzeel (Soorat as-Sajdah) and *Hal ata 'alal-insan* (Soorat al-Insan), and on Fridays (he would recite) Soorat *al-Jumu 'ah* and al-Munafiqoon.

Comments: [Its *isnad* is *saheeh*, Muslim (879)]

يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ ﴿الٓمٓ ۝ تَنزِيلُ﴾ السَّجْدَةَ وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾ وَفِي الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَالْمُنَافِقِينَ. [راجع: ١٩٩٣]

تخريج: إسناده صحيح، م: (٨٧٩)

3161. It was narrated from Ibn 'Abbas (ﷺ) that they said: O Messenger of Allah, things cross our minds that we would rather be turned to charcoal than speak of it. He said (according to one of the narrators): "Praise be to Allah Who did not give the *Shaitan* any power over you except whispering." (According to the other narrator he said): "Praise be to Allah Who has reduced the guile of the *Shaitan* to mere whispering."

Comments: [Its *isnad* is *saheeh*]

٣١٦١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ وَمَنْصُورٍ، عَنْ ذَرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا نُحَدِّثُ أَنْفُسَنَا بِالشَّيْءِ لَأَنْ يَكُونَ أَحَدُنَا حُمَمَةً أَحَبُّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ، قَالَ: فَقَالَ أَحَدُهُمَا: «الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَقْدِرْ مِنْكُمْ إِلَّا عَلَى الْوَسْوَسَةِ» وَقَالَ الْآخَرُ: «الْحَمْدُ لِلَّهِ الَّذِي رَدَّ أَمْرَهُ إِلَى الْوَسْوَسَةِ». [راجع: ٢٠٩٧]

تخريج: إسناده صحيح.

3162. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) set out from Madinah in Ramadan when he conquered Makkah, and he fasted until he reached 'Usfan, then he called for a vessel and drank. Ibn 'Abbas (ﷺ) used to say: Whoever wishes may fast and whoever wishes may not fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4279) and Muslim (1113]

٣١٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنَ الْمَدِينَةِ فِي رَمَضَانَ، حِينَ فَتَحَ مَكَّةَ، فَصَامَ حَتَّى أَتَى عُسْفَانَ، ثُمَّ دَعَا بِعُسٍّ مِنْ شَرَابٍ _ أَوْ إِنَاءٍ _ فَشَرِبَ، فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: مَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ. [راجع: ٢٣٥٠]

تخريج: إسناده صحيح، خ: (٤٢٧٩)، م: (١١١٣).

3163. It was narrated that Sa'eed bin Jubair said: I heard Ibn 'Abbas (ﷺ) say: My maternal aunt Umm Hufaid gave the Messenger of Allah (ﷺ) some ghee, dried yoghurt and lizard meat. He ate some of the ghee and dried yoghurt, and he left the lizard meat because he found it off-putting. It was eaten at the table of the Messenger of Allah (ﷺ) and if it were *haram*, it would not be eaten at the table of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2575) and Muslim (1947)]

٣١٦٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهْدَتْ خَالَتِي أُمُّ حُفَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنًا وَأَقِطًا وَأَضُبًّا، فَأَكَلَ مِنَ السَّمْنِ وَالْأَقِطِ وَتَرَكَ الْأَضُبَّ تَقَذُّرًا، وَأُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ، وَلَوْ كَانَ حَرَامًا مَا أُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٢٢٩٩]

تخريج: إسناده صحيح، خ: (٢٥٧٢)، م: (١٩٤٧).

3164. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) came to Madinah, he saw the Jews fasting on the day of 'Ashoora'. He asked they about that and they said: This is the day on which Moosa prevailed over Pharaoh. The Prophet (ﷺ) said to his Companions: "You are closer to Moosa than them, so fast (on this day)."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4680) and Muslim (1130)]

٣١٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا (١/ ٣٤١) شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، فَإِذَا الْيَهُودُ قَدْ صَامُوا يَوْمَ عَاشُورَاءَ، فَسَأَلَهُمْ عَنْ ذَلِكَ، فَقَالُوا: هَذَا الْيَوْمُ الَّذِي ظَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ، فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: «أَنْتُمْ أَوْلَى بِمُوسَى مِنْهُمْ، فَصُومُوهُ». [راجع: ٢٦٤٤]

تخريج: إسناده صحيح، خ: (٤٦٨٠)، م: (١١٣٠).

3165. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) was asked about the children of the *mushrikeen* [who died in childhood]. He said: "Allah knew best what they would have done, as He created them."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6597)]

٣١٦٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟ فَقَالَ: «اللَّهُ إِذْ خَلَقَهُمْ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ». [راجع: ١٨٤٥]

تخريج: إسناده صحيح، خ: (٦٥٩٧).

3166. It was narrated from Ibn 'Abbas (ﷺ) that he said: The Messenger of Allah (ﷺ) forbade gourds, varnished jars and hollowed-out stumps.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (53) and Muslim (17]

٣١٦٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ يَحْيَى أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ. [راجع: ٢٠٢٠]

تخريج: إسناده صحيح، خ: (٥٣)، م: (١٧).

3167. It was narrated from Ibn 'Abbas (ﷺ) that he was riding a donkey with a boy from Banu Hashim. He passed in front of the Prophet (ﷺ) when he was praying, and he did not stop (his prayer). And two young girls of Banu 'Abdul-Muttalib came and took hold of the Prophet's knees; he separated them but he did not stop (his prayer).

Comments: [Its *isnad* is *hasan*]

٣١٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَفَّانُ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ صُهَيْبٍ، عَنِ ابْنِ عَبَّاسٍ. وَقَالَ عَفَّانُ _ يَعْنِي فِي حَدِيثِهِ _ أَخْبَرَنِيهِ الْحَكَمُ عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ صُهَيْبٍ، قُلْتُ: مَنْ صُهَيْبٌ؟ قَالَ: رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ عَلَى حِمَارٍ هُوَ وَغُلَامٌ مِنْ بَنِي هَاشِمٍ، فَمَرَّ بَيْنَ يَدَيِ النَّبِيِّ ﷺ وَهُوَ يُصَلِّي، فَلَمْ يَنْصَرِفْ، وَجَاءَتْ جَارِيَتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ، فَأَخَذَتَا بِرُكْبَتَيِ النَّبِيِّ ﷺ، فَفَرَّعَ بَيْنَهُمَا أَوْ فَرَّقَ بَيْنَهُمَا وَلَمْ يَنْصَرِفْ. [راجع: ٢٠٩٥]

تخريج: إسناده حسن.

3168. It was narrated from Ibn 'Abbas (ﷺ) that as-Sa'b bin Jaththamah gave the Messenger of Allah (ﷺ) - when he was in Qudaid, in *ihram* - the rump of an onager, and the Messenger of Allah (ﷺ) gave it back, dripping with blood.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

٣١٦٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْزٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ بَهْزٌ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ _ وَهُوَ بِقُدَيْدٍ، وَهُوَ مُحْرِمٌ _ عَجُزَ حِمَارٍ، فَرَدَّهُ رَسُولُ اللَّهِ ﷺ يَقْطُرُ دَمًا. [راجع: ٢٥٣٠]

تخريج: إسناده صحيح، م: (١١٩٤).

3169. It was narrated from Ibn 'Abbas (ﷺ) that he stayed over-night with his maternal aunt Maimoonah. The Prophet (ﷺ) came after *'Isha'* and prayed four (*rak'ahs*), then he slept. Then he got up and said: Has the boy gone to sleep? or words to that effect. He got up and prayed, and I got up and stood on his left. He took hold of me and put me on his right. Then he prayed five *rak'ahs*. Then he slept until I could hear him breathing deeply. Then he went out and prayed.

Comments: [Its *isnad* is *saheeh*]

٣١٦٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ بَاتَ عِنْدَ خَالَتِهِ مَيْمُونَةَ، فَجَاءَ النَّبِيُّ ﷺ بَعْدَ الْعِشَاءِ الآخِرَةِ، فَصَلَّى أَرْبَعًا، ثُمَّ نَامَ ثُمَّ قَامَ، فَقَالَ: «أَنَامَ الْغُلَامُ» أَوْ كَلِمَةً نَحْوَهَا قَالَ: فَقَامَ يُصَلِّي، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي، فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى خَمْسًا، ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيطَهُ _ أَوْ خَطِيطَهُ _ ثُمَّ خَرَجَ فَصَلَّى.

تخريج: إسناده صحيح.

3170. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed over-night with my maternal aunt Maimoonah, the wife of the Prophet (ﷺ). The Messenger of Allah (ﷺ) prayed *'Isha'*, then he came and prayed four (*rak'ahs*), then he slept. Then he got up and prayed four (*rak'ahs*), then he said: "Has the little boy gone to sleep?" or words to that effect. Then I came and stood on his left, and he made me stand on his right. Then he prayed five *rak'ahs*, then two, then he went to sleep until I could hear him breathing deeply. Then he went out for the prayer.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (117) and Muslim (763)]

٣١٧٠- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ جَاءَ فَصَلَّى أَرْبَعًا، ثُمَّ نَامَ، ثُمَّ قَامَ فَصَلَّى أَرْبَعًا، فَقَالَ: «نَامَ الْغُلَيِّمُ؟» _ أَوْ كَلِمَةً نَحْوَهَا _ قَالَ: فَجِئْتُ، فَقُمْتُ عَنْ يَسَارِهِ، فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى خَمْسَ رَكَعَاتٍ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ نَامَ، حَتَّى سَمِعْتُ غَطِيطَهُ _ أَوْ خَطِيطَهُ _ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ. [راجع: ١٨٤٣]

تخريج: إسناده صحيح، خ: (١١٧)، م: (٧٦٣).

3171. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "I have been supported with the east wind and 'Ad were destroyed by the west wind."

٣١٧١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ». [راجع: ٢٠١٣]

تخريج: إسناده صحيح، خ: (١٠٣٥)، م: (٩٠٠).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1035) and Muslim (900)]

٣١٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرَوْحٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ - قَالَ رَوْحٌ: حَدَّثَنَا الْحَكَمُ - عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ عِنْدَهُ هَدْيٌ فَلْيَحِلَّ الْحِلَّ كُلَّهُ، فَقَدْ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ». [راجع: ٢١١٥]

3172. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "This is an *'Umrah* which we have joined to *Hajj*. Whoever does not have a sacrificial animal with him, let him exit *ihram* completely, for *'Umrah* has been joined to *Hajj* until the Day of Resurrection."

تخريج: إسناده صحيح، م: (١٢٤١).

Comments: [Its *isnad* is *saheeh,* Muslim (1241)]

٣١٧٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ الطَّائِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ بَيْعِ النَّخْلِ، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّى يَأْكُلَ مِنْهُ أَوْ يُؤْكَلَ مِنْهُ، وَحَتَّى يُوزَنَ. قَالَ: فَقُلْتُ: مَا يُوزَنُ؟ فَقَالَ رَجُلٌ عِنْدَهُ: حَتَّى يُحْزَرَ.

3173. It was narrated that Abul-Bakhtari at-Ta'i said: I asked Ibn 'Abbas (ﷺ) about selling date palm trees. He said: The Messenger of Allah (ﷺ) forbade selling date palm trees until he eats from it or it is eaten from, and until (the fruit) is weighed. I said: What does weighed mean? A man who was with him said: Until it is estimated.

تخريج: إسناده صحيح، خ: (٢٢٥٠)، م: (١٥٣٧).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2250) and Muslim (1537)]

٣١٧٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي فَجَعَلَ جَدْيٌ يُرِيدُ أَنْ يَمُرَّ بَيْنَ يَدَيِ النَّبِيِّ ﷺ، فَجَعَلَ يَتَقَدَّمُ وَيَتَأَخَّرُ. قَالَ حَجَّاجٌ: يَتَّقِيهِ وَيَتَأَخَّرُ حَتَّى نَزَا الْجَدْيُ. [راجع: ٢٦٥٣]

3174. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) was praying and a lamb wanted to pass in front of the Prophet (ﷺ) and he started stepping forwards and backwards, trying to stop it. al-Hajjaj said: He kept trying to stop it until the lamb went away.

Comments: [A *saheeh hadeeth;* its *isnad* is interrupted]

تخريج: حديث صحيح، وهذا إسناد منقطع، يحيى بن الجزار لم يسمعه من ابن عباس.

3175. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) prayed *'Isha'*, then he came and prayed four (*rak'ahs*). Then he said: "Has the little boy gone to sleep?" - Shu'bah said: or something like that. - Then he went to sleep; then he got up and did *wudoo*. I do not remember how he did *wudoo*. Then he got up and prayed, and I stood on his left, but he made me stand on his right. Then he prayed five *rak'ahs*, then he prayed two. Then he went to sleep until I heard him breathing deeply. Then he prayed two *rak'ahs*, then he went out for the prayer.

Comments: [Its *isnad* is *saheeh*]

٣١٧٥- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي الْحَكَمُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ، فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ جَاءَ فَصَلَّى أَرْبَعًا، ثُمَّ قَالَ: «أَنَامَ الْغُلَيِّمُ - أَوِ الْغُلَامُ -؟» - قَالَ شُعْبَةُ: أَوْ شَيْئًا نَحْوَ هَذَا - قَالَ: ثُمَّ نَامَ، قَالَ: ثُمَّ قَامَ، فَتَوَضَّأَ؟ قَالَ: لَا أَحْفَظُ وُضُوءَهُ، قَالَ: ثُمَّ قَامَ فَصَلَّى فَقُمْتُ عَنْ يَسَارِهِ، قَالَ: فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى خَمْسَ رَكَعَاتٍ، قَالَ: ثُمَّ صَلَّى رَكْعَتَيْنِ، قَالَ: ثُمَّ نَامَ، حَتَّى سَمِعْتُ غَطِيطَهُ - أَوْ خَطِيطَهُ - ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ. [راجع: ٣١٦٩]

تخريج: إسناده صحيح.

3176. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) set out in Ramadan to conquer Makkah. The Messenger of Allah (ﷺ) fasted until he reached Qudaid, then he called for a vessel of milk and drank it. Then his companions broke the fast until they reached Makkah.

Comments: [Its *isnad* is *saheeh*]

٣١٧٦- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا (١/ ٣٤٢) شُعْبَةُ: حَدَّثَنَا الْحَكَمُ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ وَهُوَ يَغْزُو مَكَّةَ، فَصَامَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى قُدَيْدًا، ثُمَّ دَعَا بِقَدَحٍ مِنْ لَبَنٍ، فَشَرِبَهُ، قَالَ: ثُمَّ أَفْطَرَ أَصْحَابُهُ حَتَّى أَتَوْا مَكَّةَ. [راجع: ٢١٨٥]

تخريج: إسناده صحيح.

3177. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "The one who takes back his gift is like the one who goes back to his vomit."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2622) and Muslim (1622)]

٣١٧٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ». [راجع: ١٨٧٢]

تخريج: إسناده صحيح، خ: (٢٦٢٢)، م: (١٦٢٢).

3178. Sa'eed bin al-Musayyab narrated that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) said: "The one who takes back his gift is like one who goes back to his vomit."

Comments: [Its *isnad* is *saheeh*]

٣١٧٨- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي قَتَادَةُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَائِدُ فِي هِبَتِهِ، كَالْعَائِدِ فِي قَيْئِهِ». [راجع: ٢٥٢٩]

تخريج: إسناده صحيح.

3179. It was narrated that Abul-'Aliyah said: The cousin of your Prophet (ﷺ) told me: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, said: No one should say, I am better than Yoonus bin Matta." And he mentioned the name of his father. He said: And he said that he was taken on the Night Journey and that he saw Moosa (ﷺ), tall and dark as if he were one of the men of Shanoo'ah. And he said that he saw 'Eesa, a man of average height with a red and white complexion, of stocky build. And he said that he saw the Dajjal, and Malik the keeper of Hell.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3413) and Muslim (165)]

٣١٧٩- حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ قَالَ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» وَنَسَبَهُ إِلَى أَبِيهِ. قَالَ: وَذَكَرَ أَنَّهُ أُسْرِيَ بِهِ، وَأَنَّهُ رَأَى مُوسَى عَلَيْهِ السَّلَامُ، آدَمَ طُوَالًا كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَذَكَرَ أَنَّهُ رَأَى عِيسَى مَرْبُوعًا إِلَى الْحُمْرَةِ وَالْبَيَاضِ جَعْدًا، وَذَكَرَ أَنَّهُ رَأَى الدَّجَّالَ، وَمَالِكًا خَازِنَ النَّارِ. [راجع: ٢١٦٧، ٢١٩٧]

تخريج: إسناده صحيح، خ: (٣٤١٣، ٣٢٣٩)، م: (١٦٥).

3180. It was narrated that Qatadah said: I heard Abul-'Aliyah ar-Riyahi say: The cousin of your Prophet (ﷺ) told us, he said: "No person should say: I am better than Yoonus bin Matta," and he mentioned the name of his father. And the Messenger of Allah (ﷺ) mentioned when he was taken on the Night Journey, and he said:

٣١٨٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ الرِّيَاحِيَّ قَالَ: حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ ﷺ، قَالَ: «مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» وَنَسَبَهُ إِلَى أَبِيهِ. وَذَكَرَ رَسُولُ اللَّهِ ﷺ حِينَ أُسْرِيَ بِهِ، فَقَالَ: «مُوسَى آدَمُ طُوَالٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ» وَقَالَ: «عِيسَى جَعْدٌ

"Moosa (was) dark and tall, as if he were one of the men of Shanoo'ah." And he said: "'Eesa (was) of stocky build and of average height." And he mentioned Malik, the keeper of Hell, and he mentioned the Dajjal.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3395) and Muslim (2377)]

مَرْبُوعٌ" وَذَكَرَ مَالِكًا خَازِنَ جَهَنَّمَ، وَذَكَرَ الدَّجَّالَ. [انظر ما قبله]

تخريج: إسناده صحيح، خ: (٣٣٩٥)، م: (٢٣٧٧).

3181. Abu Hassan al-A'raj said: A man of Banul-Hujaim said to Ibn 'Abbas (ﷺ): What are these *fatwas* that have infatuated the people and caused division, that the one who circumambulates the House has exited *ihram*? He said: The *Sunnah* of your Prophet (ﷺ), whether you like it or not.

Comments: [Its *isnad* is *saheeh*, Muslim (1244)]

٣١٨١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا حَسَّانَ الْأَعْرَجَ قَالَ: قَالَ رَجُلٌ مِنْ بَنِي الْهُجَيْمِ لِابْنِ عَبَّاسٍ: مَا هَذِهِ الْفُتْيَا الَّتِي قَدْ تَشَغَّفَتْ ـ أَوْ تَشَعَّبَتْ ـ بِالنَّاسِ: أَنَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ، فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ، وَإِنْ رَغِمْتُمْ. [راجع: ٢٥١٣]

تخريج: إسناده صحيح، م: (١٢٤٤).

3182. It was narrated from Qatadah that Abu Hassan al-A'raj said: A man from Banul-Hujaim, whose name was So and so son of Bujail, said to Ibn 'Abbas: What is this *fatwa* that has infatuated the people, that the one who circumambulates the House has exited *ihram*? He said: The *Sunnah* of your Prophet (ﷺ), whether you like it or not.

Comments: [Its *isnad* is *saheeh*]

٣١٨٢- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ: أَنَّ أَبَا حَسَّانَ الْأَعْرَجَ قَالَ: قَالَ رَجُلٌ مِنْ بَنِي الْهُجَيْمِ ـ يُقَالُ لَهُ: فُلَانُ بْنُ بُجَيْلٍ ـ لِابْنِ عَبَّاسٍ: مَا هَذِهِ الْفَتْوَى الَّتِي قَدْ تَشَغَّفَتِ النَّاسَ: مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ، فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ وَإِنْ رَغِمْتُمْ. قَالَ شُعْبَةُ: أَنَا أَقُولُ: شَغَبَتْ وَلَا أَدْرِي كَيْفَ هِيَ؟

تخريج: إسناده صحيح.

3183. Hammam narrated: Qatadah narrated: and he mentioned the *hadeeth*.

Comments: [Its *isnad* is *saheeh*]

٣١٨٣- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، فَذَكَرَ الْحَدِيثَ. وَقَالَ: قَدْ تَفَشَّغَ فِي النَّاسِ. [راجع: ٢٥٣٩]

تخريج: إسناده صحيح.

3184. It was narrated that Ibn 'Abbas (ﷺ) said: I came when the Messenger of Allah (ﷺ) was praying in Mina and I was riding a donkey. I let it go in front of the row and joined the prayer, and I had reached the age of puberty, but he did not rebuke me for that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (76) and Muslim (504)]

٣١٨٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِاللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِمِنًى وَأَنَا عَلَى حِمَارٍ، فَتَرَكْتُهُ بَيْنَ يَدَي الصَّفِّ، فَدَخَلْتُ فِي الصَّلَاةِ، وَقَدْ نَاهَزْتُ الِاحْتِلَامَ، فَلَمْ يَعِبْ ذَلِكَ. [راجع: ١٨٩١]

تخريج: إسناده صحيح، خ: (٧٦)، م: (٥٠٤).

3185. I read this *hadeeth* to 'Abdur-Rahman and he said: I came riding on a female donkey, and at that time I had reached puberty, when the Messenger of Allah (ﷺ) was leading the people in prayer. I passed in front of part of the row, then I dismounted and let the donkey loose, and I joined the row. And no one rebuked me for that.

Comments: [Its *isnad* is *saheeh*]

٣١٨٥- وَقَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ هَذَا الْحَدِيثَ قَالَ: أَقْبَلْتُ رَاكِبًا عَلَى أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الِاحْتِلَامَ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ، فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، فَنَزَلْتُ وَأَرْسَلْتُ الْأَتَانَ، فَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ.

تخريج: إسناده صحيح.

3186. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) drank from Zamzam whilst standing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5617) and Muslim (2027)]

٣١٨٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]

تخريج: إسناده صحيح، خ: (٥٦١٧)، م: (٢٠٢٧).

3187. Abu Zumail said: 'Abdullah bin 'Abbas (ﷺ) told me: When the Harooriyyah [Khawarij] rebelled, they withdrew from people. I said to them: On the day of al-Hudaibiyah the Messenger of Allah (ﷺ) made a peace deal with

٣١٨٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِي أَبُو زُمَيْلٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ: لَمَّا خَرَجَتِ الْحَرُورِيَّةُ اعْتَزَلُوا، فَقُلْتُ لَهُمْ: إِنَّ رَسُولَ اللَّهِ

the *mushrikeen*. He said to 'Ali: "O 'Ali, write, 'This is what Muhammad the Messenger of Allah has agreed.'" They said: If we knew that you were the Messenger of Allah, we would not have fought you. The Messenger of Allah (ﷺ) said, "Erase it, O 'Ali. O Allah, You know that I am Your Messenger. Erase it, O 'Ali, and write: 'This is what Muhammad bin 'Abdullah has agreed.'" By Allah, the Messenger of Allah was better than 'Ali, but he erased that himself and erasing it does not mean denying his Prophethood. Have I answered this point? They said: Yes.

ﷺ يَوْمَ الْحُدَيْبِيَةِ صَالَحَ الْمُشْرِكِينَ، فَقَالَ لِعَلِيٍّ: «اكْتُبْ يَا عَلِيُّ، هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ» قَالُوا: لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا قَاتَلْنَاكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «امْحُ يَا عَلِيُّ، اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي رَسُولُكَ، امْحُ يَا عَلِيُّ، وَاكْتُبْ: هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ». وَاللَّهِ لَرَسُولُ اللَّهِ خَيْرٌ مِنْ عَلِيٍّ، وَقَدْ مَحَا نَفْسَهُ وَلَمْ يَكُنْ مَحْوُهُ ذَلِكَ يَمْحَاهُ مِنَ النُّبُوَّةِ، أَخَرَجْتُ مِنْ هَذِهِ؟ قَالُوا: نَعَمْ. [راجع: ٦٥٦]

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3188. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas (ﷺ) wrote to me (saying): The Messenger of Allah (ﷺ) said: "If people were to be given on the basis of what they claim, some people would claim the lives and wealth of others. But the one against whom a claim is made should swear an oath."

٣١٨٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: (١/ ٣٤٣) حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: كَتَبَ إِلَيَّ ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ النَّاسَ أُعْطُوا بِدَعْوَاهُمْ، ادَّعَى نَاسٌ مِنَ النَّاسِ دِمَاءَ نَاسٍ وَأَمْوَالَهُمْ، وَلَكِنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ». [انظر: ٣٢٩٢، ٣٣٤٨، ٣٤٢٧]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2514) and Muslim (1711)]

تخريج: إسناده صحيح، خ: (٢٥١٤)، م: (١٧١١).

3189. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) died and did not leave a will or any instruction (concerning who was to succeed him).

٣١٨٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَرْقَمَ بْنِ شُرَحْبِيلَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَاتَ رَسُولُ اللَّهِ ﷺ وَلَمْ يُوصِ. [انظر: ٣٣٥٦]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3190. It was narrated from Ibn 'Abbas (ﷺ) that a bowl of *thareed*

٣١٩٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَابْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ،

was brought to the Prophet (ﷺ) and he said: "Eat from the edges and do not eat from the middle, for the blessing descends in the middle." Ibn Ja'far said: "From the edges or from the sides."

Comments: [Its *isnad* is *hasan*]

عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِقَصْعَةٍ مِنْ ثَرِيدٍ، فَقَالَ: «كُلُوا مِنْ حَوْلِهَا وَلَا تَأْكُلُوا مِنْ وَسَطِهَا، فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهَا» قَالَ ابْنُ جَعْفَرٍ: «مِنْ جَوَانِبِهَا، أَوْ مِنْ حَافَتَيْهَا». [راجع: ٢٤٣٩]

تخريج: إسناده حسن.

3191. It was narrated that Ibn 'Abbas said, concerning the verse "Move not your tongue concerning (the Qur'an, O Muhammad) to make haste therewith" [al-Qiyamah 75:16]: The Prophet (ﷺ) experienced some hardship when the Revelation came to him, and he used to move his lips. Ibn 'Abbas said to me: I will move my lips for you as the Messenger of Allah (ﷺ) used to move his lips. Sa'eed said to me: I will move my lips for you as Ibn 'Abbas moved his lips. Then Allah revealed the verse, "Move not your tongue concerning (the Qur'an, O Muhammad) to make haste therewith. It is for Us to collect it and to give you (O Muhammad (ﷺ)) the ability to recite it (the Qur'an)" [al-Qiyamah 75:16,17], meaning, I will collect (preserve) it in your heart, then you will be able to recite it. "And when We have recited it to you [O Muhammad through Jibreel (Gabriel)], then follow its (the Qur'an's) recitation" i.e., so listen to it attentively. "Then it is for Us (Allah) to make it clear (to you)" [al-Qiyamah 75:19]. Then after that, when Jibreel left, he would recite it as it had been recited to him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5) and Muslim (448)]

٣١٩١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ أَبِي عَوَانَةَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ﴾ (القيامة: ١٦) قَالَ: كَانَ النَّبِيُّ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، فَكَانَ يُحَرِّكُ شَفَتَيْهِ. قَالَ: فَقَالَ لِي ابْنُ عَبَّاسٍ: أَنَا أُحَرِّكُ شَفَتَيَّ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُحَرِّكُ. وَقَالَ لِي سَعِيدٌ: أَنَا أُحَرِّكُ كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُ شَفَتَيْهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ۝ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ﴾ قَالَ: جَمْعَهُ فِي صَدْرِكَ، ثُمَّ تَقْرَأَهُ ﴿فَإِذَا قَرَأْنَـٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ﴾ فَاسْتَمِعْ لَهُ وَأَنْصِتْ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ﴾ فَكَانَ بَعْدَ ذَلِكَ، إِذَا انْطَلَقَ جِبْرِيلُ، قَرَأَهُ كَمَا أَقْرَأَهُ. [راجع: ١٩١٠]

تخريج: إسناده صحيح، خ: (٥)، م: (٤٤٨).

3192. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to us, young boys of Banu 'Abdul-Muttalib, as we were riding on our donkeys on the night of Muzdalifah. He started slapping our thighs and saying: "O my sons, do not stone the *Jamrah* until the sun rises." Ibn 'Abbas said: I did not think anyone would stone it until the sun rose.

Comments: [A *saheeh hadeeth*; its *isnad* is interrupted]

٣١٩٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدَّمَنَا رَسُولُ اللَّهِ ﷺ أُغَيْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حُمُرَاتِنَا لَيْلَةَ الْمُزْدَلِفَةِ، فَجَعَلَ يَلْطَحُ أَفْخَاذَنَا وَيَقُولُ: «أُبَيْنِيَّ، لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ» قَالَ ابْنُ عَبَّاسٍ: لَا إِخَالُ أَحَدًا يَرْمِي حَتَّى تَطْلُعَ الشَّمْسُ. [راجع: ٢٠٩٢]

تخريج: حديث صحيح، وهذا إسناد منقطع، حسن بن عبدالله العرني لم يسمع من ابن عباس.

3193. It was narrated from Ibn 'Abbas (ﷺ) that a lamb fell in front of the Messenger of Allah (ﷺ) whilst he was praying, and he did not interrupt his prayer.

Comments: [A *hasan hadeeth*]

٣١٩٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ، عَنِ الْحَسَنِ - يَعْنِي الْعُرَنِيَّ - عَنِ ابْنِ عَبَّاسٍ: أَنَّ جَدْيًا سَقَطَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي، فَلَمْ يَقْطَعْ صَلَاتَهُ. [راجع: ٢٨٠٤]

تخريج: حديث حسن.

3194. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight with my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) got up in the night, relieved himself and washed his face and hands. Then he got up, went to the waterskin, undid its straps, and did a *wudoo'* that was somewhere between the most perfect and the most light; he did not use a great deal of water but he did a proper *wudoo'*. Then he stood and prayed, and I got up

٣١٩٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ، فَأَتَى حَاجَتَهُ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ قَامَ فَأَتَى الْقِرْبَةَ، فَأَطْلَقَ شِنَاقَهَا، ثُمَّ تَوَضَّأَ وُضُوءًا بَيْنَ الْوُضُوءَيْنِ، لَمْ يُكْثِرْ وَقَدْ أَبْلَغَ، ثُمَّ قَامَ فَصَلَّى، فَقُمْتُ فَتَمَطَّأْتُ، كَرَاهِيَةَ أَنْ يَرَى أَنِّي كُنْتُ أَرْتَقِبُهُ، فَتَوَضَّأْتُ فَقَامَ يُصَلِّي، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي بِأُذُنِي، فَأَدَارَنِي عَنْ

and hid myself, not wanting him to think that I was watching him, and I did *wudoo'*. He stood and started praying, and I stood on his left, but he took me by the ear and brought me round to his right. The prayer of the Messenger of Allah (ﷺ) at night reached thirteen *rak'ahs*. Then he lay down and slept until he was breathing deeply, for when he slept he would breathe deeply. Then Bilal came to him and called him for prayer, and he got up and prayed, and did not do *wudoo'*. In his *du'a'* he said: "O Allah, put in my heart light, in my seeing light, in my hearing light, to my right light, to my left light, above me light, below me light, in front of me light, behind me light, give me abundant light." Kuraib said: There are seven more phrases that I was caused to forget. I met one of the sons of al-'Abbas and he told them to me. He mentioned: my sinews, my flesh, my blood, my hair and my skin, and he mentioned two others.

يَمِينِهِ، فَتَتَامَّتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ اضْطَجَعَ، فَنَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، فَأَتَاهُ بِلَالٌ فَآذَنَهُ بِالصَّلَاةِ، فَقَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ، وَكَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَمِنْ أَمَامِي نُورًا، وَمِنْ خَلْفِي نُورًا، وَأَعْظِمْ لِي نُورًا». قَالَ كُرَيْبٌ: وَسَبْعٌ فِي التَّابُوتِ. قَالَ: فَلَقِيتُ بَعْضَ وَلَدِ الْعَبَّاسِ، فَحَدَّثَنِي بِهِنَّ، فَذَكَرَ: «عَصَبِي، وَلَحْمِي، وَدَمِي، وَشَعْرِي، وَبَشَرِي». قَالَ: وَذَكَرَ خَصْلَتَيْنِ. [راجع: ٢٥٦٧]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6316) and Muslim (763)]

تخريج: إسناده صحيح، خ: (٦٣١٦)، م: (٧٦٣).

3195. It was narrated from Kuraib that a woman lifted up a child of hers and said: O Messenger of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward."

٣١٩٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ: أَنَّ امْرَأَةً رَفَعَتْ صَبِيًّا لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ». [راجع: ١٨٩٢]

Comments: [*Saheeh*, Muslim (1336)]

تخريج: حديث صحيح، م: (١٣٣٦).

3196. A similar report was narrated from Kuraib, from Ibn 'Abbas (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٣١٩٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ بِمِثْلِهِ. [راجع: ١٨٩٢]

تخريج: إسناده صحيح، م: (١٣٣٦).

3197. It was narrated that Ibn 'Abbas (ﷺ) said: The whiteness of the armpits of the Messenger of Allah (ﷺ) could be seen when he prostrated.

Comments: [*Saheeh* because of corroborating evidence, its *isnad* is *da'eef* and at-Tamimi is unknown]

٣١٩٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ، يُرَى بَيَاضُ إِبْطَيْهِ إِذَا سَجَدَ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: سَمِعْتُ أَبِي يَقُولُ: كَانَ شُعْبَةُ يَتَفَقَّدُ أَصْحَابَ الْحَدِيثِ، فَقَالَ يَوْمًا: مَا فَعَلَ ذَلِكَ الْغُلَامُ الْجَمِيلُ؟ يَعْنِي شَبَابَةَ. [راجع: ٢٤٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، التميمي مجهول.

3198. It was narrated that Ibn 'Abbas (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Any (animal) skin that has been tanned has become pure."

Comments: [Its *isnad* is *saheeh*, Muslim (366)]

٣١٩٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَيُّمَا إِهَابٍ دُبِغَ، فَقَدْ طَهُرَ». [راجع: ١٨٩٥]

تخريج: إسناده صحيح، م: (٣٦٦).

3199. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1282)]

٣١٩٩- (١/٣٤٤) حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَبَّى حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٨٦٠]

تخريج: إسناده صحيح، خ: (١٥٤٣)، م: (١٢٨٢).

3200. It was narrated that Yazeed bin Hurmuz said: Najdah bin 'Amir wrote to Ibn 'Abbas

٣٢٠٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ قَيْسِ بْنِ سَعْدٍ،

(ﷺ), asking him about some things. I saw Ibn 'Abbas when he read his letter and when he wrote his reply. He wrote to him (saying): You asked me... And he narrated the *hadeeth*. And he said: You asked me, did the Messenger of Allah (ﷺ) kill any of the boys of the *mushrikeen*? The Messenger of Allah (ﷺ) did not kill any of them and you should not kill any of them unless you know about them what al-Khadir knew about the boy when he killed him.

Comments: [Its *isnad* is *saheeh*]

عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ بْنُ عَامِرٍ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ أَشْيَاءَ، فَشَهِدْتُ ابْنَ عَبَّاسٍ حِينَ قَرَأَ كِتَابَهُ، وَحِينَ كَتَبَ جَوَابَهُ، فَكَتَبَ إِلَيْهِ: إِنَّكَ سَأَلْتَنِي... وَذَكَرَ الْحَدِيثَ. قَالَ: وَسَأَلْتَ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْتُلُ مِنْ صِبْيَانِ الْمُشْرِكِينَ أَحَدًا، وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ مِنْهُمْ أَحَدًا، وَأَنْتَ فَلَا تَقْتُلْ مِنْهُمْ أَحَدًا، إِلَّا أَنْ تَكُونَ تَعْلَمُ مِنْهُمْ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلَامِ حِينَ قَتَلَهُ. [راجع: ٢٢٣٥]

تخريج: إسناده صحيح.

3201. It was narrated that Ibn 'Abbas (ﷺ) said: When [the soorah] "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Prophet (ﷺ) realised that news of his (impending) death had been given to him.

Comments: [Its *isnad* is *hasan*]

٣٢٠١- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾، عَلِمَ النَّبِيُّ ﷺ أَنْ قَدْ نُعِيَتْ إِلَيْهِ نَفْسُهُ، فَقِيلَ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ﴾ السُّورَةَ كُلَّهَا. [راجع: ١٨٧٣]

تخريج: إسناده حسن.

3202. It was narrated from Ibn 'Abbas (ﷺ) that a woman lifted up a child of hers to the Prophet (ﷺ) and said: O Messenger of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward."

Comments: [Its *isnad* is *saheeh*]

٣٢٠٢- حَدَّثَنَا أَبُو أَحْمَدَ وَأَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً رَفَعَتْ صَبِيًّا لَهَا إِلَى النَّبِيِّ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ». [راجع: ١٨٩٨]

تخريج: إسناده صحيح.

3203. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) sent the weak ones of his family

٣٢٠٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ

النَّبِيَّ ﷺ قَدَّمَ ضَعَفَةَ أَهْلِهِ مِنْ جَمْعٍ، وَقَالَ: «لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ». [راجع: ٢٥٠٧]

تخريج: حديث صحيح.

ahead from Muzdalifah and said: "Do not stone the *Jamrah* until the sun rises."

Comments: [A *saheeh hadeeth*]

٣٢٠٤- حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِذَا رَمَيْتُمُ الْجَمْرَةَ، فَقَدْ حَلَّ لَكُمْ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ، قَالَ: فَقَالَ رَجُلٌ: وَالطِّيبُ؟ _ قَالَ عَبْدُ الرَّحْمَنِ: فَقَالَ لَهُ رَجُلٌ: يَا أَبَا الْعَبَّاسِ _ فَقَالَ ابْنُ عَبَّاسٍ: أَمَّا أَنَا فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُضَمِّخُ رَأْسَهُ بِالْمِسْكِ، أَفَطِيبٌ ذَاكَ أَمْ لَا؟. [راجع: ٢٠٩٠]

تخريج: صحيح لغيره، وهذا إسناد مقنطع، الحسن بن عبدالله العرني لم يسمع من ابن عباس.

3204. It was narrated that Ibn 'Abbas said: When you have stoned the *Jamrah*, everything becomes permissible to you except (intimacy with) women. A man said: And perfume? Ibn 'Abbas said: As for me, I saw the Messenger of Allah (ﷺ) apply a lot of musk to his head. Is that perfume or not?

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is interrupted]

٣٢٠٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ ابْنِ أَبِي زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَقَّتَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَشْرِقِ الْعَقِيقَ.

تخريج: إسناده ضعيف لضعف يزيد بن أبي زياد.

3205. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) defined the *meeqat* for the people of the east as al-'Aqeeq.

Comments: [Its *isnad* is *da'eef* because of the weakness of Yazeed bin Abu Ziyad]

٣٢٠٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا أَتَى ذَا الْحُلَيْفَةِ أَحْرَمَ بِالْحَجِّ، وَأَشْعَرَ هَدْيَهُ فِي شِقِّ السَّنَامِ الْأَيْمَنِ، وَأَمَاطَ عَنْهُ الدَّمَ، وَقَلَّدَ نَعْلَيْنِ. [راجع: ١٨٥٥]

تخريج: إسناده صحيح، م: (١٢٤٣).

3206. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) came to Dhul-Hulaifah, he entered *ihram* for *Hajj*, and he marked his sacrificial animal with a cut on its right side, then he wiped the blood from it, and he garlanded it with two sandals."

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

3207. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Two blessings that many people do not make good use of: free time and good health."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6412)]

٣٢٠٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الْفَرَاغُ وَالصِّحَّةُ». [راجع: ٢٣٤٠]

تخريج: إسناده صحيح، خ: (٦٤١٢).

3208. It was narrated that Abul-Bakhtari said: We saw the new moon of Ramadan in Dhat 'Irq, so we sent a man to Ibn 'Abbas (ﷺ) to ask him. He [Ibn 'Abbas (ﷺ)] said: The Messenger of Allah (ﷺ) said: "Allah causes it to appear for long enough that people can see it."

Comments: [Its *isnad* is *saheeh* Muslim (1088)]

٣٢٠٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: تَرَاءَيْنَا هِلَالَ رَمَضَانَ بِذَاتِ عِرْقٍ، فَأَرْسَلْنَا رَجُلًا إِلَى ابْنِ عَبَّاسٍ فَسَأَلَهُ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ مَدَّهُ إِلَى رُؤْيَتِهِ. [راجع: ٣٢٠١]

تخريج: إسناده صحيح، م: (١٠٨٨).

3209. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) set out from Madinah fasting during the month of Ramadan, and when he came to Qudaid he broke his fast, and continued not to fast until he entered Makkah.

Comments: [Its *isnad* is *saheeh*]

٣٢٠٩- حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَدِينَةِ صَائِمًا فِي شَهْرِ رَمَضَانَ، فَلَمَّا أَتَى قُدَيْدًا أَفْطَرَ، فَلَمْ يَزَلْ مُفْطِرًا حَتَّى دَخَلَ مَكَّةَ. [راجع: ٢١٨٥]

تخريج: إسناده صحيح.

3210. It was narrated from Ibn 'Abbas (ﷺ) that they debated whether the Prophet (ﷺ) was fasting on the day of 'Arafah. Ummul-Fadl sent some milk to the Prophet (ﷺ) and he drank (it).

Comments: [Its *isnad* is *hasan*]

٣٢١٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ صَالِحٍ مَوْلَى التَّوْأَمَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُمْ تَمَارَوْا فِي صَوْمِ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ، فَأَرْسَلَتْ أُمُّ الْفَضْلِ إِلَى النَّبِيِّ ﷺ بِلَبَنٍ فَشَرِبَ. [راجع: ١٨٧٠]

تخريج: إسناده حسن.

3211. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) was treated with cupping - Wakee' said: In al-Qahah - when he was fasting.

Comments: [Its *isnad* is *saheeh*]

٣٢١١- حَدَّثَنَا وَكِيعٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ _ قَالَ وَكِيعٌ: بِالْقَاحَةِ _ وَهُوَ صَائِمٌ. [راجع: ٢١٨٦]

تخريج: إسناده صحيح.

3212. Al-Hakam bin al-A'raj said: I came to Ibn 'Abbas (ﷺ) when he was reclining on his cloak at Zamzam, and I said: Tell me about 'Ashoora', what day should I fast it? He said: When you see the new moon of Muharram, count, and fast on the ninth day. I said: Is that how Muhammad (ﷺ) used to fast it? He said: Yes.

Comments: [Its *isnad* is *saheeh*, Muslim (1133)]

٣٢١٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَاجِبُ بْنُ عُمَرَ سَمِعَهُ مِنَ الْحَكَمِ بْنِ الْأَعْرَجِ قَالَ: انْتَهَيْتُ إِلَى ابْنِ عَبَّاسٍ وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ فِي زَمْزَمَ، فَقُلْتُ: أَخْبِرْنِي عَنْ عَاشُورَاءَ أَيَّ يَوْمٍ أَصُومُهُ؟ فَقَالَ: إِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَاعْدُدْ، فَأَصْبِحْ مِنَ التَّاسِعَةِ صَائِمًا. قَالَ: قُلْتُ: أَكَذَاكَ كَانَ يَصُومُهُ مُحَمَّدٌ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ؟ قَالَ: نَعَمْ. (١/ ٣٤٥) [راجع: ٢١٣٥]

تخريج: إسناده صحيح، م: (١١٣٣).

3213. It was narrated from 'Abdullah bin 'Umair, a freed slave of Ibn 'Abbas, from Ibn 'Abbas (ﷺ) that he said: The Messenger of Allah (ﷺ) said: "If I am still alive next year, I shall certainly fast on the ninth day."

Comments: [Its *isnad* is *qawi*]

٣٢١٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ مَوْلًى لِابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَئِنْ بَقِيتُ إِلَى قَابِلٍ لَأَصُومَنَّ الْيَوْمَ التَّاسِعَ». [راجع: ١٩٧١]

تخريج: إسناده قوي، م: (١١٣٤).

3214. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Do not eat food from the top; eat from the edges for the *barakah* (blessing) descends on the top."

Comments: [Its *isnad* is *hasan*]

٣٢١٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَأْكُلُوا الطَّعَامَ مِنْ فَوْقِهِ، وَكُلُوا مِنْ جَوَانِبِهِ، فَإِنَّ الْبَرَكَةَ تَنْزِلُ مِنْ فَوْقِهِ». [راجع: ٢٤٨٠]

تخريج: إسناده حسن.

٣٢١٥- حَدَّثَنَا وَكِيعٌ وَابْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ ابْنُ جَعْفَرٍ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا». [راجع: ٢٤٨٠]

تخريج: إسناده صحيح، م: (١٩٥٧).

3215. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Do not take any animate being as a target."

Comments: [Its *isnad* is *saheeh*, Muslim (1957)]

٣٢١٦- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَعَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا» قَالَ عَبْدُ الرَّزَّاقِ: نَهَى أَنْ يُتَّخَذَ. [راجع: ١٨٦٣]

تخريج: حديث صحيح.

3216. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Do not take any animate being as a target."

Comments: [A *saheeh hadeeth*]

٣٢١٧- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ حَمَلَهُ وَحَمَلَ أَخَاهُ، هَذَا قُدَّامَهُ وَهَذَا خَلْفَهُ. [راجع: ٢٧٠٦]

تخريج: إسناده ضعيف لضعف جابر الجعفي.

3217. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) carried him and his brother (on his mount), one in front of him and one behind.

Comments: [Its *isnad* is *da'eef* because Jabir al-Ju'fi is *da'eef*]

٣٢١٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ عَجُزَ حِمَارٍ، يَقْطُرُ دَمًا وَهُوَ مُحْرِمٌ، فَرَدَّهُ. [راجع: ٢٥٣٠]

تخريج: إسناده صحيح، م: (١١٩٤).

3218. It was narrated from Ibn 'Abbas (ﷺ) that as-Sa'b bin Jaththamah gave the Messenger of Allah (ﷺ) the rump of a donkey, dripping with blood, when he was in *ihram*, and he refused it.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

٣٢١٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ سَمِعْتُ مِنْهُ قَالَ: ذُكِرَ عِنْدَ

3219. It was narrated that Yazeed bin al-Asamm said: Mention of lizard (meat) was made in the

presence of Ibn 'Abbas. One of the men present said: It was brought to the Messenger of Allah (ﷺ) and he did not permit it or forbid it. He said: What a bad thing you are saying. Verily the Messenger of Allah (ﷺ) was sent to clarify what is permitted and what is forbidden. Umm Hufaid bint al-Harith came to visit her sister Maimoonah bint al-Harith, and she brought some food with her, including some lizard meat. The Messenger of Allah (ﷺ) came after milking (an animal) in the evening and it was said to him: There is some lizard meat. He refrained from taking it but those who were with him ate it. If it were *haram*, he would have told them not to eat it. He said: "It is not found in our land and we find it off-putting."

ابْنِ عَبَّاسٍ الضَّبُّ، فَقَالَ رَجُلٌ مِنْ جُلَسَائِهِ: أُتِيَ بِهِ رَسُولُ اللَّهِ ﷺ فَلَمْ يُحِلَّهُ وَلَمْ يُحَرِّمْهُ. فَقَالَ: بِئْسَ مَا تَقُولُونَ، إِنَّمَا بُعِثَ رَسُولُ اللَّهِ ﷺ مُحِلًّا وَمُحَرِّمًا، جَاءَتْ أُمُّ حُفَيْدٍ بِنْتُ الْحَارِثِ، تَزُورُ أُخْتَهَا مَيْمُونَةَ بِنْتَ الْحَارِثِ وَمَعَهَا طَعَامٌ، فِيهِ لَحْمُ ضَبٍّ، فَجَاءَ رَسُولُ اللَّهِ ﷺ بَعْدَمَا اغْتَبَقَ، فَقُرِّبَ إِلَيْهِ فَقِيلَ لَهُ: إِنَّ فِيهِ لَحْمَ ضَبٍّ. فَكَفَّ يَدَهُ، فَأَكَلَهُ مَنْ عِنْدَهُ، وَلَوْ كَانَ حَرَامًا نَهَاهُمْ عَنْهُ، وَقَالَ: «لَيْسَ بِأَرْضِنَا، وَنَحْنُ نَعَافُهُ». [راجع: ٢٦٨٤]

تخريج: إسناده صحيح، م: (١٩٤٨).

Comments: [Its *isnad* is *saheeh*, Muslim (1948)]

3220. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "This and this are the same [with regard to *diyah*]," and he held his thumb and pinkie finger together.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6895)]

٣٢٢٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَذِهِ وَهَذِهِ سَوَاءٌ» وَضَمَّ بَيْنَ إِبْهَامِهِ وَخِنْصَرِهِ. [راجع: ١٩٩٩]

تخريج: إسناده صحيح، خ: (٦٨٩٥).

3221. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The one who takes back his gift is like the one who goes back to his vomit."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2621) and Muslim (1622)]

٣٢٢١- حَدَّثَنَا وَكِيعٌ وَأَبُو عَامِرٍ قَالَا: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ». [راجع: ٢٥٢٩]

تخريج: إسناده صحيح، خ: (٢٦٢١)، م: (١٦٢٢).

٣٢٢٢- حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيِّمُ أَوْلَى بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ فِي نَفْسِهَا» قَالَ: «وَصُمَاتُهَا إِقْرَارُهَا». [راجع: ١٨٨٨]

تخريج: إسناده صحيح، م: (١٤٢١).

3222. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself (her marriage) than her guardian, and the virgin should be consulted." He said: "Her silence is her approval."

Comments: [Its *isnad* is *saheeh*, Muslim (1421)]

٣٢٢٣- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ عِمْرَانَ أَبِي الْحَكَمِ السُّلَمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ قُرَيْشٌ لِلنَّبِيِّ ﷺ: ادْعُ لَنَا رَبَّكَ يُصْبِحْ لَنَا الصَّفَا ذَهَبَةً، فَإِنْ أَصْبَحَتْ ذَهَبَةً اتَّبَعْنَاكَ، وَعَرَفْنَا أَنَّ مَا قُلْتَ كَمَا قُلْتَ، فَسَأَلَ رَبَّهُ عَزَّ وَجَلَّ، فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنْ شِئْتَ أَصْبَحَتْ لَهُمْ هَذِهِ الصَّفَا ذَهَبَةً فَمَنْ كَفَرَ مِنْهُمْ بَعْدَ ذَلِكَ، عَذَّبْتُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ وَإِنْ شِئْتَ فَتَحْنَا لَهُمْ أَبْوَابَ التَّوْبَةِ، قَالَ: يَا رَبِّ، لَا، بَلِ افْتَحْ لَهُمْ أَبْوَابَ التَّوْبَةِ. [راجع: ٢١٦٦]

تخريج: إسناده صحيح.

3223. It was narrated that Ibn 'Abbas (ﷺ) said: Quraish said to the Prophet (ﷺ): "Pray to your Lord for us to turn Safa into gold for us, and if it is turned into gold we will follow you and will acknowledge what you have said as you said it. He asked his Lord, may He be glorified and exalted, and Jibreel came to him and said: If you wish, this Safa will be turned to gold for them, then whoever among them disbelieves after that, I will punish him with a punishment with which I have never punished anyone in the world before, or if you wish, we will open the gate of repentance to them. He said: O Lord, no; rather open to them the gate of repentance.

Comments: [Its *isnad* is *saheeh*]

٣٢٢٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أُخْتِي نَذَرَتْ أَنْ تَحُجَّ، وَقَدْ مَاتَتْ؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَيْهَا دَيْنٌ، أَكُنْتَ تَقْضِيهِ؟»

3224. It was narrated that Ibn 'Abbas (ﷺ) said: A man came to the Prophet (ﷺ) and said: My sister had vowed to do *Hajj*, but she died. He said: "Do you think that if she owed a debt, would you pay it off?" He said: Yes. He said: "Allah, may He be blessed

قَالَ: نَعَمْ. قَالَ: «فَاللَّهُ تَبَارَكَ وَتَعَالَى أَحَقُّ بِالْوَفَاءِ». [راجع: ٢١٤٠]

تخريج: إسناده صحيح، خ: (٦٦٩٩).

and exalted, is more deserving of it being paid off.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6699)]

٣٢٢٥- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ الْعِيدَ مَعَ النَّبِيِّ ﷺ، وَأَبِي بَكْرٍ، وَعُمَرَ، فَبَدَؤُوا بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ. [راجع: ٢١٧٣]

تخريج: إسناده صحيح، خ: (٩٧٩)، م: (٨٨٤).

3225. It was narrated that Ibn 'Abbas (ﷺ) said: I was present on *Eid* with the Prophet (ﷺ), Abu Bakr and 'Umar (ﷺ), and they started with the prayer before the *khutbah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (979) and Muslim (884)]

٣٢٢٦- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَابِسٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ عِيدٍ (١/ ٣٤٦) وَلَوْلَا مَكَانِي مِنْهُ مَا شَهِدْتُهُ مِنَ الصِّغَرِ، فَأَتَى دَارَ كَثِيرِ بْنِ الصَّلْتِ، فَصَلَّى رَكْعَتَيْنِ قَالَ: ثُمَّ خَطَبَ وَأَمَرَ بِالصَّدَقَةِ، قَالَ: وَلَمْ يَذْكُرْ أَذَانًا وَلَا إِقَامَةً. [راجع: ٢٠٦٢]

تخريج: إسناده صحيح.

3226. 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (ﷺ) say: The Prophet (ﷺ) went out on the day of *Eid*, and were it not for the fact that I was so close to him, I would not have been present because I was so young. He came to the house of Katheer bin as-Salt and prayed two *rak'ahs,* then he delivered the *khutbah* and enjoined charity. He [the narrator] said: And he did not mention any *adhan* or *iqamah*.

Comments: [Its *isnad* is *saheeh*]

٣٢٢٧- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ ثُمَّ خَطَبَ، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فِي الْعِيدِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ. [راجع: ٣٢٧٤]

تخريج: إسناده قوي.

3227. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed then he delivered the *khutbah*, as did Abu Bakr, 'Umar and 'Uthman, on *Eid*, without any *adhan* or *iqamah*.

Comments: [Its *isnad* is *qawi*]

3228. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "There are no days on which righteous deeds are more beloved to Allah than these days," meaning the first ten days of Dhul-Hijjah. It was said: not even *jihad* for the sake of Allah? He said, "Not even *jihad* for the sake of Allah, unless a man goes out with himself and his wealth and does not come back with any of that."

Comments: [Its *isnad* is *saheeh*]

٣٢٢٨- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، حَدَّثَنِي سُلَيْمَانُ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنَ الْأَيَّامِ أَيَّامٌ الْعَمَلُ فِيهِ أَفْضَلُ مِنْ هَذِهِ الْأَيَّامِ» قِيلَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: «وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ، فَلَمْ يَرْجِعْ بِشَيْءٍ مِنْهُ». [راجع: ١٩٦٨]

تخريج: إسناده صحيح.

3229. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet of Allah (ﷺ) sent me from Muzdalifah before dawn with the luggage of the Prophet of Allah (ﷺ).

Comments: [*Saheeh*, al-Bukhari (1678) and Muslim (1294)]

٣٢٢٩- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ _ قَالَ: وَلَمْ يَسْمَعْهُ _ قَالَ: بَعَثَنِي نَبِيُّ اللَّهِ ﷺ بِسَحَرٍ مِنْ جَمْعٍ، فِي ثَقَلِ نَبِيِّ اللَّهِ ﷺ. [راجع: ١٩٢٠]

تخريج: حديث صحيح، خ: (١٦٧٨)، م: (١٢٩٤).

3230. Sa'eed bin Jubair narrated that Ibn 'Abbas (ﷺ) told him: A man came in *ihram* with the Prophet (ﷺ); he fell from his mount, his neck was broken and he died. The Messenger of Allah (ﷺ) said: "Wash him with water and lotus leaves, and dress him in his two garments, but do not cover his head, for he will be resurrected on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

٣٢٣٠- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ سَعِيدَ بْنَ جُبَيْرٍ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ: أَقْبَلَ رَجُلٌ حَرَامٌ مَعَ رَسُولِ اللَّهِ ﷺ فَخَرَّ مِنْ فَوْقِ دَابَّتِهِ، فَوُقِصَ وَقْصًا، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَأَلْبِسُوهُ ثَوْبَيْهِ، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ يُلَبِّي».[راجع: ١٨٥٠]

تخريج: إسناده صحيح، خ: (١٢٦٥)، م: (١٢٠٦).

3231. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "No woman should travel unless she has a *mahram* with her." A man came to the Prophet (ﷺ) and said: I have enlisted in such and such a campaign and my wife is going for *Hajj*. He said: "Go back and do *Hajj* with her."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1862) and Muslim (1341)]

٣٢٣١- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُسَافِرِ امْرَأَةٌ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ» وَجَاءَ النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: إِنِّي اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا، وَامْرَأَتِي حَاجَّةٌ؟ قَالَ: «فَارْجِعْ فَحُجَّ مَعَهَا». [راجع: ١٩٣٤]

تخريج: إسناده صحيح، خ: (١٨٦٢)، م: (١٣٤١).

3232. 'Amr bin Deenar narrated that he heard Abu Ma'bad, the freed slave of Ibn 'Abbas, narrate from Ibn 'Abbas (ﷺ), Rawh [one of the narrators] said: "So go and do *Hajj* with her."

Comments: [Its *isnad* is *saheeh*]

٣٢٣٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّهُ سَمِعَ أَبَا مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ. قَالَ رَوْحٌ: «فَاحْجُجْ مَعَهَا». [راجع: ٣٢٣١]

تخريج: إسناده صحيح.

3233. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihram* and he was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1836,1837)]

٣٢٣٣- حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ، وَاحْتَجَمَ وَهُوَ مُحْرِمٌ. [راجع: ٢١٠٨]

تخريج: إسناده صحيح، خ: (١٨٣٦، ١٨٣٧).

3234. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "When one of you eats food, let him not wipe his hand with a cloth until he has licked it or had it licked for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5456) and Muslim (2031)]

٣٢٣٤- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ فَلَا يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ، حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا». [راجع: ١٩٢٤]

تخريج: إسناده صحيح، خ: (٥٤٥٦)، م: (٢٠٣١).

3235. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) put together *Zuhr* and *'Asr*, and *Maghrib* and *'Isha'*, when it was not raining and he was not travelling. They said: O Abu 'Abbas, what did he intend thereby? He said: To make things easy for his *ummah*.

Comments: [A *saheeh hadeeth*]

٣٢٣٥- حَدَّثَنَا يَحْيَى عَنْ دَاوُدَ بْنِ قَيْسٍ قَالَ: حَدَّثَنِي صَالِحٌ مَوْلَى التَّوْأَمَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، فِي غَيْرِ مَطَرٍ وَلَا سَفَرٍ قَالُوا: يَا أَبَا عَبَّاسٍ، مَا أَرَادَ بِذَلِكَ؟ قَالَ: التَّوَسُّعَ عَلَى أُمَّتِهِ. [راجع: ١٩١٨]

تخريج: حديث صحيح، م: (٧٠٥).

3236. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet that he led them in praying eight *rak'ahs* at the time of a solar eclipse, in which he recited then bowed then raised his head; then he recited then bowed then raised his head; then he recited then bowed then raised his head; then he recited then bowed then raised his head, then he prostrated. He said: And the second *rak'ah* was the same.

Comments: [*Da'eef*]

٣٢٣٦- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى بِهِمْ فِي كُسُوفٍ ثَمَانِ رَكَعَاتٍ، قَرَأَ ثُمَّ رَكَعَ، ثُمَّ رَفَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ رَفَعَ ثُمَّ قَرَأَ، ثُمَّ رَكَعَ ثُمَّ رَفَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ. قَالَ: وَالْأُخْرَى مِثْلُهَا. [راجع: ٢٧١١]

تخريج: ضعيف قد تقدم الكلام فيه برقم: (١٩٧٥).

3237. It was narrated that Ibn 'Abbas (ﷺ) said: It was said to the Prophet (ﷺ): Why don't you marry the daughter of Hamzah? He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2645) and Muslim (1447)]

٣٢٣٧- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا قَتَادَةُ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: لَوْ تَزَوَّجْتَ بِنْتَ حَمْزَةَ؟ قَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». [راجع: ١٩٥٢]

تخريج: إسناده صحيح، خ: (٢٦٤٥)، م: (١٤٤٧).

3238. It was narrated from Ibn 'Abbas (ﷺ) that a woman of Kath'am said: O Messenger of Allah, the command of Allah to do *Hajj* has come when my father is an old man and cannot sit firmly in the

٣٢٣٨- حَدَّثَنَا يَحْيَى: أَخْبَرَنَا مَالِكٌ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ خَثْعَمَ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ

saddle. Can I do *Hajj* on his behalf? He said: Yes.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1513) and Muslim (1334)]

أَدْرَكَتْ أَبَاهَا شَيْخًا كَبِيرًا، لَا يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّحْلِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: نَعَمْ. [انظر: ٣٢٧٥]

تخريج: إسناده صحيح، خ: (١٥١٣)، م: (١٣٣٤).

3239. It was narrated from Ibn 'Abbas (ﷺ) that he invited his brother 'Ubaidullah to eat on the day of Arafat, and he said, I am fasting. He said: You are leaders whose example is followed. I saw the Messenger of Allah (ﷺ) call for fresh milk on this day and he drank. On one occasion Yahya [one of the narrators] said:... Members of a household whose example is followed.

Comments: [Its *isnad* is *saheeh*]

٣٢٣٩- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ دَعَا أَخَاهُ عُبَيْدَ اللَّهِ يَوْمَ عَرَفَةَ إِلَى طَعَامٍ، قَالَ: إِنِّي صَائِمٌ. قَالَ: إِنَّكُمْ أَئِمَّةٌ يُقْتَدَى بِكُمْ، قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ دَعَا بِحِلَابٍ فِي هَذَا الْيَوْمِ فَشَرِبَ. وَقَالَ يَحْيَى مَرَّةً: أَهْلُ بَيْتٍ يُقْتَدَى بِكُمْ. [راجع: ٢٩٤٦]

تخريج: إسناده صحيح.

3240. 'Ata' bin Abi Rabah said: Ibn 'Abbas (ﷺ) said to me: Shall I show you a woman of the people of Paradise? I said Yes. He said: This black woman came to the Prophet (ﷺ) and said: I have seizures and become uncovered; pray to Allah for me. He said: "If you wish, you can be patient and Paradise will be yours, or if you wish, I will pray to Allah to heal you." She said: No; rather I will be patient, but pray to Allah that I do not become uncovered. And he prayed for her.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5652) and Muslim (2576)]

٣٢٤٠- حَدَّثَنَا يَحْيَى عَنْ عِمْرَانَ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قَالَ: قُلْتُ: بَلَى، قَالَ: هَذِهِ السَّوْدَاءُ، أَتَتِ النَّبِيَّ ﷺ (١/٣٤٧) فَقَالَتْ: إِنِّي أُصْرَعُ وَأَتَكَشَّفُ، فَادْعُ اللَّهَ لِي، قَالَ: «إِنْ شِئْتِ صَبَرْتِ، وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ لَكِ أَنْ يُعَافِيَكِ» قَالَتْ: لَا، بَلْ أَصْبِرُ، فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ - أَوْ لَا يَنْكَشِفَ عَنِّي - قَالَ: فَدَعَا لَهَا.

تخريج: إسناده صحيح، خ: (٥٦٥٢)، م: (٢٥٧٦).

3241. It was narrated from Ibn 'Abbas - Yahya said: Shu'bah used to attribute it to the Prophet

٣٢٤١- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ

(ﷺ) -: "Prayer is interrupted by a dog and a menstruating woman."

Comments: [Its *isnad* is *saheeh*]

يَحْيَى: كَانَ شُعْبَةُ يَرْفَعُهُ: «يَقْطَعُ الصَّلَاةَ الْكَلْبُ، وَالْمَرْأَةُ الْحَائِضُ».

تخريج: إسناده صحيح.

3242. It was narrated that Ibn 'Abbas (﵄) said: The Messenger of Allah (ﷺ) forbade killing bees, ants, sparrow hawks and hoopoes. Yahya said: And I saw in the book of Sufyan: It was narrated from Juraij, from Ibn Abi Labeed, from az-Zuhri.

Comments: [A *saheeh hadeeth*]

٣٢٤٢- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: حُدِّثْتُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ النَّحْلَةِ، وَالنَّمْلَةِ، وَالصُّرَدِ، وَالْهُدْهُدِ. قَالَ يَحْيَى: وَرَأَيْتُ فِي كِتَابِ سُفْيَانَ: عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي لَبِيدٍ، عَنِ الزُّهْرِيِّ. [راجع: ٣٠٦٧]

تخريج: حديث صحيح.

3243. It was narrated from Ibn 'Abbas (﵄): I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) got up at night, undid a waterskin and did *wudoo'*, then he stood and prayed. I stood on his left and he took hold of my hand and brought me around and made me stand on his right, and I prayed with him.

Comments: [Its *isnad* is *saheeh*, Muslim (763)]

٣٢٤٣- حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ، فَأَطْلَقَ الْقِرْبَةَ، فَتَوَضَّأَ، فَقَامَ إِلَى الصَّلَاةِ، فَقُمْتُ فَتَوَضَّأْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِيَمِينِي فَأَدَارَنِي، فَأَقَامَنِي عَنْ يَمِينِهِ، فَصَلَّيْتُ مَعَهُ. [راجع: ٢٢٤٥]

تخريج: إسناده صحيح، م: (٧٦٣).

3244. It was narrated that Ibn 'Abbas (﵄) said: The Prophet (ﷺ) prayed *Zuhr* in Dhul-Hulaifah, then he called for his camel and he marked it with a cut on the right side of its hump and the blood flowed from it. Then he garlanded it with two sandals. Then he called for his mount and when he reached al-Baida', he entered *ihram* for *Hajj*.

٣٢٤٤- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي قَتَادَةُ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا حَسَّانَ عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِذِي الْحُلَيْفَةِ، ثُمَّ دَعَا بِبَدَنَتِهِ، فَأَشْعَرَ صَفْحَةَ سَنَامِهَا الْأَيْمَنِ، وَسَلَتَ الدَّمَ عَنْهَا، وَقَلَّدَهَا

نَعْلَيْنِ، ثُمَّ دَعَا بِرَاحِلَتِهِ، فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، أَهَلَّ بِالْحَجِّ. [راجع: ١٨٥٥]

تخريج: إسناده صحيح، م: (١٢٤٣).

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

٣٢٤٥- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْحُوَيْرِثِ عَنِ ابْنِ عَبَّاسٍ قَالَ: تَبَرَّزَ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ، ثُمَّ أُتِيَ بِطَعَامٍ فَأَكَلَهُ وَلَمْ يَمَسَّ مَاءً. [راجع: ١٩٣٢]

تخريج: إسناده صحيح، م: (٣٧٤).

3245. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) went out to relieve himself, then some food was brought to him and he ate and did not touch water.

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

٣٢٤٦- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَتْ أُمُّ حُفَيْدٍ خَالَةُ ابْنِ عَبَّاسٍ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنًا وَأَقِطًا وَأَضُبًّا، فَأَكَلَ السَّمْنَ وَالْأَقِطَ وَتَرَكَ الْأَضُبَّ تَقَذُّرًا، وَأُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ، وَلَوْ كَانَ حَرَامًا لَمْ يُؤْكَلْ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٢٢٩٩]

تخريج: إسناده صحيح، خ: (٢٥٧٥)، م: (١٩٤٧).

3246. It was narrated that Ibn 'Abbas (ﷺ) said: Umm Hufaid, the maternal aunt of Ibn 'Abbas, gave the Messenger of Allah (ﷺ) some ghee, dried yogurt and lizard meat. He ate the ghee and dried yoghurt, but he left the lizard meat because he found it off-putting. It was eaten at the table of the Messenger of Allah (ﷺ) and if it were *haram*, it would not have been eaten at the table of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2575) and Muslim (1947)]

٣٢٤٧- حَدَّثَنَا يَحْيَى عَنْ أَجْلَحَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ يُرَاجِعُهُ الْكَلَامَ، فَقَالَ: مَا شَاءَ اللَّهُ وَشِئْتَ. فَقَالَ: «جَعَلْتَنِي لِلَّهِ عِدْلًا! مَا شَاءَ اللَّهُ وَحْدَهُ». [راجع: ١٨٣٩]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أجلح بن عبدالله مختلف فيه.

3247. It was narrated that Ibn 'Abbas (ﷺ) said: A man came to the Prophet (ﷺ) and started talking to him, and he said: What Allah wills and you will. He said: "Are you making me equal to Allah? What Allah alone wills."

Comments: [*Saheeh* because of corroborating evidence]

3248. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said to me on the morning of [stoning] *al-'Aqabah* [i.e., the 10th of Dhul-Hijjah], when he was sitting on his mount: "Pick up (pebbles) for me." I picked up for him small pebbles (the size of broad beans). When he took them in his hand, he said: "Yes, like these," twice. And he gestured with his hand - Yahya indicated that he raised it - and said: "Beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."

Comments: [Its *isnad* is *saheeh*]

٣٢٤٨- حَدَّثَنَا يَحْيَى وَإِسْمَاعِيلُ الْمَعْنَى قَالَا: حَدَّثَنَا عَوْفٌ: حَدَّثَنِي زِيَادُ بْنُ حُصَيْنٍ عَنْ أَبِي الْعَالِيَةِ الرِّيَاحِيِّ، عَنِ ابْنِ عَبَّاسٍ _ قَالَ يَحْيَى: لَا يَدْرِي عَوْفٌ عَبْدُ اللَّهِ أَوِ الْفَضْلُ _ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ غَدَاةَ الْعَقَبَةِ، وَهُوَ وَاقِفٌ عَلَى رَاحِلَتِهِ: «هَاتِ الْقُطْ لِي» فَلَقَطْتُ لَهُ حَصَيَاتٍ هُنَّ حَصَى الْخَذْفِ، فَوَضَعَهُنَّ فِي يَدِهِ فَقَالَ: «بِأَمْثَالِ هَؤُلَاءِ» مَرَّتَيْنِ، وَقَالَ بِيَدِهِ _ فَأَشَارَ يَحْيَى أَنَّهُ رَفَعَهَا _ وَقَالَ: «إِيَّاكُمْ وَالْغُلُوَّ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُوِّ فِي الدِّينِ».[راجع: ١٨٥١]

تخريج: إسناده صحيح.

3249. It was narrated that Ibn 'Abbas (ﷺ) said: When the Prophet (ﷺ) was told to face towards the Ka'bah (in prayer), they said: O Messenger of Allah, what about those of our brothers who died before that, who died when they were facing towards Jerusalem? Then Allah, may He be glorified and exalted, revealed the words: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٣٢٤٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا وُجِّهَ النَّبِيُّ ﷺ إِلَى الْكَعْبَةِ، قَالُوا: يَا رَسُولَ اللَّهِ، فَكَيْفَ بِمَنْ مَاتَ مِنْ إِخْوَانِنَا قَبْلَ ذَلِكَ، الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ﴾ (البقرة: ١٤٣) [راجع: ٢٦٩١]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

3250. Ibn 'Abbas (ﷺ) said: The first woman to wear a girdle was the mother of Isma'eel; she used her girdle to hide her tracks from Sarah... and he mentioned the *hadeeth*. Ibn 'Abbas said: May

٣٢٥٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ وَكَثِيرِ بْنِ كَثِيرِ بْنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ- يَزِيدُ أَحَدُهُمَا عَلَى الْآخَرِ _ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ ابْنُ عَبَّاسٍ: أَوَّلُ مَا

اتَّخَذَتِ النِّسَاءُ الْمِنْطَقَ مِنْ قِبَلِ أُمِّ إِسْمَاعِيلَ، اتَّخَذَتْ مِنْطَقًا لِتُعَفِّيَ أَثَرَهَا عَلَى سَارَةَ... فَذَكَرَ الْحَدِيثَ. قَالَ ابْنُ عَبَّاسٍ: رَحِمَ اللَّهُ أُمَّ إِسْمَاعِيلَ، لَوْ تَرَكَتْ زَمْزَمَ أَوْ قَالَ: لَوْ لَمْ تَغْرِفْ مِنَ الْمَاءِ، لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «فَأَلْفَى ذَلِكَ أُمَّ إِسْمَاعِيلَ، وَهِيَ تُحِبُّ الْإِنْسَ، فَنَزَلُوا وَأَرْسَلُوا إِلَى أَهْلِيهِمْ، فَنَزَلُوا مَعَهُمْ. وَقَالَ فِي حَدِيثِهِ: فَهَبَطَتْ مِنَ الصَّفَا، حَتَّى إِذَا بَلَغَتِ الْوَادِيَ رَفَعَتْ طَرَفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعْيَ الْإِنْسَانِ الْمَجْهُودِ، حَتَّى جَاوَزَتِ الْوَادِيَ، ثُمَّ أَتَتِ الْمَرْوَةَ فَقَامَتْ عَلَيْهَا وَنَظَرَتْ: هَلْ تَرَى أَحَدًا، فَلَمْ تَرَ أَحَدًا، (١/٣٤٨) فَفَعَلَتْ ذَلِكَ سَبْعَ مَرَّاتٍ». قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «فَلِذَلِكَ سَعَى النَّاسُ بَيْنَهُمَا».

تخريج: إسناده صحيح، خ: (٣٣٦٢، ٣٣٦٣، ٣٣٦٥).

Allah have mercy on the mother of Isma'eel! Had she let Zamzam flow or had she not scooped from that water, Zamzam would have been a stream flowing on the surface of the earth. Ibn 'Abbas said: The Prophet (ﷺ) said: The mother of Isma'eel was sitting near the water and she enjoyed the company of people. They settled there and sent for their families, who came and settled with them. In his *hadeeth* he said: She came down from as-Safa and when she reached the valley, she lifted the hem of her garment then ran like one who is exhausted until she crossed the valley, then she came to al-Marwah. Then she stood on it and looked to see if she could see anyone, but she could not see anyone. And she did that seven times." Ibn 'Abbas said: The Prophet (ﷺ) said: "That is why the people ran between them [the two hills]."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3362,3363,3365)]

٣٢٥١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ قَالَ: وَأَخْبَرَنِي عُثْمَانُ الْجَزَرِيُّ: أَنَّ مِقْسَمًا مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ﴾ (الأنفال ٣٠) قَالَ: تَشَاوَرَتْ قُرَيْشٌ لَيْلَةً بِمَكَّةَ، فَقَالَ بَعْضُهُمْ: إِذَا أَصْبَحَ فَأَثْبِتُوهُ بِالْوَثَاقِ، يُرِيدُونَ النَّبِيَّ ﷺ، وَقَالَ بَعْضُهُمْ: بَلِ اقْتُلُوهُ، وَقَالَ بَعْضُهُمْ: بَلْ أَخْرِجُوهُ،

3251. It was narrated that Ibn 'Abbas said, concerning the verse, "And (remember) when the disbelievers plotted against you (O Muhammad (ﷺ)) to imprison you" [al-Anfal 8:30]: Quraish discussed one night in Makkah. Some of them said: When morning comes, chain him up - referring to the Prophet (ﷺ). Others said: Rather you should kill him. And others said: Rather you should expel him. Allah, may He be

فَأَطْلَعَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ ﷺ عَلَى ذَلِكَ، فَبَاتَ عَلِيٌّ عَلَى فِرَاشِ النَّبِيِّ ﷺ تِلْكَ اللَّيْلَةَ، وَخَرَجَ النَّبِيُّ ﷺ حَتَّى لَحِقَ بِالْغَارِ، وَبَاتَ الْمُشْرِكُونَ يَحْرُسُونَ عَلِيًّا، يَحْسَبُونَهُ النَّبِيَّ ﷺ، فَلَمَّا أَصْبَحُوا ثَارُوا إِلَيْهِ، فَلَمَّا رَأَوْا عَلِيًّا رَدَّ اللَّهُ مَكْرَهُمْ، فَقَالُوا: أَيْنَ صَاحِبُكَ هَذَا؟ قَالَ: لَا أَدْرِي، فَاقْتَصُّوا أَثَرَهُ، فَلَمَّا بَلَغُوا الْجَبَلَ خُلِّطَ عَلَيْهِمْ، فَصَعِدُوا فِي الْجَبَلِ، فَمَرُّوا بِالْغَارِ فَرَأَوْا عَلَى بَابِهِ نَسْجَ الْعَنْكَبُوتِ، فَقَالُوا: لَوْ دَخَلَ هَاهُنَا لَمْ يَكُنْ نَسْجُ الْعَنْكَبُوتِ عَلَى بَابِهِ، فَمَكَثَ فِيهِ ثَلَاثَ لَيَالٍ.

تخريج: إسناده ضعيف، عثمان الجزري ضعيف.

glorified and exalted, informed His Prophet (ﷺ) about that, so 'Ali slept in the bed of the Prophet (ﷺ) that night, and the Prophet (ﷺ) set out until he reached the cave. And the *mushrikeen* stayed lying in wait for 'Ali all night, thinking that he was the Prophet (ﷺ). When morning came, they entered upon him, and when they saw 'Ali and (realized that) Allah had foiled their plot, they said: Where is your companion? He said: I do not know. They tried to track him down, but when they reached the mountain, they got confused. They climbed up the mountain and passed by the cave, but they saw a spider web over its entrance and said: If he entered here, there would not be a spider web over the entrance. And he stayed there for three nights.

Comments: [Its *isnad* is *da'eef*, Uthman al-Jazari is *da'eef*]

٣٢٥٢- **حَدَّثَنَا** عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» نَسَبَهُ إِلَى أَبِيهِ، أَصَابَ ذَنْبًا، ثُمَّ اجْتَبَاهُ رَبُّهُ. [راجع: ٢١٦٧]

تخريج: إسناده صحيح، خ: (٣٤١٣).

3252. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "No one should say, I am better than Yoonus bin Matta," and he mentioned his father. He committed a sin, then his Lord brought him close to him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3413)]

٣٢٥٣- **حَدَّثَنَا** عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْفَتْحِ: «لَا يُخْتَلَى خَلَاهَا، وَلَا يُنَفَّرُ صَيْدُهَا، وَلَا يُعْضَدُ

3253. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said on the day of the conquest [of Makkah]: "Its grasses are not to be cut and its game is not to be disturbed; its thorns are not to be

cut; and its lost property is not permissible except for one who will announce it." Al-'Abbas said: Except *idhkhir*, O Messenger of Allah. He said: "Except *idhkhir*, for it is permissible."

عِضَاهُهَا، وَلَا تَحِلُّ لُقَطَتُهَا إِلَّا لِمُنْشِدٍ» فَقَالَ الْعَبَّاسُ: إِلَّا الْإِذْخِرَ يَا رَسُولَ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «إِلَّا الْإِذْخِرَ، فَإِنَّهُ حَلَالٌ».

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1349) and Muslim (1353)]

تخريج: إسناده صحيح، خ: (١٣٤٩)، م: (١٣٥٣).

3254. It was narrated that Ibn 'Abbas said - he [the narrator] said: I only think that he attributed it to the Prophet (ﷺ): He used to enjoin killing snakes and said: "Whoever leaves them alone out of fear or for fear of harm, is not one of us." And Ibn 'Abbas said: Small snakes are transformed jinn as monkeys are transformed people from among the Children of Israel.

٣٢٥٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ - قَالَ: لَا أَعْلَمُهُ إِلَّا رَفَعَ الْحَدِيثَ - قَالَ: كَانَ يَأْمُرُ بِقَتْلِ الْحَيَّاتِ، وَيَقُولُ: «مَنْ تَرَكَهُنَّ خَشْيَةً أَوْ مَخَافَةَ تَأْثِيرٍ، فَلَيْسَ مِنَّا» قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: إِنَّ الْجَانَّ مَسِيخُ الْجِنِّ، كَمَا مُسِخَتِ الْقِرَدَةُ مِنْ بَنِي إِسْرَائِيلَ. [راجع: ٢٠٣٧]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3255. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Snakes are transformed jinn."

٣٢٥٥- حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَّاتُ مَسِيخُ الْجِنِّ».

Comments: [*Saheeh mawqoof*]

تخريج: صحيح موقوفا.

3256. It was narrated that Tawoos said: I was with Ibn 'Abbas, when Zaid bin Thabit said: Are you giving a *fatwa* that a menstruating woman may leave before the last thing she does is to circumambulate the House? He said: Yes. He said: Do not issue a *fatwa* to that effect. Ibn 'Abbas said to him: Why

٣٢٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ إِذْ قَالَ لَهُ زَيْدُ بْنُ ثَابِتٍ: أَنْتَ تُفْتِي أَنْ تَصْدُرَ الْحَائِضُ قَبْلَ أَنْ يَكُونَ آخِرُ عَهْدِهَا بِالْبَيْتِ؟ قَالَ: نَعَمْ، قَالَ: فَلَا تُفْتِ بِذَلِكَ. فَقَالَ لَهُ ابْنُ عَبَّاسٍ:

not? Ask So and so, the Ansari woman, whether the Messenger of Allah (ﷺ) told her to do that? Zaid bin Thabit came back to Ibn 'Abbas smiling and said: I see that you were telling the truth.

Comments: [Its *isnad* is *saheeh*, Muslim (1328)]

إِمَّا لَا، فَسَلْ فُلَانَةَ الْأَنْصَارِيَّةَ: هَلْ أَمَرَهَا بِذَلِكَ النَّبِيُّ ﷺ، فَرَجَعَ إِلَيْهِ زَيْدُ بْنُ ثَابِتٍ يَضْحَكُ، وَيَقُولُ: مَا أُرَاكَ إِلَّا قَدْ صَدَقْتَ. [راجع: ١٩٩٠]

تخريج: إسناده صحيح، م: (١٣٢٨).

3257. Abu Hadir said: Ibn 'Umar was asked about earthenware jars: can *nabeedh* be made in them? He said: The Messenger of Allah (ﷺ) forbade that. The man went to Ibn 'Abbas and told him what Ibn 'Umar had said. Ibn 'Abbas said: He was right. The man said to Ibn 'Abbas: What kind of earthenware jar did the Messenger of Allah (ﷺ) forbid? He said: That which is made from clay.

Comments: [Its *isnad* is *saheeh*]

٣٢٥٧- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو حَاضِرٍ قَالَ: سُئِلَ ابْنُ عُمَرَ عَنِ الْجَرِّ يُنْبَذُ فِيهِ؟ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْهُ، فَانْطَلَقَ الرَّجُلُ إِلَى ابْنِ عَبَّاسٍ، فَذَكَرَ لَهُ مَا قَالَ ابْنُ عُمَرَ، فَقَالَ ابْنُ عَبَّاسٍ: صَدَقَ فَقَالَ الرَّجُلُ لِابْنِ عَبَّاسٍ: أَيُّ جَرٍّ نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ قَالَ: كُلُّ شَيْءٍ يُصْنَعُ مِنْ مَدَرٍ. [انظر: ٣٥١٨]

تخريج: إسناده صحيح.

3258. It was narrated from Ibn 'Abbas (ﷺ) from the Messenger of Allah (ﷺ) that he set out in the year of the conquest in the month of Ramadan, and he fasted until he reached al-Kadeed, then he broke his fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1944) and Muslim (1113)]

٣٢٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ عَنْ عُبَيْدِاللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ خَرَجَ عَامَ الْفَتْحِ فِي شَهْرِ رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ أَفْطَرَ. [راجع: ١٨٩٢]

تخريج: إسناده صحيح، خ: (١٩٤٤)، م: (١١١٣).

3259. 'Ata' said: We attended the funeral of Maimoonah, the wife of the Prophet (ﷺ), with Ibn 'Abbas in Sarif. Ibn 'Abbas (ﷺ) said: This is the wife of the Messenger of Allah (ﷺ), so when you lift her

٣٢٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ جَنَازَةَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ بِسَرِفَ، فَقَالَ ابْنُ عَبَّاسٍ: هَذِهِ زَوْجَةُ رَسُولِ

bier, do not shake it. Be gentle, for he used to give a share of his time to eight and not to one. 'Ata' said: He did not give a share of his time to Safiyyah bint Huyay bin Akhtab.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5067) and Muslim (1465)]

اللَّهِ ﷺ، فَإِذَا رَفَعْتُمْ نَعْشَهَا فَلَا تُزَعْزِعُوا بِهَا، وَلَا تُزَلْزِلُوا وَارْفُقُوا، فَإِنَّهُ كَانَ يَقْسِمُ لِثَمَانٍ وَلَا يَقْسِمُ لِوَاحِدَةٍ. قَالَ عَطَاءٌ: الَّتِي لَا يَقْسِمُ لَهَا صَفِيَّةُ بِنْتُ حُيَيِّ بْنِ أَخْطَبَ.
[راجع: ٢٠٤٤]

تخريج: إسناده صحيح، خ: (٥٠٦٧)، م: (١٤٦٥).

3260. Sa'eed bin al-Huwairith narrated that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) went out and relieved himself, then food was brought to him and he ate and did not touch water.

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

٣٢٦٠- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْحُوَيْرِثِ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: تَبَرَّزَ رَسُولُ اللَّهِ ﷺ، (١/ ٣٤٩) فَقَضَى حَاجَتَهُ لِلْخَلَاءِ، ثُمَّ جَاءَ فَقُرِّبَ لَهُ طَعَامٌ، فَأَكَلَ وَلَمْ يَمَسَّ مَاءً.
[راجع: ١٩٣٢]

تخريج: إسناده صحيح، م: (٣٧٤).

3261. 'Ata' narrated that Maimoonah the wife of the Prophet (ﷺ), the maternal aunt of Ibn 'Abbas (ﷺ), died. He ['Ata'] said: I went with him to Sarif. He praised and glorified Allah, then he said: She is the Mother of the Believers, do not shake her; be gentle with her, for the Prophet of Allah had nine wives, and he used to give a share of his time to eight and did not give a share of his time to the ninth - meaning Safiyyah bint Huyay. 'Ata' said: She was the last of them to die; she died in Madinah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5067) and Muslim (1465)]

٣٢٦١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ: أَنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ، خَالَةَ ابْنِ عَبَّاسٍ، تُوُفِّيَتْ، قَالَ: فَذَهَبْتُ مَعَهُ إِلَى سَرِفَ، قَالَ: فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أُمُّ الْمُؤْمِنِينَ لَا تُزَعْزِعُوا بِهَا، وَلَا تُزَلْزِلُوا ارْفُقُوا، فَإِنَّهُ كَانَ عِنْدَ نَبِيِّ اللَّهِ تِسْعُ نِسْوَةٍ، فَكَانَ يَقْسِمُ لِثَمَانٍ، وَلَا يَقْسِمُ لِلتَّاسِعَةِ. يُرِيدُ صَفِيَّةَ بِنْتَ حُيَيٍّ. قَالَ عَطَاءٌ: كَانَتْ آخِرَهُنَّ مَوْتًا، مَاتَتْ بِالْمَدِينَةِ.
[راجع: ٣٢٥٩]

تخريج: إسناده صحيح، خ: (٥٠٦٧)، م: (١٤٦٥).

3262. It was narrated from Dhakwan, the freed slave of 'A'ishah, that 'Abdullah bin 'Abbas (ﷺ) asked for permission to enter upon 'A'ishah when she was dying and her brother's son, 'Abdullah bin 'Abdur-Rahman, was with her. He said: Ibn 'Abbas is here, asking for permission to enter upon you, and he is one of the best of your children. She said: Keep Ibn 'Abbas and his praise away from me. 'Abdullah bin 'Abdur-Rahman said to her: He has great knowledge of the Book of Allah and is a scholar of the religion of Allah; let him in so that he can greet you with *salam* and bid you farewell. She said: Let him in if you want. So he let him in and Ibn 'Abbas came in, then he said *salam* and sat down and said: Be of good cheer, O Mother of the believers, for by Allah, there is nothing between you and being free of all pain and harm and meeting the beloved ones, Muhammad and his party, except the departure of your soul from your body. She said: And? Ibn 'Abbas said: You were the dearest of the wives of the Messenger of Allah (ﷺ) to him, and the Messenger of Allah (ﷺ) would not have loved anyone but one who was good. Allah revealed news of your innocence from above seven heavens, and there is no mosque on earth in which it is not recited by night and by day. Your necklace was lost on the night of al-Abwa', and the Messenger of Allah (ﷺ)

٣٢٦٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ خُثَيْمٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ ذَكْوَانَ مَوْلَى عَائِشَةَ: أَنَّهُ اسْتَأْذَنَ لِابْنِ عَبَّاسٍ عَلَى عَائِشَةَ، وَهِيَ تَمُوتُ، وَعِنْدَهَا ابْنُ أَخِيهَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، فَقَالَ: هَذَا ابْنُ عَبَّاسٍ يَسْتَأْذِنُ عَلَيْكِ، وَهُوَ مِنْ خَيْرِ بَنِيكِ، فَقَالَتْ: دَعْنِي مِنِ ابْنِ عَبَّاسٍ وَمِنْ تَزْكِيَتِهِ، فَقَالَ لَهَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ، فَقِيهٌ فِي دِينِ اللَّهِ، فَأْذَنِي لَهُ فَلْيُسَلِّمْ عَلَيْكِ وَلْيُوَدِّعْكِ. قَالَتْ: فَأْذَنْ لَهُ إِنْ شِئْتَ. قَالَ: فَأَذِنَ لَهُ، فَدَخَلَ ابْنُ عَبَّاسٍ، ثُمَّ سَلَّمَ وَجَلَسَ وَقَالَ: أَبْشِرِي يَا أُمَّ الْمُؤْمِنِينَ، فَوَاللَّهِ مَا بَيْنَكِ وَبَيْنَ أَنْ يَذْهَبَ عَنْكِ كُلُّ أَذًى وَنَصَبٍ - أَوْ قَالَ: وَصَبٍ - وَتَلْقَيْ الْأَحِبَّةَ: مُحَمَّدًا وَحِزْبَهُ - أَوْ قَالَ: أَصْحَابَهُ - إِلَّا أَنْ تُفَارِقَ رُوحُكِ جَسَدَكِ، فَقَالَتْ: وَأَيْضًا؟ فَقَالَ ابْنُ عَبَّاسٍ: كُنْتِ أَحَبَّ أَزْوَاجِ رَسُولِ اللَّهِ ﷺ إِلَيْهِ، وَلَمْ يَكُنْ يُحِبُّ إِلَّا طَيِّبًا، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ بَرَاءَتَكِ مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ، فَلَيْسَ فِي الْأَرْضِ مَسْجِدٌ إِلَّا وَهُوَ يُتْلَى فِيهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، وَسَقَطَتْ قِلَادَتُكِ بِالْأَبْوَاءِ، فَاحْتَبَسَ النَّبِيُّ ﷺ فِي الْمَنْزِلِ، وَالنَّاسُ مَعَهُ فِي ابْتِغَائِهَا - أَوْ قَالَ: فِي طَلَبِهَا - حَتَّى أَصْبَحَ الْقَوْمُ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ الْآيَةَ. (النساء: ٤٣، المائدة: ٦) فَكَانَ فِي ذَلِكَ رُخْصَةٌ لِلنَّاسِ

stayed in the camp, and the people with him, to look for it until, in the morning, the people had no water. Then Allah revealed the words "perform *Tayammum* with clean earth" [an-Nisa' 4:43]. And that was a concession for all, and that was thanks to you. By Allah, you are blessed. She said: Leave me alone, O Ibn 'Abbas. By Allah, would that I had been forgotten and out of sight! (cf. 19:23).

عَامَّةً فِي سَبَبِكِ، فَوَاللَّهِ إِنَّكِ لَمُبَارَكَةٌ. فَقَالَتْ: دَعْنِي يَا ابْنَ عَبَّاسٍ مِنْ هَذَا، فَوَاللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ نَسْيًا مَنْسِيًّا. [راجع: ٢٤٩٦]

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

3263. It was narrated that Tawoos said: The most knowledgeable of them told me: "... rather if he lends his land to his brother for free, that is better for him than renting it out for a specified amount of rent."

٣٢٦٣- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ طَاوُسٍ قَالَ: أَخْبَرَنِي أَعْلَمُهُمْ، قَالَ: «وَلَكِنْ يَمْنَحُ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يُعْطِيَهُ عَلَيْهَا خَرْجًا مَعْلُومًا». [راجع: ٢٠٨٧]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2330) and Muslim (1550)]

تخريج: إسناده صحيح، خ: (٢٣٣٠)، م: (١٥٥٠).

3264. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas (ﷺ), asking him about killing children. He wrote to him (saying): You wrote to me and asked about killing children. The Messenger of Allah (ﷺ) did not kill them, and you should not kill them, unless you know about them what the companion of Moosa knew about the boy.

٣٢٦٤- حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ قَتْلِ الْوِلْدَانِ؟ فَكَتَبَ إِلَيْهِ: كَتَبْتَ تَسْأَلُنِي عَنْ قَتْلِ الْوِلْدَانِ، وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُهُمْ، وَأَنْتَ فَلَا تَقْتُلْهُمْ، إِلَّا أَنْ تَعْلَمَ مِنْهُمْ مِثْلَ مَا عَلِمَ صَاحِبُ مُوسَى مِنَ الْغُلَامِ. [راجع: ٢٢٣٥]

Comments: [Its *isnad* is *saheeh*, Muslim (1812)]

تخريج: إسناده صحيح، م: (١٨١٢).

3265. It was narrated that Ibn 'Abbas (ﷺ) said: I prayed with the Prophet (ﷺ) eight [*rak'ahs*] together and seven together. I [the

٣٢٦٥- حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ثَمَانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا.

narrator] said to Ibn 'Abbas: Why did he do that? He said: He wanted not make things difficult for his *ummah.*

قُلْتُ لِابْنِ عَبَّاسٍ: لِمَ فَعَلَ ذَاكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ. [راجع: ١٩٥٣]

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

تخريج: إسناده صحيح، م: (٧٠٥).

3266. It was narrated from Sa'eed bin Jubair from Ibn 'Abbas (ﷺ): [Sa'eed] said: I came to him [Ibn 'Abbas] at 'Arafah and I found him eating a pomegranate. He said: Come and eat, perhaps you are fasting? The Messenger of Allah (ﷺ) did not fast it. And on one occasion he said: The Messenger of Allah (ﷺ) did not fast this day.

٣٢٦٦- حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَيْتُهُ بِعَرَفَةَ، فَوَجَدْتُهُ يَأْكُلُ رُمَّانًا، فَقَالَ: ادْنُ فَكُلْ، لَعَلَّكَ صَائِمٌ؟ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَصُومُهُ. وَقَالَ مَرَّةً: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَصُمْ هَذَا الْيَوْمَ. [راجع: ١٨٧٠]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3267. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) besieged the people of at-Ta'if, he freed those of their slaves who came out to him.

٣٢٦٧- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا: حَدَّثَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حَاصَرَ رَسُولُ اللَّهِ ﷺ أَهْلَ الطَّائِفِ، أَعْتَقَ مَنْ خَرَجَ إِلَيْهِ مِنْ رَقِيقِهِمْ. [راجع: ١٩٥٩]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، وانظر: (١٩٥٩).

3268. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed two *rak'ahs* when he travelled, and when he was not travelling he prayed four. Ibn 'Abbas said: Whoever prays four *rak'ahs* when travelling is like the one who prays two *rak'ahs* when not travelling. And Ibn 'Abbas said: He only shortened the prayer once, when the Messenger of Allah (ﷺ) prayed two *rak'ahs* and the people prayed one *rak'ah* each [in two groups, as in the fear prayer].

٣٢٦٨- حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: أَخْبَرَنَا حُمَيْدُ بْنُ عَلِيٍّ الْعُقَيْلِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ مُزَاحِمٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ حِينَ سَافَرَ رَكْعَتَيْنِ، وَحِينَ قَامَ أَرْبَعًا، قَالَ: قَالَ ابْنُ عَبَّاسٍ: فَمَنْ صَلَّى فِي السَّفَرِ أَرْبَعًا، كَمَنْ صَلَّى فِي الْحَضَرِ رَكْعَتَيْنِ، قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: لَمْ يُقْصَرِ الصَّلَاةُ إِلَّا مَرَّةً وَاحِدَةً، حَيْثُ صَلَّى رَسُولُ اللهِ ﷺ رَكْعَتَيْنِ، وَصَلَّى النَّاسُ رَكْعَةً رَكْعَةً. [راجع: ٢٢٦٢]

Comments: [Its *isnad* is *da'eef;* Humaid bin Ali is *da'eef,* it is a repeat of 2262]

تخريج: إسناده ضعيف، حميد بن علي ضعيف، والضحاك بن مزاحم لم يسمع من ابن عباس.

3269. Abu Ja'far Muhammad bin 'Ali narrated that he heard Sa'eed bin al-Musayyab say that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "The likeness of the one who gives charity then takes back his charity is that of the dog that vomits then eats its vomit."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2621) and Muslim (1622)]

٣٢٦٩- حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ: أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يُخْبِرُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الَّذِي يَتَصَدَّقُ، ثُمَّ يَرْجِعُ فِي صَدَقَتِهِ، مَثَلُ الْكَلْبِ يَقِيءُ، ثُمَّ (١/ ٣٥٠) يَأْكُلُ قَيْئَهُ». [راجع: ٢٥٢٩]

تخريج: إسناده صحيح، خ: (٢٦٢١)، م: (١٦٢٢).

3270. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) and his Companions prayed towards Jerusalem for sixteen months, then the *qiblah* was changed after that.

Comments: [A *saheeh hadeeth*]

٣٢٧٠- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، ثُمَّ صُرِفَتِ الْقِبْلَةُ بَعْدُ. [راجع: ٢٢٥٢]

تخريج: حديث صحيح، سماك في روايته مضطرب، لكنه توبع.

3271. It was narrated from Muhammad bin 'Ali, from his father, from his grandfather, from the Prophet (ﷺ), that he got up at night and cleaned his teeth, then he prayed two *rak'ahs,* then he slept. Then he got up, cleaned his teeth and did *wudoo',* then he prayed two *rak'ahs,* until he had prayed six, then he prayed *Witr* with three, and he prayed two *rak'ahs.*

Comments: [Its *isnad* is *qawi*]

٣٢٧١- حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ ابْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَامَ مِنَ اللَّيْلِ فَاسْتَنَّ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ نَامَ، ثُمَّ قَامَ، فَاسْتَنَّ وَتَوَضَّأَ، وَصَلَّى رَكْعَتَيْنِ، حَتَّى صَلَّى سِتًّا، ثُمَّ أَوْتَرَ بِثَلَاثٍ وَصَلَّى رَكْعَتَيْنِ. [راجع: ٣١٩٤]

تخريج: إسناده قوي.

3272. Sa'eed bin Abi 'Aroobah narrated that he saw an-Nadr bin Anas tell Qatadah that he saw 'Abdullah bin 'Abbas (ﷺ) giving *fatwas* to the people, and he did not mention the Messenger of Allah (ﷺ) in his *fatwas* until a man came and said: I am an Iraqi man and I make these images. He said: Come closer - two or three times - I heard Muhammad (ﷺ) [or: I heard the Messenger of Allah (ﷺ)] say: "Whoever makes an image in this world will be asked on the Day of Resurrection to breathe a soul into it, and he will never be able to do so."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5963) and Muslim (2110)]

٣٢٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدُ ابْنُ أَبِي عَرُوبَةَ: أَنَّهُ شَهِدَ النَّضْرَ بْنَ أَنَسٍ يُحَدِّثُ قَتَادَةَ: أَنَّهُ شَهِدَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يُفْتِي النَّاسَ، وَلَا يَذْكُرُ فِي فُتْيَاهُ رَسُولَ اللَّهِ ﷺ، حَتَّى جَاءَ رَجُلٌ فَقَالَ: إِنِّي رَجُلٌ عِرَاقِيٌّ، وَإِنِّي أُصَوِّرُ هَذِهِ التَّصَاوِيرَ، فَقَالَ: ادْنُهْ ـ مَرَّتَيْنِ أَوْ ثَلَاثًا ـ سَمِعْتُ مُحَمَّدًا ﷺ أَوْ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ». [راجع: ٢١٦٢]

تخريج: إسناده صحيح، خ: (٥٩٦٣)، م: (٢١١٠)

3273. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade the price of alcohol, the fee of a prostitute and the price of a dog, and he said: "If he comes to you asking for the price of the dog, fill his palms with dust."

Comments: [Its *isnad* is *saheeh*]

٣٢٧٣- حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ نَهَى عَنْ ثَمَنِ الْخَمْرِ، وَمَهْرِ الْبَغِيِّ، وَثَمَنِ الْكَلْبِ، وَقَالَ: «إِذَا جَاءَكَ يَطْلُبُ ثَمَنَ الْكَلْبِ، فَامْلَأْ كَفَّيْهِ تُرَابًا». [راجع: ٢٥١٢]

تخريج: إسناده صحيح.

3274. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah has forbidden to you intoxicants, gambling and kettledrums." And he said, "Every intoxicant is *haram*."

Comments: [Its *isnad* is *saheeh*]

٣٢٧٤- حَدَّثَنَا زَكَرِيَّا: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمُ الْخَمْرَ، وَالْمَيْسِرَ، وَالْكُوبَةَ» وَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». [راجع: ٢٤٧٦]

تخريج: إسناده صحيح.

3275. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) spoke to a man about something and said: "Praise be to Allah, we seek His help. Whomsoever Allah guides none can lead astray, and whomsoever Allah leaves astray, none can guide. I bear witness that there is no god but Allah alone with no partner or associate, and I bear witness that Muhammad is His slave and Messenger"

Comments: [Its *isnad* is *saheeh*, Muslim (868)]

٣٢٧٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَلَّمَ رَجُلًا فِي شَيْءٍ، فَقَالَ: «إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. [راجع: ٢٧٤٩]

تخريج: إسناده صحيح، م: (٨٦٨).

3276. It was narrated from Ibn 'Abbas (ﷺ) that he stayed overnight with the Prophet of Allah (ﷺ) one night. The Prophet of Allah (ﷺ) got up during the night; he went out and looked at the sky, then he recited this verse in Al 'Imran: "Verily, in the creation of the heavens and the earth - up to - glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire" [Al 'Imran 3:190,191]. Then he went back to the house; he used the *miswak* and did *wudoo'*, then he stood and prayed, then he lay down. Then he went again and looked at the sky, then he recited this verse, then he used the *miswak* and did *wudoo'* again, then he stood and prayed, then he lay down. Then he got up and went out and looked at the sky; then he recited this verse; then he used the *miswak* and did *wudoo'*, then he stood and prayed.

٣٢٧٦- حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ بَاتَ عِنْدَ نَبِيِّ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَقَامَ نَبِيُّ اللَّهِ ﷺ مِنَ اللَّيْلِ، فَخَرَجَ، فَنَظَرَ إِلَى السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ الَّتِي فِي آلِ عِمْرَانَ: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾ حَتَّى بَلَغَ: ﴿سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾ (آل عمران: ١٩٠، ١٩١)، ثُمَّ رَجَعَ إِلَى الْبَيْتِ، فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اضْطَجَعَ، ثُمَّ رَجَعَ أَيْضًا فَنَظَرَ فِي السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ، ثُمَّ رَجَعَ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اضْطَجَعَ، ثُمَّ قَامَ فَخَرَجَ فَنَظَرَ فِي السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ، ثُمَّ رَجَعَ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى. [راجع: ٢٤٨٨]

تخريج: إسناده صحيح، م: (٢٥٦).

Comments: [Its *isnad* is *saheeh*, Muslim (256)]

3276. (sic) It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "In the case of buried treasure, the *khumus* must be paid."

Comments: [*Saheeh* because of corroborating evidence]

٣٢٧٦م - حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فِي الرِّكَازِ الْخُمُسُ». [راجع: ٢٧٦٩]

تخريج: صحيح لغيره، رواية سماك عن عكرمة مضطربة.

3277. It was narrated from Sa'eed bin Jubair that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was sitting in the shade of his apartment - Yahya said: The shade was receding - and he said to his Companions: "A man will come to you who looks at you with the eye of a devil. When you see him, do not speak to him." Then a man with bleary eyes came in and when the Messenger of Allah (ﷺ) saw him he called him and said: "Why are you and your companions reviling me?" He said: Wait here until I bring them to you. He went and brought them, and they started swearing by Allah that they had not said that and they have not done that. Then Allah, may He be glorified and exalted, revealed the words: "On the Day when Allah will resurrect them all together (for their account) then they will swear to Him and they swear to you (O Muslim). And they think that they have something (to stand upon) varily, they are liars..." [al-Mujadilah 58:14].

Comments: [Its *isnad* is *hasan*]

٣٢٧٧- حَدَّثَنَا أَبُو أَحْمَدَ وَيَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا فِي ظِلِّ حُجْرَتِهِ _ قَالَ يَحْيَى: قَدْ كَادَ يَقْلِصُ عَنْهُ _ فَقَالَ لِأَصْحَابِهِ: يَجِيئُكُمْ رَجُلٌ، يَنْظُرُ إِلَيْكُمْ بِعَيْنِ شَيْطَانٍ، فَإِذَا رَأَيْتُمُوهُ فَلَا تُكَلِّمُوهُ، فَجَاءَ رَجُلٌ أَزْرَقُ، فَلَمَّا رَآهُ النَّبِيُّ ﷺ دَعَاهُ، فَقَالَ: «عَلَامَ تَشْتُمُنِي أَنْتَ وَأَصْحَابُكَ؟» قَالَ: كَمَا أَنْتَ حَتَّى آتِيَكَ بِهِمْ. قَالَ: فَذَهَبَ، فَجَاءَ بِهِمْ فَجَعَلُوا يَحْلِفُونَ بِاللَّهِ مَا قَالُوا، وَمَا فَعَلُوا، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ﴾ إِلَى آخِرِ الْآيَةِ. (المجادلة: ١٨) [راجع: ٢١٤٧]

تخريج: إسناده حسن.

3278. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) recited during the

٣٢٧٨- حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي ابْنُ لَهِيعَةَ قَالَ: أَخْبَرَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ

عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي كُسُوفِ الشَّمْسِ، فَلَمْ نَسْمَعْ مِنْهُ حَرْفًا. [راجع: ٢٦٧٣]

تخريج: حديث حسن، وهذا إسناد ضعيف لضعف ابن لهيعة.

eclipse prayer when there was an eclipse of the sun, and we did not hear even one letter from him.

Comments: [*Hasan*; this is a *da'eef isnad* because of the wekaness of Ibn Lahee'ah]

٣٢٧٩- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْحَكَمُ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَامَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ حَتَّى أَتَى قُدَيْدًا، فَأُتِيَ بِقَدَحٍ مِنْ لَبَنٍ، فَأَفْطَرَ وَأَمَرَ النَّاسَ أَنْ يُفْطِرُوا. [راجع: ٢١٨٥]

تخريج: إسناده صحيح.

3279. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) fasted on the day of the conquest of Makkah until he reached Qudaid, then a vessel of milk was brought to him and he broke his fast and instructed the people to break their fast.

Comments: [Its *isnad* is *saheeh*]

٣٢٨٠- حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الْمُؤَمَّلِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ وَظَهْرُهُ إِلَى (١/ ٣٥١) الْمُلْتَزَمِ.

تخريج: إسناده ضعيف، لضعف عبدالله بن المؤمل.

3280. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) delivered a speech with his back against the Multazam (the part of the Ka'bah between the Black Stone and the door).

Comments: [Its *isnad* is *da'eef* because Abdullah bin al-Mu'ammal is *da'eef*]

٣٢٨١- حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ ثَوْبَانَ قَالَ: سَمِعْتُ عَمْرَو ابْنَ دِينَارٍ يَقُولُ: أَخْبَرَنِي مَنْ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدِّينُ النَّصِيحَةُ» قَالُوا: لِمَنْ؟ قَالَ: «لِلَّهِ، وَلِرَسُولِهِ، وَلأَئِمَّةِ الْمُؤْمِنِينَ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لإبهام سامعه من ابن عباس.

3281. 'Abdur-Rahman bin Thawban said: I heard 'Amr bin Deenar say: Someone who heard Ibn 'Abbas told me that he said: The Messenger of Allah (ﷺ) said: "Religion is sincerity (*naseehah*)." We said: To whom? He said: "To Allah, to His Messenger and to the leaders of the believers."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

3282. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5700)]

٣٢٨٢- حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ٢١٠٨]

تخريج: إسناده صحيح، خ: (٥٧٠٠).

3283. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) got married when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*]

٣٢٨٣- حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ٢٢٠٠]

تخريج: إسناده صحيح.

3284. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping and he gave him (the cupper) his fee. If it were *haram*, he would not have given it to him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2279)]

٣٢٨٤- حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ، وَأَعْطَاهُ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا مَا أَعْطَاهُ. [راجع: ٢٢٤٩]

تخريج: إسناده صحيح، خ: (٢٢٧٩).

3285. It was narrated from 'Ata' that Ibn az-Zubair prayed *Maghrib* and said *salam* after two *rak'ahs*, and he got up to touch the Black Stone, and the people said *Subhanallah*. He said: What is the matter with you? Then he prayed the rest and did the two prostrations (of forgetfulness). That was mentioned to Ibn 'Abbas (ﷺ) and he said: He never drifted away from the *Sunnah* of his Prophet (ﷺ).

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٢٨٥- حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ مَطَرٍ، عَنْ عَطَاءٍ: أَنَّ ابْنَ الزُّبَيْرِ صَلَّى الْمَغْرِبَ، فَسَلَّمَ فِي رَكْعَتَيْنِ، وَنَهَضَ لِيَسْتَلِمَ الْحَجَرَ، فَسَبَّحَ الْقَوْمُ فَقَالَ: مَا شَأْنُكُمْ؟ قَالَ: فَصَلَّى مَا بَقِيَ، وَسَجَدَ سَجْدَتَيْنِ.قَالَ: فَذُكِرَ ذَلِكَ لِابْنِ عَبَّاسٍ، فَقَالَ: مَا أَمَاطَ عَنْ سُنَّةِ نَبِيِّهِ ﷺ.

تخريج: حديث صحيح، وهذا إسناد ضعيف، مطر الوراق كثير الخطأ.

3286. It was narrated from Ibn 'Abbas and from Hisham bin 'Urwah from his father, that the Messenger of Allah (ﷺ) was

٣٢٨٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ. وَ عَنْ

treated with cupping and he gave the cupper his fee.

Comments: [The text of the report is *saheeh*]

هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ. [راجع: ١٨٤٩]

تخريج: متن الحديث صحيح، لكن الإسناد الأول فيه الحجاج بن أرطاة مدلس وقد عنعن، والثاني مرسل.

3287. It was narrated from 'Ali bin 'Abdullah bin 'Abbas, from his father, that the Messenger of Allah (ﷺ) entered upon Duba'ah bint az-Zubair and ate a shoulder of meat in her house, and he went out to pray and he did not renew his *wudoo'*.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٢٨٧- **حَدَّثَنَا** يَزِيدُ ـ يَعْنِي ابْنَ هَارُونَ ـ: أَخْبَرَنَا الْحَجَّاجُ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَلِيِّ ابْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى ضُبَاعَةَ بِنْتِ الزُّبَيْرِ، فَأَكَلَ عِنْدَهَا كَتِفًا مِنْ لَحْمٍ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ يُحْدِثْ وُضُوءًا. [راجع: ٢٠٠٢]

تخريج: حديث صحيح، وهذا سند ضعيف.

3288. It was narrated from Ibn 'Abbas (ؓ) and Sa'eed bin Jubair that the Messenger of Allah (ﷺ) put two prayers together when travelling.

Comments: [*Saheeh*]

٣٢٨٨- **حَدَّثَنَا** يَزِيدُ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ وَسَعِيدِ ابْنِ جُبَيْرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الصَّلَاتَيْنِ فِي السَّفَرِ. [راجع: ١٨١٤]

تخريج: صحيح، الحجاج مدلس وقد عنعن.

3289. It was narrated from Ibn 'Abbas (ؓ) that he did not think that one should halt at al-Abtah, and he used to say: The Messenger of Allah (ﷺ) only halted there to wait for 'A'ishah.

Comments: [Its *isnad* is *da'eef* because al-Hajjaj narrated using the word *'an* (from)]

٣٢٨٩- **حَدَّثَنَا** يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى أَنْ يَنْزِلَ الْأَبْطَحَ، وَيَقُولُ: إِنَّمَا قَامَ بِهِ رَسُولُ اللَّهِ ﷺ عَلَى عَائِشَةَ. [راجع: ١٩٢٥]

تخريج: إسناده ضعيف لعنعنة الحجاج بن أرطاة.

3290. It was narrated from Ibn 'Abbas (ؓ) that the Messenger of Allah (ﷺ) sent his daughter

٣٢٩٠- **حَدَّثَنَا** يَزِيدُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ

Zainab back to her husband al-'As on the basis of their first marriage contract after two years, and he did not stipulate a new dowry.

Comments: [Its *isnad* is *hasan*]

ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَدَّ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِ زَوْجِهَا بِنِكَاحِهَا الْأَوَّلِ، بَعْدَ سَنَتَيْنِ، وَلَمْ يُحْدِثْ صَدَاقًا. [راجع: ١٨٧٦]

تخريج: إسناده حسن.

3291. It was narrated that al-Hasan said: Ibn 'Abbas (ﷺ) addressed the people at the end of Ramadan and said: O people of Basrah, pay the *zakah* of your fast. The people started looking at one another and he said: Who here is from among the people of Madinah? Get up and teach your brothers, for they do not know that the Messenger of Allah (ﷺ) enjoined the *sadaqah* (*zakah*) of Ramadan, half a *sa'* of wheat or half a *sa'* of barley or a *sa'* of dates, enjoined upon slave and free, male and female.

Comments: [Its *isnad* is *da'eef*]

٣٢٩١- حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا حُمَيْدٌ عَنِ الْحَسَنِ قَالَ: خَطَبَ ابْنُ عَبَّاسٍ النَّاسَ فِي آخِرِ رَمَضَانَ، فَقَالَ: يَا أَهْلَ الْبَصْرَةِ، أَدُّوا زَكَاةَ صَوْمِكُمْ. قَالَ: فَجَعَلَ النَّاسُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ، فَقَالَ: مَنْ هَاهُنَا مِنْ أَهْلِ الْمَدِينَةِ؟ قُومُوا فَعَلِّمُوا إِخْوَانَكُمْ، فَإِنَّهُمْ لَا يَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ صَدَقَةَ رَمَضَانَ، نِصْفَ صَاعٍ مِنْ بُرٍّ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى. [راجع: ٢٠١٨]

تخريج: إسناده ضعيف، الحسن البصري مدلس وقد عنعن.

3292. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas (ﷺ) wrote to me (saying) that the Messenger of Allah (ﷺ) said: "The one against whom a claim is made should swear an oath. If people were to be given on the basis of what they claim, people would claim a lot of wealth and lives."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2514) and Muslim (1711)]

٣٢٩٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبَ إِلَيَّ ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ، وَلَوْ أَنَّ النَّاسَ أُعْطُوا بِدَعْوَاهُمْ، لَادَّعَى نَاسٌ أَمْوَالًا كَثِيرَةً وَدِمَاءً». [راجع: ٣١٨٨]

تخريج: إسناده صحيح، خ: (٢٥١٤)، م: (١٧١١).

3293. It was narrated that 'Abdullah bin Shaqeeq said: A man went to Ibn 'Abbas (ﷺ) and

٣٢٩٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عِمْرَانُ بْنُ حُدَيْرٍ وَمُعَاذٌ قَالَ: حَدَّثَنَا عِمْرَانُ _ يَعْنِي ابْنَ حُدَيْرٍ

ـ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قَامَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ: الصَّلَاةَ، فَسَكَتَ عَنْهُ، ثُمَّ قَالَ: الصَّلَاةَ فَسَكَتَ عَنْهُ، ثُمَّ قَالَ: الصَّلَاةَ، فَقَالَ: أَنْتَ تُعْلِمُنَا بِالصَّلَاةِ؟! قَدْ كُنَّا نَجْمَعُ بَيْنَ الصَّلَاتَيْنِ مَعَ رَسُولِ اللَّهِ ﷺ، أَوْ عَلَى عَهْدِ رَسُولِ اللَّهِ. قَالَ مُعَاذٌ: عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. [راجع: ٢٢٦٩]

تخريج: إسناده صحيح، م: (٧٠٥).

said: The prayer; but he did not respond to him. Then he said: The prayer; but (again) he did not respond to him. Then he said: The prayer. He (Ibn 'Abbas) said: Are you telling me it is time to pray? We used to put two prayers together with the Messenger of Allah (ﷺ), or at the time of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

٣٢٩٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ قَالَ: صَلَّيْتُ خَلْفَ شَيْخٍ بِالْأَبْطَحِ، فَكَبَّرَ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً، فَأَتَيْتُ ابْنَ عَبَّاسٍ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: لَا أُمَّ لَكَ، تِلْكَ صَلَاةُ أَبِي الْقَاسِمِ ﷺ. [راجع: ١٨٨٦]

تخريج: إسناده صحيح.

3294. It was narrated that 'Ikrimah said: I prayed behind an old man in al-Abtah. He said *takbeer* twenty-two times. I went to Ibn 'Abbas (ﷺ) and mentioned that to him, and he said: May you be bereft of your mother, that is the prayer of Abul-Qasim (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٣٢٩٥- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سَعِيدٌ عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ: أَنَّ عَلِيَّ بْنَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ حَدَّثَهُمْ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِكَتِفٍ مَشْوِيَّةٍ، فَأَكَلَ مِنْهَا، (١/ ٣٥٢) فَتَمَلَّى، ثُمَّ صَلَّى، وَمَا تَوَضَّأَ مِنْ ذَلِكَ. [راجع: ٢٠٠٢]

تخريج: حديث صحيح، م: (٣٥٤، ٣٥٩).

3295. 'Ali bin 'Abdullah bin al-'Abbas narrated that Ibn 'Abbas (ﷺ) told him that a roasted shoulder (of meat) was brought to the Prophet (ﷺ) and he ate from it and enjoyed it, then he prayed and he did not do *wudoo'* because of that.

Comments: [A *saheeh hadeeth*]

٣٢٩٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ قَارِظِ بْنِ شَيْبَةَ، عَنْ أَبِي غَطَفَانَ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبَّاسٍ، فَوَجَدْتُهُ يَتَوَضَّأُ

3296. It was narrated that Abu Ghatafan said: I entered upon Ibn 'Abbas (ﷺ) and I found him doing *wudoo'*; he rinsed his mouth and nose, then he said: The Messenger

of Allah (ﷺ) said: "Rinse your nose thoroughly two or three times."

Comments: [Its *isnad* is *qawi*]

فَمَضْمَضَ، وَاسْتَنْشَقَ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «انْتَثِرُوا ثِنْتَيْنِ بَالِغَتَيْنِ أَوْ ثَلَاثًا». [راجع: ٢٠١١]

تخريج: إسناده قوي.

3297. Ibn Abi Dhi'b narrated from someone who heard it from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to give women and slaves less of the booty than he would give to the army.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

٣٢٩٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَمَّنْ سَمِعَ ابْنَ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعْطِي الْمَرْأَةَ وَالْمَمْلُوكَ مِنَ الْمَغْنَمِ، دُونَ مَا يُصِيبُ الْجَيْشُ. [راجع: ٢٩٢٩]

تخريج: حديث حسن، وهذا إسناد ضعيف لجهالة راويه عن ابن عباس.

3298. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) said: "There is no Muslim who visits his sick brother and enters upon him, and his time (to die) has not yet come, and says, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal So and so,' seven times, but Allah will heal him from it."

Comments: [A *saheeh hadeeth*; in this *isnad* al-Hajjaj narrated using the word *'an* (from), but there are similar, corroborating reports]

٣٢٩٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ عَنِ الْمِنْهَالِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ عَادَ أَخَاهُ فَيَدْخُلَ عَلَيْهِ، وَلَمْ يَحْضُرْ أَجَلُهُ، فَقَالَ: أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيَ فُلَانًا مِنْ وَجَعِهِ ـ سَبْعًا ـ إِلَّا شَفَاهُ اللَّهُ عَزَّ وَجَلَّ مِنْهُ». [راجع: ٢١٣٨]

تخريج: حديث صحيح، حجاج بن أرطاة مدلس و قد عنعن، لكنه متابع.

3299. It was narrated that Yazeed bin Hurmuz said: Najdah al-Haroori wrote to Ibn 'Abbas to ask him about killing children, and whether women took part in any battles with the Prophet (ﷺ) and whether he allocated a share (of the booty) to them. Yazeed bin Hurmuz said: And I wrote the letter of Ibn 'Abbas to Najdah. He wrote to him (saying): You wrote

٣٢٩٩- حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ إِسْحَاقَ ـ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ. و عَنِ الزُّهْرِيِّ عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ الْحَرُورِيُّ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ قَتْلِ الْوِلْدَانِ، وَهَلْ كُنَّ النِّسَاءُ يَحْضُرْنَ الْحَرْبَ مَعَ النَّبِيِّ ﷺ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ قَالَ يَزِيدُ بْنُ هُرْمُزَ: وَأَنَا كَتَبْتُ كِتَابَ ابْنِ

and asked me about killing children, and you said that the scholar, the companion of Moosa, killed the boy. If you know about children what that scholar knew, kill them, but you do not know, so leave them alone, for the Messenger of Allah (ﷺ) forbade killing them. And you wrote and asked me about women, did they take part in battles with the Prophet (ﷺ)? And did he give them a share (of the booty)? They did take part (in battles) with the Prophet (ﷺ), but as for giving them a share (of the booty), he did not do that, but he would give them something.

عَبَّاسٍ إِلَى نَجْدَةَ، كَتَبَ إِلَيْهِ: كَتَبْتَ تَسْأَلُنِي عَنْ قَتْلِ الْوِلْدَانِ، وَتَقُولُ: إِنَّ الْعَالِمَ صَاحِبَ مُوسَى قَدْ قَتَلَ الْغُلَامَ، فَلَوْ كُنْتَ تَعْلَمُ مِنَ الْوِلْدَانِ مِثْلَ مَا كَانَ يَعْلَمُ ذَلِكَ الْعَالِمُ قَتَلْتَ، وَلَكِنَّكَ لَا تَعْلَمُ، فَاجْتَنِبْهُمْ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى عَنْ قَتْلِهِمْ. وَكَتَبْتَ تَسْأَلُنِي عَنِ النِّسَاءِ: هَلْ كُنَّ يَحْضُرْنَ الْحَرْبَ مَعَ النَّبِيِّ ﷺ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ وَقَدْ كُنَّ يَحْضُرْنَ مَعَ النَّبِيِّ ﷺ، فَأَمَّا أَنْ يَضْرِبَ لَهُنَّ بِسَهْمٍ، فَلَمْ يَفْعَلْ، وَقَدْ كَانَ يَرْضَخُ لَهُنَّ. [راجع: ٢٢٣٥]

Comments: [A *saheeh hadeeth*, Muslim (1812)]

تخريج: حديث صحيح، م: (١٨١٢).

3300. It was narrated from Ibn 'Umar and Ibn 'Abbas (ﷺ) that they testified that the Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers, varnished jars and hollowed-out stumps, then the Messenger of Allah (ﷺ) recited: "And whatsoever the Messenger (Muhammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7].

٣٣٠٠- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مَنْصُورُ بْنُ حَيَّانَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ: أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ ﷺ: أَنَّهُ نَهَى عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ، ثُمَّ تَلَا رَسُولُ اللَّهِ ﷺ: ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ (الحشر: ٧) [راجع: ٢٠٢٠]

Comments: [Its *isnad* is *saheeh*, Muslim (1995)]

تخريج: إسناده صحيح، م: (١٩٩٥).

3301. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight in the house of my maternal aunt Maimoonah bint al-Harith. The Messenger of Allah (ﷺ) prayed *'Isha'*, then he came back to her, as it was her night. He prayed two *rak'ahs*, then he turned and

٣٣٠١- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُفْيَانُ ـ يَعْنِي ابْنَ حُسَيْنٍ ـ عَنْ أَبِي هَاشِمٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ، فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ رَجَعَ إِلَيْهَا، وَكَانَتْ لَيْلَتَهَا، فَصَلَّى

رَكْعَتَيْنِ، ثُمَّ انْفَتَلَ، فَقَالَ: «أَنَامَ الْغُلَامُ؟» وَأَنَا أَسْمَعُهُ، قَالَ: فَسَمِعْتُهُ قَالَ فِي مُصَلَّاهُ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي لِسَانِي نُورًا، وَأَعْظِمْ لِي نُورًا». [راجع: ١٨٤٣]

تخريج: إسناده صحيح، م: (٧٦٣).

said, "Has the boy gone to sleep?" And I could hear him. And I heard him say in his prayer: "O Allah, put in my heart light, in my hearing light, in my seeing light, on my tongue light, give me abundant light."

Comments: [Its *isnad* is *saheeh*]

٣٣٠٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ ـ يَعْنِي ابْنَ حُسَيْنٍ ـ عَنْ أَبِي بِشْرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ ضُبَاعَةَ بِنْتَ الزُّبَيْرِ أَرَادَتِ الْحَجَّ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «اشْتَرِطِي عِنْدَ إِحْرَامِكِ: مَحِلِّي حَيْثُ حَبَسْتَنِي، فَإِنَّ ذَلِكِ لَكِ». [راجع: ٣١١٧]

تخريج: إسناده صحيح، م: (١٢٠٨).

3302. It was narrated from Ibn 'Abbas (ﷺ) that Duba'ah bint az-Zubair wanted to do *Hajj*, and the Messenger of Allah (ﷺ) said to her: "Stipulate when you enter *ihram*: 'My exiting *ihram* will be where You prevent me (from continuing),' for you may do that."

Comments: [Its *isnad* is *saheeh*]

٣٣٠٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ الْأَقْرَعُ بْنُ حَابِسٍ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَرَّةً الْحَجُّ، أَوْ فِي كُلِّ عَامٍ؟ قَالَ: «لَا، بَلْ مَرَّةً، فَمَنْ زَادَ فَتَطَوُّعٌ». [راجع: ٢٣٠٤]

تخريج: حديث صحيح.

3303. It was narrated that Ibn 'Abbas (ﷺ) said: al-Aqra'bin Habis asked the Messenger of Allah (ﷺ): O Messenger of Allah, is *Hajj* only once or is it every year? He said: "No; rather it is once, and whoever does more, it is voluntary."

Comments: [A *saheeh hadeeth*]

٣٣٠٤- حَدَّثَنَا يَزِيدُ عَنِ ابْنِ أَبِي ذِئْبٍ. وَرَوْحٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ مَعَ أَهْلِهِ إِلَى مِنًى لَيْلَةَ النَّحْرِ، فَرَمَيْنَا الْجَمْرَةَ مَعَ الْفَجْرِ.

تخريج: إسناده ضعيف لضعف شعبة بن دينار الهاشمي.

3304. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) sent him to his family to Mina on the night before the sacrifice, and we stoned the *Jamrah* with the break of dawn.

Comments: [Its *isnad* is *da'eef* because Shu'bah bin Deenar al-Hashmi is *da'eef*]

3305. It was narrated that Shu'bah said: Ibn 'Abbas (ﷺ) saw a man prostrating with his forearms on the ground. Ibn 'Abbas said: This is how the dog sits. I saw the Messenger of Allah (ﷺ) when he prostrated, I could see the whiteness of his armpits.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٣٠٥- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ قَالَ: رَأَى ابْنُ عَبَّاسٍ رَجُلًا سَاجِدًا قَدِ انْبَسَطَ ذِرَاعَيْهِ، فَقَالَ ابْنُ عَبَّاسٍ: هَكَذَا يَرْبِضُ الْكَلْبُ، رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا سَجَدَ، رَأَيْتُ بَيَاضَ إِبْطَيْهِ. [راجع: ٢٠٦٣]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، شبعة مولى ابن عباس سيء الحفظ.

3306. It was narrated that Ibn 'Abbas (ﷺ) said: al-Fadl and I came on a donkey when the Messenger of Allah (ﷺ) was leading the people in prayer - al-Khayyat, i.e., Hammad, said: on open ground - and we passed in front of him on (the donkey) until we had passed most of the row, and he did not tell us to stop or send us back.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٣٠٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ. وَحَمَّادٌ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ الْمَعْنَى عَنْ شُعْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ أَنَا وَالْفَضْلُ عَلَى حِمَارٍ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ- قَالَ الْخَيَّاطُ، يَعْنِي حَمَّادًا: فِي فَضَاءٍ مِنَ الْأَرْضِ ـ فَمَرَرْنَا بَيْنَ يَدَيْهِ وَنَحْنُ عَلَيْهِ حَتَّى جَاوَزْنَا عَامَّةَ الصَّفِّ، فَمَا نَهَانَا وَلَا رَدَّنَا. [راجع: ٣٠١٧]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف شعبة مولى ابن عباس.

3307. It was narrated that Shu'bah said: al-Miswar bin Makhramah entered upon Ibn 'Abbas (ﷺ) to visit him when he was sick, and he was wearing a cloak of brocade, and in front of him was a stove on which there were images. He said: O Ibn 'Abbas, what is this garment you are wearing? He said: Which one? He said: This brocade. He said: By Allah, I was not aware of it and I did not think that the Prophet (ﷺ) forbade this when he forbade it, except for fear of becoming arrogant and proud and we,

٣٣٠٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ، قَالَ: دَخَلَ الْمِسْوَرُ بْنُ مَخْرَمَةَ عَلَى ابْنِ عَبَّاسٍ (١/ ٣٥٣) يَعُودُهُ فِي مَرَضٍ مَرِضَهُ، فَرَأَى عَلَيْهِ ثَوْبَ إِسْتَبْرَقٍ، وَبَيْنَ يَدَيْهِ كَانُونٌ عَلَيْهِ تَمَاثِيلُ، فَقَالَ لَهُ: يَا أَبَا عَبَّاسٍ، مَا هَذَا الثَّوْبُ الَّذِي عَلَيْكَ؟ قَالَ: وَمَا هُوَ؟ قَالَ: إِسْتَبْرَقٌ. قَالَ: وَاللَّهِ مَا عَلِمْتُ بِهِ، وَمَا أَظُنُّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهُ إِلَّا لِلتَّجَبُّرِ وَالتَّكَبُّرِ، وَلَسْنَا بِحَمْدِ اللَّهِ كَذَلِكَ. قَالَ: فَمَا هَذَا الْكَانُونُ الَّذِي عَلَيْهِ الصُّوَرُ؟ قَالَ ابْنُ

praise be to Allah, are not like that. He said: What are these images in the stove? He said: Do you not see that we have burned them with fire?

عَبَّاسٍ: أَلَا تَرَى كَيْفَ أَحْرَقْنَاهَا بِالنَّارِ. [راجع: ٢٩٣٢]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لضعف شعبة مولى ابن عباس.

3308. It was narrated that Ibn 'Abbas (ﷺ) said: The name of Juwairiyah bint al-Harith was Barrah, and the Prophet (ﷺ) changed her name and called her Juwairiyah. The Prophet (ﷺ) passed by her when she was in her prayer-place, glorifying Allah and calling upon Him. He went out for some need, then he came back to her after the sun had risen high and said: "O Juwairiyah, are you still there?" She said: I am still here. The Prophet (ﷺ) said: "I have said four words that I repeated three times, and they are better than what you have said: Glory be to Allah as much as the number of His creation, glory be to Allah as much as pleases Him, glory be to Allah as much as the weight of His Throne and glory be to Allah as much as the ink of His words, and praise be to Allah likewise."

٣٣٠٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى بَنِي طَلْحَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ اسْمُ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ بَرَّةَ، فَحَوَّلَ النَّبِيُّ ﷺ اسْمَهَا، فَسَمَّاهَا: جُوَيْرِيَةَ، فَمَرَّ بِهَا النَّبِيُّ ﷺ، فَإِذَا هِيَ فِي مُصَلَّاهَا تُسَبِّحُ اللَّهَ وَتَدْعُوهُ، فَانْطَلَقَ لِحَاجَتِهِ ثُمَّ رَجَعَ إِلَيْهَا بَعْدَ مَا ارْتَفَعَ النَّهَارُ، فَقَالَ: «يَا جُوَيْرِيَةُ، مَا زِلْتِ فِي مَكَانِكِ؟» قَالَتْ: مَا زِلْتُ فِي مَكَانِي هَذَا. فَقَالَ النَّبِيُّ ﷺ: «لَقَدْ تَكَلَّمْتُ بِأَرْبَعِ كَلِمَاتٍ أَعُدُّهُنَّ ثَلَاثَ مَرَّاتٍ، هُنَّ أَفْضَلُ مِمَّا قُلْتِ: سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ، وَسُبْحَانَ اللَّهِ رِضَا نَفْسِهِ، وَسُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ، وَسُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ، وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ». [راجع: ٢٣٣٤]

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، م: (٢١٤٠).

3309. It was narrated that Ibn 'Abbas (ﷺ) said: When the Prophet (ﷺ) moved on from 'Arafat, the people began to rush and the Prophet (ﷺ) instructed a caller to call out: "O people, it is not righteousness to make the horse or camel rush." He said: And I did not see any mount lifting its feet and rushing.

٣٣٠٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَفَاضَ النَّبِيُّ ﷺ مِنْ عَرَفَاتٍ أَوْضَعَ النَّاسُ، فَأَمَرَ النَّبِيُّ ﷺ مُنَادِيًا فَنَادَى: يَا أَيُّهَا النَّاسُ، إِنَّهُ لَيْسَ الْبِرُّ بِإِيضَاعِ الْخَيْلِ وَالرِّكَابِ» فَمَا رَأَيْتُهَا رَافِعَةً يَدَهَا عَادِيَةً. [راجع: ٢٤٢٧]

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح.

3310. It was narrated that Ibn 'Abbas (ﷺ) said: The one who captured al-'Abbas bin 'Abdul-Muttalib was Abul-Yasar bin 'Amr, whose name was Ka'b bin 'Amr, one of Banu Salimah. The Messenger of Allah (ﷺ) said to him: "How did you capture him, O Abul-Yasar?" He said: A man who I have never seen before or since helped me, he looked like such and such. The Messenger of Allah (ﷺ) said: "A noble angel helped you to capture him." And he said to al-'Abbas: "O 'Abbas, ransom yourself and your nephew 'Aqeel bin Abi Talib, and Nawfal bin al-Harith, and your ally 'Utbah bin Jahdam" - one of Banul-Harith bin Fihr. But he refused and said: I was Muslim before this; rather they forced me (to come). He said: "Allah knows best about you. If you are truly as you say, then Allah will reward you for that, but it appears that you were against us, so ransom yourself." The Messenger of Allah (ﷺ) had already taken twenty *Ooqiyyahs* of gold from him, and he said: O Messenger of Allah, count it as part of my ransom. He said: "No, that is something that Allah gave to us from you (as booty)." He said: I have no wealth. He said: "Where is the wealth you left in Makkah with Ummul-Fadl, when there was no one else with you, and you said: If I die on my journey, then such

٣٣١٠- حَدَّثَنَا يَزِيدُ قَالَ: قَالَ مُحَمَّدٌ ـ يَعْنِي ابْنَ إِسْحَاقَ ـ حَدَّثَنِي مَنْ سَمِعَ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الَّذِي أَسَرَ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ أَبُو الْيَسَرِ بْنُ عَمْرٍو، وَهُوَ كَعْبُ ابْنُ عَمْرٍو، أَحَدُ بَنِي سَلِمَةَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَسَرْتَهُ يَا أَبَا الْيَسَرِ؟» قَالَ: لَقَدْ أَعَانَنِي عَلَيْهِ رَجُلٌ مَا رَأَيْتُهُ بَعْدُ وَلَا قَبْلُ، هَيْئَتُهُ كَذَا، هَيْئَتُهُ كَذَا، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ أَعَانَكَ عَلَيْهِ مَلَكٌ كَرِيمٌ» وَقَالَ لِلْعَبَّاسِ: «يَا عَبَّاسُ، افْدِ نَفْسَكَ، وَابْنَ أَخِيكَ عَقِيلَ بْنَ أَبِي طَالِبٍ، وَنَوْفَلَ بْنَ الْحَارِثِ، وَحَلِيفَكَ عُتْبَةَ بْنَ جَحْدَمٍ» أَحَدَ بَنِي الْحَارِثِ بْنِ فِهْرٍ، قَالَ: فَأَبَى، وَقَالَ: إِنِّي كُنْتُ مُسْلِمًا قَبْلَ ذَلِكَ، وَإِنَّمَا اسْتَكْرَهُونِي، قَالَ: «اللَّهُ أَعْلَمُ بِشَأْنِكَ، إِنْ يَكُ ـ مَا تَدَّعِي ـ حَقًّا، فَاللَّهُ يَجْزِيكَ بِذَلِكَ، وَأَمَّا ظَاهِرُ أَمْرِكَ، فَقَدْ كَانَ عَلَيْنَا، فَافْدِ نَفْسَكَ» وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أَخَذَ مِنْهُ عِشْرِينَ أُوقِيَّةَ ذَهَبٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، احْسُبْهَا لِي مِنْ فِدَايَ. قَالَ: «لَا، ذَاكَ شَيْءٌ أَعْطَانَاهُ اللَّهُ مِنْكَ» قَالَ: فَإِنَّهُ لَيْسَ لِي مَالٌ. قَالَ: «فَأَيْنَ الْمَالُ الَّذِي وَضَعْتَهُ بِمَكَّةَ، حَيْثُ خَرَجْتَ عِنْدَ أُمِّ الْفَضْلِ، وَلَيْسَ مَعَكُمَا أَحَدٌ غَيْرُكُمَا، فَقُلْتَ: إِنْ أُصِبْتُ فِي سَفَرِي هَذَا فَلِلْفَضْلِ كَذَا، وَلِقُثَمَ كَذَا، وَلِعَبْدِ اللَّهِ كَذَا؟» قَالَ:

فَوَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا عَلِمَ بِهَذَا أَحَدٌ مِنَ النَّاسِ غَيْرِي وَغَيْرُهَا، وَإِنِّي لَأَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ.

تخريج: حسن، وهذا إسناد ضعيف لإبهام راويه عن عكرمة.

and such is for al-Fadl, and such and such is for Qutham, and such and such is for 'Abdullah'?" He said: By the One Who sent you with the truth, no one among the people knew of this except me and her. Indeed I know that you are the Messenger of Allah.

Comments: [*Hasan*; this is a *da'eef isnad*]

٣٣١١- حَدَّثَنَا يَزِيدُ قَالَ: قَالَ مُحَمَّدٌ - يَعْنِي ابْنَ إِسْحَاقَ -: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَلَقَ رِجَالٌ يَوْمَ الْحُدَيْبِيَةِ وَقَصَّرَ آخَرُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ الْمُحَلِّقِينَ». قَالُوا: يَا رَسُولَ اللَّهِ، وَالْمُقَصِّرِينَ؟ قَالَ: «يَرْحَمُ اللَّهُ الْمُحَلِّقِينَ». قَالُوا: يَا رَسُولَ اللَّهِ، وَالْمُقَصِّرِينَ؟ قَالَ: «يَرْحَمُ اللَّهُ الْمُحَلِّقِينَ». قَالُوا: يَا رَسُولَ اللَّهِ، وَالْمُقَصِّرِينَ؟ قَالَ: «وَالْمُقَصِّرِينَ». قَالُوا: فَمَا بَالُ الْمُحَلِّقِينَ يَا رَسُولَ اللَّهِ، ظَاهَرْتَ لَهُمُ التَّرَحُّمَ؟ قَالَ: «لَمْ يَشُكُّوا» قَالَ: فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ. [راجع: ١٨٥٩]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

3311. It was narrated that Ibn 'Abbas (ﷺ) said: Some men shaved their heads on the day of al-Hudaibiyah and others cut their hair. The Messenger of Allah (ﷺ) said: "May Allah have mercy on those who shaved their heads." They said: O Messenger of Allah, and those who cut their hair? He said: "May Allah have mercy on those who shaved their heads." They said: O Messenger of Allah, and those who cut their hair? He said: "May Allah have mercy on those who shaved their heads." They said: O Messenger of Allah, and those who cut their hair? He said: "And those who cut their hair." They said: What is special about those who shaved their heads, O Messenger of Allah, that you prayed for mercy more for them? He said: "They did not doubt." Then the Messenger of Allah (ﷺ) left.

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٣٣١٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَعَرَّقَ كَتِفًا، ثُمَّ قَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ. [راجع: ٢١٨٨]

3312. It was narrated from Anas (ﷺ) that the Messenger of Allah (ﷺ) nibbled some meat from a shoulder, then he stood up and prayed and he did not do *wudoo'*.

Comments: [A *saheeh hadeeth;* its *isnad* is *da'eef*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، محمد بن سيرين لم يسمع من ابن عباس.

3313. It was narrated from 'Ata' that he did not see anything wrong with a man entering *ihram* in a garment dyed with saffron that had been washed and had no dust or excess dye on it.

Comments: [It is not *hadeeth* but this is a tradition from 'Ata']

٣٣١٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ عَنْ عَطَاءٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُحْرِمَ الرَّجُلُ فِي ثَوْبٍ مَصْبُوغٍ بِزَعْفَرَانَ، قَدْ غُسِلَ لَيْسَ فِيهِ نَفْضٌ وَلَا رَدْعٌ.

تخريج: هذا ليس بحديث، بل هو أثر عن عطاء، وإنما ذكره ليروي بعده حديث ابن عباس مرفوعا «مثله».

3314. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ).

Comments: [A *hasan hadeeth;* this is a *da'eef isnad*]

٣٣١٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ. [انظر: ٣٤١٨]

تخريج: حديث حسن، وهذا إسناد ضعيف لتدليس الحجاج بن أرطاة وضعف الحسين بن عبدالله.

3315. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) liked to take his family out (to pray) on the day of *Eid.* So we went out and he prayed without any *adhan* or *iqamah*. Then he addressed the men, then he went to the women and addressed them, and he enjoined them to give charity, and I saw women throwing their earrings and rings, giving them to Bilal to give in charity.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٣٣١٥- حَدَّثَنَا يَزِيدُ عَنِ (١/ ٣٥٤) الْحَجَّاجِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْجِبُهُ فِي يَوْمِ الْعِيدِ أَنْ يُخْرِجَ أَهْلَهُ، قَالَ: فَخَرَجْنَا، فَصَلَّى بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ خَطَبَ الرِّجَالَ، ثُمَّ أَتَى النِّسَاءَ فَخَطَبَهُنَّ، ثُمَّ أَمَرَهُنَّ بِالصَّدَقَةِ، فَلَقَدْ رَأَيْتُ الْمَرْأَةَ تُلْقِي تُومَتَهَا وَخَاتَمَهَا، تُعْطِيهِ بِلَالًا يَتَصَدَّقُ بِهِ. [راجع: ٢٠٦٢]

تخريج: حديث صحيح، وهذا إسناد ضعيف، الحجاج بن أرطاة مدلس وقد عنعن، إلا أنه قد توبع.

3316. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "The best days on which to

٣٣١٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ

be treated with cupping are the seventeenth, the nineteenth and the twenty-first." And he said: "I never passed by any group of angels on the night on which I was taken on the Night Journey but they said: You should adhere to treatment with cupping, O Muhammad."

قَالَ: «خَيْرُ يَوْمٍ تَحْتَجِمُونَ فِيهِ: سَبْعَ عَشْرَةَ، وَتِسْعَ عَشْرَةَ، وَإِحْدَى وَعِشْرِينَ». وَقَالَ: «وَمَا مَرَرْتُ بِمَلَإٍ مِنَ الْمَلَائِكَةِ لَيْلَةَ أُسْرِيَ بِي، إِلَّا قَالُوا: عَلَيْكَ بِالْحِجَامَةِ يَا مُحَمَّدُ».

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، عباد بن منصور ضعيف.

3317. It was narrated that Ibn 'Abbas (ﷺ) said: we travelled with the Prophet (ﷺ) between Makkah and Madinah and we were safe, not fearing anything, and he offered the prayers with two *rak'ahs.*

٣٣١٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سِرْنَا مَعَ النَّبِيِّ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَنَحْنُ آمِنُونَ، لَا نَخَافُ شَيْئًا، فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ. [راجع: ١٨٥٢]

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح.

3318. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) had a kohl container from which he would apply kohl when going to sleep, three times in each eye.

٣٣١٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ لِرَسُولِ اللَّهِ ﷺ مُكْحُلَةٌ، يَكْتَحِلُ بِهَا عِنْدَ النَّوْمِ ثَلَاثًا فِي كُلِّ عَيْنٍ. [انظر: ٣٣٢٠]

Comments: [*Hasan;* this is a *da'eef isnad*]

تخريج: حسن، وهذا إسناد ضعيف لضعف عباد بن منصور الناجي.

3319. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah bint al-Harith in Sarif when he was in *ihram,* then he consummated the marriage with her after he came back to Sarif.

٣٣١٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ بِنْتَ الْحَارِثِ بِسَرِفَ وَهُوَ مُحْرِمٌ، ثُمَّ دَخَلَ بِهَا بَعْدَمَا رَجَعَ بِسَرِفَ. [راجع: ٢٢٠٠]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3320. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet used to apply antimony to his eyes

٣٣٢٠- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبَّادِ بْنِ مَنْصُورٍ، عَنْ عِكْرِمَةَ،

every night before going to sleep, and he used to apply it to each eye three times.

Comments: [*Hasan;* this is a *da'eef isnad*]

عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَكْتَحِلُ بِالْإِثْمِدِ كُلَّ لَيْلَةٍ قَبْلَ أَنْ يَنَامَ، وَكَانَ يَكْتَحِلُ فِي كُلِّ عَيْنٍ ثَلَاثَةَ أَمْيَالٍ. [راجع: ٣٣١٨]

تخريج: حسن، وهذا إسناد ضعيف لضعف عباد بن منصور الناجي.

3321. It was narrated from Ibn 'Abbas: "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (ﷺ) and his *Sunnah*) are the best of peoples ever raised up for mankind" [Al 'Imran 3:110], he said: They are those who migrated with the Prophet (ﷺ) from Makkah to Madinah.

Comments: [Its *isnad* is *hasan*]

٣٣٢١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ (آل عمران: ١١٠) قَالَ: هُمُ الَّذِينَ هَاجَرُوا مَعَ النَّبِيِّ ﷺ، مِنْ مَكَّةَ إِلَى الْمَدِينَةِ.[راجع: ٢٤٦٣]

تخريج: إسناده حسن.

3322. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Jibreel (as) led me in prayer at the House twice, then he said: 'O Muhammad, this is your time (of prayer) and the time of the Prophets before you.'" He led him in praying *Zuhr* when a shadow was the length of a shoelace and he led him in praying *Maghrib* when the fasting person breaks his fast and food and drink become permissible.

Comments: [Its *isnad* is *hasan*]

٣٣٢٢- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ، عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ، ثُمَّ قَالَ: يَا مُحَمَّدُ، هَذَا وَقْتُكَ، وَوَقْتُ النَّبِيِّينَ قَبْلَكَ»: صَلَّى بِهِ الظُّهْرَ حِينَ كَانَ الْفَيْءُ بِقَدْرِ الشِّرَاكِ، وَصَلَّى بِهِ الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ، وَحَلَّ الطَّعَامُ وَالشَّرَابُ. [راجع: ٣٠٨١]

تخريج: إسناده حسن.

3323. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) put *Zuhr* and *'Asr* together, and *Maghrib* and *'Isha'*, in Madinah when there was no fear and no rain. I [the narrator]

٣٣٢٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، فِي

الْمَدِينَةِ مِنْ غَيْرِ خَوْفٍ وَلَا مَطَرٍ. قُلْتُ لِابْنِ عَبَّاسٍ: لِمَ فَعَلَ ذَلِكَ؟ قَالَ: كَيْ لَا يُحْرِجَ أُمَّتَهُ. [راجع: ١٩٥٣]

تخريج: إسناده صحيح، م: (٧٠٥).

said to Ibn 'Abbas: Why did he do that? He said: So as not to make things difficult for his *ummah*.

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

٣٣٢٤- حَدَّثَنَا وَكِيعٌ عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ قَالَ: فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ فَتَوَضَّأَ، قَالَ: فَقُمْتُ فَتَوَضَّأْتُ، ثُمَّ قَامَ فَصَلَّى، فَقُمْتُ خَلْفَهُ _ أَوْ عَنْ شِمَالِهِ _ فَأَدَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ. [راجع: ٣١٦٩]

تخريج: إسناده صحيح.

3324. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight with my maternal aunt Maimoonah. The Prophet (ﷺ) got up at night and did *wudoo'*. Then I got up and did *wudoo'*. Then he stood and prayed, and I stood behind him - or on his left - and he brought me round and made me stand on his right.

Comments: [Its *isnad* is *saheeh*]

٣٣٢٥- حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ مُخَوَّلِ بْنِ رَاشِدٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ يَوْمَ الْجُمُعَةِ ﴿الٓمٓ ۝ تَنزِيلُ﴾ السَّجْدَةَ وَ ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَـٰنِ﴾ قَالَ: عَبْدُ الرَّحْمَنِ فِي حَدِيثِهِ: وَفِي الْجُمُعَةِ وَ الْمُنَافِقِينَ. [راجع: ١٩٩٣]

تخريج: إسناده صحيح، م: (٨٧٩).

3325. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) used to recite in *Fajr* on Fridays: *Alif-Lam-Meem Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan* (Soorat al-Insan). 'Abdur-Rahman said in his *hadeeth*: And in *Jumu'ah* prayer (he would recite) Soorat al-Jumu'ah and al-Munafiqeen.

Comments: [Its *isnad* is *saheeh*, Muslim (879)]

٣٣٢٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ يَوْمَ الْجُمُعَةِ فِي الْفَجْرِ: ﴿الٓمٓ ۝ تَنزِيلُ﴾ السَّجْدَةَ، وَ ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَـٰنِ حِينٌ مِّنَ ٱلدَّهْرِ﴾. [راجع: ١٩٩٣]

3326. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to recite in *Fajr* on Fridays: *Alif-Lam-Meem Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan heenun minad-dahr* (Soorat al-Insan).

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

٣٣٢٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَرِيكٌ عَنْ حُسَيْنِ ابْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي كِسَاءٍ، يَتَّقِي بِفُضُولِهِ حَرَّ الْأَرْضِ وَبَرْدَهَا. [راجع: ٢٣٢٠]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف شريك النخعي، وحسين بن عبدالله ضعيف.

3327. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) prayed in a cloak and he used its extra length to protect himself from the heat and cold of the ground.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣٣٢٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَدَبَّرْتُ النَّبِيَّ ﷺ حِينَ سَجَدَ، وَكَانَ يُرَى بَيَاضُ إِبْطَيْهِ إِذَا سَجَدَ. [راجع: ٢٤٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أربدة التميمي لم يرو عنه غير أبي إسحاق، وأبو إسحاق مختلط.

3328. It was narrated that Ibn 'Abbas said: I was behind the Prophet (ﷺ) when he prostrated, and the whiteness of his armpits could be seen when he prostrated.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٣٢٩- (١/ ٣٥٥) حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا صَالِحُ ابْنُ رُسْتُمَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُقِيمَتِ الصَّلَاةُ وَلَمْ أُصَلِّ الرَّكْعَتَيْنِ، فَرَآنِي وَأَنَا أُصَلِّيهِمَا فَمَدَّنِي، وَقَالَ: «أَتُرِيدُ أَنْ تُصَلِّيَ الصُّبْحَ أَرْبَعًا؟» فَقِيلَ لِابْنِ عَبَّاسٍ: عَنِ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ. [راجع: ٢١٣٠]

تخريج: إسناده حسن.

3329. It was narrated that Ibn 'Abbas (ﷺ) said: The *iqamah* for prayer was given and I had not prayed the two *rak'ahs*. He (the Prophet (ﷺ)) saw me when I was praying them and he came close to me and said: "Do you want to pray *Fajr* with four (*rak'ahs*)?" It was said to Ibn 'Abbas: From the Prophet (ﷺ)? He said: Yes.

Comments: [Its *isnad* is *hasan*]

٣٣٣٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَرْقَمِ بْنِ شُرَحْبِيلَ الْأَوْدِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ حِينَ جَاءَ أَخَذَ مِنَ الْقِرَاءَةِ مِنْ حَيْثُ كَانَ بَلَغَ أَبُو بَكْرٍ ﷺ. [راجع: ٢٠٥٥]

تخريج: إسناده صحيح.

3330. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) came, he continued reciting from the point that Abu Bakr (ﷺ) had reached.

Comments: [Its *isnad* is *saheeh*]

3331. It was narrated from Hisham bin Ishaq bin 'Abdullah bin Kinanah that his father said: One of the governors sent me to Ibn 'Abbas (ﷺ) to ask him about prayers for rain. Ibn 'Abbas (ﷺ) said: What prevented him from asking me? The Messenger of Allah (ﷺ) went out humbly and wearing shabby clothes, walking with a lowly and moderate gait, beseeching, and he prayed two *rak'ahs* as is done on *Eid*, but he did not deliver a speech as you do.

Comments: [Its *isnad* is *hasan*]

٣٣٣١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ ابْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ قَالَ: أَرْسَلَنِي أَمِيرٌ مِنَ الْأُمَرَاءِ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنِ الصَّلَاةِ فِي الِاسْتِسْقَاءِ، فَقَالَ ابْنُ عَبَّاسٍ: مَا مَنَعَهُ أَنْ يَسْأَلَنِي؟ خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَوَاضِعًا مُتَبَذِّلًا، مُتَخَشِّعًا مُتَرَسِّلًا، مُتَضَرِّعًا، فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدِ، لَمْ يَخْطُبْ خُطَبَكُمْ هَذِهِ. [راجع: ٢٠٣٩]

تخريج: إسناده حسن.

3332. It was narrated that Ibn 'Abbas (ﷺ) said: Allah, may He be glorified and exalted, enjoined prayer when not travelling with four *rak'ahs*, when travelling with two, and at the time of fear with one, on the lips of your Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (687)]

٣٣٣٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللَّهُ عَزَّ وَجَلَّ صَلَاةَ الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَالْخَوْفِ رَكْعَةً عَلَى لِسَانِ نَبِيِّهِ ﷺ. [راجع: ٢١٢٤]

تخريج: إسناده صحيح، م: (٦٨٧).

3333. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) went out on the day of *Eidul-Fitr* or *Eidul-Adha* and led the people in praying two *rak'ahs*, then he left and he did not offer any prayer before or after that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (964) and Muslim (884)]

٣٣٣٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ ابْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمَ عِيدِ فِطْرٍ أَوْ أَضْحَى، فَصَلَّى بِالنَّاسِ رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ، وَلَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا. [راجع: ٢٥٣٣]

تخريج: إسناده صحيح، خ: (٩٦٤)، م: (٨٨٤).

3334. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) travelled from Makkah to Madinah, not fearing

٣٣٣٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ وَيَزِيدُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةَ

anything but Allah and he shortened the prayer.

Comments: [A *saheeh hadeeth*]

وَالْمَدِينَةِ، لَا يَخَافُ إِلَّا اللَّهَ، يَقْصُرُ الصَّلَاةَ.

[راجع: ١٨٥٢]

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن سيرين لا يصح له سماع من ابن عباس.

3335. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no *Hijrah* after the conquest, but there is *jihad* and intention, and if you are asked to mobilise then do so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2783) and Muslim (1353)]

٣٣٣٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

[راجع: ١٩٩١]

تخريج: إسناده صحيح، خ: (٢٧٨٣)، م: (١٣٥٣).

3336. It was narrated from Sa'eed bin Jubair that Ibn 'Abbas (ﷺ) said: Thursday and what a Thursday! Then I [Sa'eed] saw his tears on his cheeks, glistening like strings of pearls. He said: The Messenger of Allah (ﷺ) said: "Bring me the tablet and the inkpot - or the shoulder blade - and I will write for you a document, so you will not go astray after that." They said: (Do you think) the Messenger of Allah (ﷺ) is delirious?!

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3053) and Muslim (1637)]

٣٣٣٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ! ثُمَّ نَظَرْتُ إِلَى دُمُوعِهِ عَلَى خَدَّيْهِ تَحَدَّرُ كَأَنَّهَا نِظَامُ اللُّؤْلُؤِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ائْتُونِي بِاللَّوْحِ وَالدَّوَاةِ - أَوِ الْكَتِفِ - أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبَدًا» فَقَالُوا: رَسُولُ اللَّهِ ﷺ يَهْجُرُ!.

[راجع: ١٩٣٥]

تخريج: إسناده صحيح، خ: (٣٠٥٣)، م: (١٦٣٧).

3337. It was narrated from Yahya bin 'Ubaid al-Bahrani that he heard (from) Ibn 'Abbas (ﷺ) that *nabeedh* would be made for the Messenger of Allah (ﷺ) in a waterskin.

Comments: [Its *isnad* is *saheeh*, Muslim (2004)]

٣٣٣٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى ابْنِ عُبَيْدٍ الْبَهْرَانِيِّ سَمِعَ ابْنَ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُنْبَذُ لَهُ فِي سِقَاءٍ.

[راجع: ٢٠٦٨]

تخريج: إسناده صحيح، م: (٢٠٠٤).

3338. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have been supported with the east wind and 'Ad were destroyed with the west wind."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1035) and Muslim (900)]

٣٣٣٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ». [راجع: ٢٠١٣]

تخريج: إسناده صحيح، خ: (١٠٣٥)، م: (٩٠٠).

3339. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) made (a couple) engage in *li'an* when there was a pregnancy.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٣٣٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَاعَنَ بِالْحَمْلِ. [راجع: ٢١٣١]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف عباد بن منصور.

3340. It was narrated from Ibn 'Abbas and al-Fadl, or one of them from the other, that he said: The Messenger of Allah (ﷺ) said: "Whoever wants to do *Hajj*, let him hasten to do it, for he may fall sick, or he may lose his mount, or he may be faced with some need."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٣٤٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو إِسْرَائِيلَ الْعَبْسِيُّ عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ وَالْفَضْلِ _ أَوْ أَحَدِهِمَا عَنِ الْآخَرِ _ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ، فَإِنَّهُ قَدْ يَمْرَضُ الْمَرِيضُ، وَتَضِلُّ الرَّاحِلَةُ، وَتَعْرِضُ الْحَاجَةُ». [راجع: ١٨٣٤]

تخريج: حديث صحيح، وهذا إسناد ضعيف، أبو إسرائيل سيء الحفظ، لكنه توبع.

3341. It was narrated that Ibn 'Abbas (ﷺ) said: A red velvet blanket was placed in the grave of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (967)]

٣٣٤١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جُعِلَ فِي قَبْرِ رَسُولِ اللَّهِ ﷺ قَطِيفَةٌ حَمْرَاءُ. [راجع: ٢٠٢١]

تخريج: إسناده صحيح، م: (٩٦٧).

3342. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best of your garments are those that are

٣٣٤٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ ابْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ ثِيَابِكُمُ

white, so wear them and shroud your dead in them. And the best of your kohl is antimony."

Comments: [A *saheeh hadeeth*]

الْبَيَاضُ، فَالْبَسُوهَا، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ، وَخَيْرُ أَكْحَالِكُمُ الْإِثْمِدُ». [راجع: ٢٢١٩]

تخريج: حديث صحيح.

3343. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself (her marriage) than her guardian and the virgin should be consulted, and her silence is her approval."

Comments: [A *saheeh hadeeth*]

٣٣٤٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيِّمُ أَوْلَى بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ فِي نَفْسِهَا، وَصَمْتُهَا إِقْرَارُهَا». [راجع: ١٨٨٨]

تخريج: حديث صحيح، م: (١٤٢١).

3344. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade the fee of a prostitute, the price of a dog and the price of alcohol.

Comments: [Its *isnad* is *saheeh*]

٣٣٤٤- حَدَّثَنَا وَكِيعٌ عَنْ (١/٣٥٦) إِسْرَائِيلَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ مَهْرِ الْبَغِيِّ، وَثَمَنِ الْكَلْبِ، وَثَمَنِ الْخَمْرِ. [راجع: ٢٠٩٤]

تخريج: إسناده صحيح.

3345. It was narrated that Ibn 'Abbas (ﷺ) said - and he attributed the *hadeeth* to the Prophet (ﷺ) - "The price of a dog, the fee of a prostitute and the price of alcohol are *haram*."

Comments: [Its *isnad* is *saheeh*]

٣٣٤٥- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنِ ابْنِ عَبَّاسٍ _ رَفَعَ الْحَدِيثَ _ قَالَ: «ثَمَنُ الْكَلْبِ، وَمَهْرُ الْبَغِيِّ، وَثَمَنُ الْخَمْرِ حَرَامٌ».

تخريج: إسناده صحيح.

3346. It was narrated from Tawoos, from his father, that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever buys food should not sell it until he has taken possession of it." I said to

٣٣٤٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ ابْتَاعَ طَعَامًا، فَلَا يَبِعْهُ حَتَّى يَقْبِضَهُ». قُلْتُ لِابْنِ عَبَّاسٍ: لِمَ؟ قَالَ:

Ibn 'Abbas: Why? He said: Don't you see that they are exchanging gold, but the delivery of food is delayed?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

أَلَا تَرَى أَنَّهُمْ يَتَبَايَعُونَ بِالذَّهَبِ، وَالطَّعَامُ مُرْجًأٌ. [راجع: ١٨٤٧]

تخريج: إسناده صحيح، خ: (٢١٣٥)، م: (١٥٢٥).

3347. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) came to Makkah in the year of al-Hudaibiyah, he passed by Quraish as they were sitting in Darun-Nadwah. The Messenger of Allah (ﷺ) said: "These people are saying that you are weak, so trot for three (circuits of *tawaf*) when you arrive." So when they arrived they trotted for three (circuits) and the *mushrikeen* said: Are these the people who we were saying are weak? They are not content to walk; rather they are trotting energetically.

Comments: [*Saheeh*, apart from the words "the year of al-Hudaibiyah"]

٣٣٤٧- حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ عَامَ الْحُدَيْبِيَةِ، مَرَّ بِقُرَيْشٍ وَهُمْ جُلُوسٌ فِي دَارِ النَّدْوَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَؤُلَاءِ قَدْ تَحَدَّثُوا أَنَّكُمْ هَزْلَى، فَارْمُلُوا إِذَا قَدِمْتُمْ ثَلَاثًا» قَالَ: فَلَمَّا قَدِمُوا رَمَلُوا ثَلَاثًا، قَالَ: فَقَالَ الْمُشْرِكُونَ: أَهَؤُلَاءِ الَّذِينَ نَتَحَدَّثُ أَنَّ بِهِمْ هُزْلًا مَا رَضِيَ هَؤُلَاءِ بِالْمَشْيِ، حَتَّى سَعَوْا سَعْيًا. [راجع: ٢٦٣٩]

تخريج: صحيح دون قوله: «عام الحديبية» وهذا إسناد ضعيف، ابن أبي ليلى سيء الحفظ.

3348. It was narrated from Ibn Abi Mulaikah that Ibn 'Abbas (ﷺ) wrote to him (saying): The Messenger of Allah (ﷺ) said: "The one against whom a claim is made is more entitled to swear an oath."

Comments: [*Saheeh hadeeth*]

٣٣٤٨- حَدَّثَنَا وَكِيعٌ عَنْ مُحَمَّدِ بْنِ سُلَيْمٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: أَنَّ ابْنَ عَبَّاسٍ كَتَبَ إِلَيْهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُدَّعَى عَلَيْهِ أَوْلَى بِالْيَمِينِ». [راجع: ٣١٨٨]

تخريج: حديث صحيح، خ: (٢٥١٤)، م: (١٧١١).

3349. It was narrated from Sa'eed bin Shufayy that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) used to pray two *rak'ahs* [shortening the four-*rak'ah* prayers] when travelling.

٣٣٤٩- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ شُفَيٍّ سَمِعَ ابْنَ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ مُسَافِرًا صَلَّى رَكْعَتَيْنِ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3350. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) saw al-Fadl bin 'Abbas looking at a woman on the afternoon of 'Arafah. The Prophet (ﷺ) put his hand like this over the boy's eyes and said: This is a day on which whoever guards his eyes and tongue will be forgiven.

Comments: [Its *isnad* is *da'eef*]

٣٣٥٠- حَدَّثَنَا وَكِيعٌ عَنْ سُكَيْنِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ رَأَى الْفَضْلَ بْنَ عَبَّاسٍ يُلَاحِظُ امْرَأَةً عَشِيَّةَ عَرَفَةَ، فَقَالَ النَّبِيُّ ﷺ هَكَذَا بِيَدِهِ عَلَى عَيْنِ الْغُلَامِ، قَالَ: «إِنَّ هَذَا يَوْمٌ مَنْ حَفِظَ فِيهِ بَصَرَهُ وَلِسَانَهُ، غُفِرَ لَهُ». [راجع: ٣٠٤١]

تخريج: إسناده ضعيف، سكين بن عبدالعزيز مختلف فيه، وأبوه مجهول.

3351. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas said to 'Urwah bin az-Zubair: O 'Urwah, ask your mother: Didn't your father come with the Messenger of Allah (ﷺ) and exit *ihram*?

Comments: [Its *isnad* is *qawi* and it is a repeat]

٣٣٥١- حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ الْجَبَّارِ بْنِ الْوَرْدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ لِعُرْوَةَ بْنِ الزُّبَيْرِ: يَا عُرْوَةُ، سَلْ أُمَّكَ: أَلَيْسَ قَدْ جَاءَ أَبُوكَ مَعَ رَسُولِ اللَّهِ ﷺ فَأَحَلَّ؟. [راجع: ٢٩٧٦]

تخريج: إسناده قوي.

3352. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) ate a bone with some meat on it, then he went out to pray.

Comments: [A *Saheeh hadeeth*; this is a *hasan isnad*]

٣٣٥٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ زَيْدٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَكَلَ عَرْقًا، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ. [راجع: ١٩٨٨]

تخريج: حديث صحيح، وهذا سند حسن.

3353. It was narrated from Abu Razeen that 'Umar asked Ibn 'Abbas (ﷺ) about this verse: "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 105:1]. He said: When it was revealed, it was the announcement to the Prophet (ﷺ) of his own death.

Comments: [Its *isnad* is *hasan*]

٣٣٥٣- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ: أَنَّ عُمَرَ سَأَلَ ابْنَ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ (النصر: ١) قَالَ: لَمَّا نَزَلَتْ نُعِيَتْ إِلَى النَّبِيِّ ﷺ نَفْسُهُ. [راجع: ٣٢٠١]

تخريج: إسناده حسن.

3354. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to say at times of distress: "There is no god but Allah, the Most High, the Most Great; there is no god but Allah, the Forbearing, the Most Generous; there is no god but Allah, Lord of the Mighty Throne; there is no god but Allah, Lord of the heavens and the earth, Lord of the Mighty Throne."

٣٣٥٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ رَبُّ الْعَرْشِ الْعَظِيمِ». [راجع: ٢٠١٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

تخريج: إسناده صحيح، خ: (٦٣٤٥)، م: (٢٧٣٠).

3355. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) fell ill with what would be his final sickness, he was in the house of 'A'ishah. He said: "Call 'Ali for me." 'A'ishah said: Shall we call Abu Bakr for you? He said: "Call him." Hafsah said: O Messenger of Allah, shall we call 'Umar for you? He said: "Call him." Umm al-Fadl said: O Messenger of Allah, shall we call al-'Abbas for you? He said: "Call him." When they had gathered, he raised his head and he did not see 'Ali, so he fell silent. 'Umar said: Get up and leave the Messenger of Allah (ﷺ). Then Bilal came and told him it was time for the prayer and he said: "Tell Abu Bakr to lead the people in prayer." 'A'ishah said: Abu Bakr is a tenderhearted man and when the people do not see you they will weep; why don't you tell 'Umar to lead the people in prayer? Then Abu Bakr went out

٣٣٥٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَرْقَمَ بْنِ شُرَحْبِيلَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَرِضَ رَسُولُ اللَّهِ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ، كَانَ فِي بَيْتِ عَائِشَةَ، فَقَالَ: «ادْعُوا لِي عَلِيًّا» قَالَتْ عَائِشَةُ: نَدْعُو لَكَ أَبَا بَكْرٍ؟ قَالَ: «ادْعُوهُ» قَالَتْ حَفْصَةُ: يَا رَسُولَ اللَّهِ نَدْعُو لَكَ عُمَرَ؟ قَالَ: «ادْعُوهُ» قَالَتْ أُمُّ الْفَضْلِ: يَا رَسُولَ اللَّهِ، نَدْعُو لَكَ الْعَبَّاسَ؟ قَالَ: «ادْعُوهُ» فَلَمَّا اجْتَمَعُوا رَفَعَ رَأْسَهُ، فَلَمْ يَرَ عَلِيًّا، فَسَكَتَ. فَقَالَ عُمَرُ: قُومُوا عَنْ رَسُولِ اللَّهِ ﷺ، فَجَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ» فَقَالَتْ عَائِشَةُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ حَصِرٌ، وَمَتَى مَا لَا يَرَاكَ النَّاسُ يَبْكُونَ، فَلَوْ أَمَرْتَ عُمَرَ يُصَلِّي بِالنَّاسِ. فَخَرَجَ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ، وَوَجَدَ النَّبِيُّ ﷺ مِنْ نَفْسِهِ خِفَّةً، فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ، وَرِجْلَاهُ تَخُطَّانِ فِي

الْأَرْضِ، فَلَمَّا رَآهُ النَّاسُ سَبَّحُوا أَبَا بَكْرٍ، فَذَهَبَ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ: أَيْ مَكَانَكَ، فَجَاءَ النَّبِيُّ ﷺ حَتَّى جَلَسَ. قَالَ: وَقَامَ أَبُو بَكْرٍ عَنْ يَمِينِهِ، وَكَانَ أَبُو بَكْرٍ يَأْتَمُّ بِالنَّبِيِّ ﷺ، وَالنَّاسُ يَأْتَمُّونَ بِأَبِي بَكْرٍ، قَالَ ابْنُ عَبَّاسٍ: وَأَخَذَ النَّبِيُّ ﷺ مِنَ الْقِرَاءَةِ (١/ ٣٥٧) مِنْ حَيْثُ بَلَغَ أَبُو بَكْرٍ، وَمَاتَ فِي مَرَضِهِ ذَاكَ عَلَيْهِ السَّلَام. وَقَالَ وَكِيعٌ مَرَّةً: فَكَانَ أَبُوبَكْرٍ يَأْتَمُّ بِالنَّبِيِّ ﷺ، وَالنَّاسُ يَأْتَمُّونَ بِأَبِي بَكْرٍ. [راجع: ٢٠٥٥]

تخريج: إسناده صحيح.

and led the people in prayer. And the Prophet (ﷺ) felt a little better so he came out, supported between two men and dragging his feet on the ground. When the people saw him, they alerted Abu Bakr and he wanted to step backwards, but he (the Prophet (ﷺ)) gestured to him: Stay where you are. Then the Prophet (ﷺ) came and sat down, and Abu Bakr stood on his right. Abu Bakr was following the prayer of the Prophet (ﷺ) and the people were following the prayer of Abu Bakr. Ibn 'Abbas said: And the Prophet (ﷺ) started reciting from where Abu Bakr had reached. And he died of that sickness, peace be upon him.

Comments: [Its *isnad* is *saheeh*]

٣٣٥٦- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَرْقَمِ بْنِ شُرَحْبِيلَ، قَالَ: سَافَرْتُ مَعَ ابْنِ عَبَّاسٍ مِنَ الْمَدِينَةِ إِلَى الشَّامِ، فَسَأَلْتُهُ: أَوْصَى النَّبِيُّ ﷺ؟... فَذَكَرَ مَعْنَاهُ، وَقَالَ: مَا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ حَتَّى ثَقُلَ جِدًّا، فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ، وَإِنَّ رِجْلَيْهِ لَتَخُطَّانِ فِي الْأَرْضِ، فَمَاتَ رَسُولُ اللَّهِ ﷺ وَلَمْ يُوصِ. [راجع: ٣١٨٩]

تخريج: إسناده صحيح كسابقه.

3356. It was narrated that al-Arqam bin Shurahbeel said: I travelled with Ibn 'Abbas from Madinah to Syria and I asked him: Did the Prophet (ﷺ) leave any final instructions... And he narrated a similar report and said: The Messenger of Allah (ﷺ) did not finish the prayer before he became very sick and he went out supported between two men, dragging his feet on the ground. And the Messenger of Allah (ﷺ) died and did not leave any final instructions.

Comments: [Its *isnad* is *saheeh* like the previous report]

٣٣٥٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُبِضَ النَّبِيُّ ﷺ وَأَنَا ابْنُ عَشْرِ سِنِينَ، مَخْتُونٌ، وَقَدْ قَرَأْتُ مُحْكَمَ الْقُرْآنِ. [راجع: ٢٠٦٢]

3357. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) died when I was ten years old and had recently been circumcised, and I had learnt *Muhkamul-Qur'an*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5035)]

تخريج: إسناده صحيح، خ: (٥٠٣٥).

3358. It was narrated that 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (ﷺ) say: I went out with the Prophet (ﷺ) on the day of *(Eid)ul-Fitr* - or *al-Adha* - and he prayed, then he delivered the *khutbah,* then he went to the women and exhorted them and reminded them and enjoined them to give charity.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (975)]

٣٣٥٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ فِطْرٍ _ أَوْ أَضْحَى _ فَصَلَّى، ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ فَوَعَظَهُنَّ، وَذَكَّرَهُنَّ، وَأَمَرَهُنَّ بِالصَّدَقَةِ. [راجع: ٢٠٦٢]

تخريج: إسناده صحيح، خ: (٩٧٥).

3359. It was narrated that al-A'mash said: I asked Ibraheem about a man praying with the *imam*. He said: He should stand to his left. I said: Sumai' az-Zayyat told me: I heard Ibn 'Abbas (ﷺ) narrate that the Prophet (ﷺ) made him stand on his right, and he accepted that.

Comments: [Its *isnad* is *saheeh*]

٣٣٥٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ الرَّجُلِ يُصَلِّي مَعَ الْإِمَامِ، فَقَالَ: يَقُومُ عَنْ يَسَارِهِ، فَقُلْتُ: حَدَّثَنِي سُمَيْعٌ الزَّيَّاتُ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُ: أَنَّ النَّبِيَّ ﷺ أَقَامَهُ عَنْ يَمِينِهِ، فَأَخَذَ بِهِ. [راجع: ٢٣٢٦]

تخريج: إسناده صحيح.

3360. It was narrated from Ibn 'Abbas (ﷺ) that a man came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, by Allah, I have not come near my wife since watering the palm trees. - Watering the palm trees refers to when they were pollinated and left for forty days, and were not watered after pollination - and I found a man with my wife. And her husband was white with thin legs and straight hair, and the one concerning whom she was accused had chubby legs and was darkish with very curly hair. The Messenger of Allah (ﷺ)

٣٣٦٠- حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا لِي عَهْدٌ بِأَهْلِي مُنْذُ عَفَارِ النَّخْلِ قَالَ: وَعَفَارُ النَّخْلِ: أَنَّهَا إِذَا كَانَتْ تُؤَبَّرُ تُعْفَرُ أَرْبَعِينَ يَوْمًا، لَا تُسْقَى بَعْدَ الْإِبَارِ، فَوَجَدْتُ مَعَ امْرَأَتِي رَجُلًا، وَكَانَ زَوْجُهَا مُصْفَرًّا حَمْشًا، سَبْطَ الشَّعْرِ، وَالَّذِي رُمِيَتْ بِهِ خَدْلٌ إِلَى السَّوَادِ، جَعْدٌ قَطَطٌ، فَقَالَ رَسُولُ اللَّهِ

said: "O Allah, show us." Then he made them engage in *li'an.* And she gave birth to a boy who resembled the man concerning whom she was accused.

ﷺ: «اللَّهُمَّ بَيِّنْ» ثُمَّ لَاعَنَ بَيْنَهُمَا، فَجَاءَتْ بِرَجُلٍ يُشْبِهُ الَّذِي رُمِيَتْ بِهِ. [راجع: ٣١٠٦]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3361. 'Amr bin Deenar narrated that Ibn 'Abbas (ﷺ) used to say: The Messenger of Allah (ﷺ) said: "Dates should not be sold until they become edible."

٣٣٦١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُبَاعُ الثَّمَرُ حَتَّى يُطْعِمَ». [راجع: ٢٢٤٧]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3362. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Whoever lives in the desert will become tough, whoever pursues game will become heedless and whoever frequents men in power risks undermining his religious commitment."

٣٣٦٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي مُوسَى، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَكَنَ الْبَادِيَةَ جَفَا، وَمَنِ اتَّبَعَ الصَّيْدَ غَفَلَ، وَمَنْ أَتَى السُّلْطَانَ افْتَتَنَ».

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة أبي موسى.

3363. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) prayed facing Jerusalem - 'Abdus-Samad said: and those who were with him (did likewise) - for sixteen months, then the *qiblah* was changed after that. 'Abdus-Samad said: Then the *qiblah* was made towards the Ka'bah. And Mu'awiyah - meaning bin 'Amr - said: Then the *qiblah* was changed after that.

٣٣٦٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ زَائِدَةَ. وَعَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى النَّبِيُّ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ _ قَالَ عَبْدُ الصَّمَدِ: وَمَنْ مَعَهُ _ سِتَّةَ عَشَرَ شَهْرًا، ثُمَّ حُوِّلَتِ الْقِبْلَةُ بَعْدُ. قَالَ عَبْدُ الصَّمَدِ: ثُمَّ جُعِلَتِ الْقِبْلَةُ نَحْوَ الْبَيْتِ، و قَالَ مُعَاوِيَةُ _ يَعْنِي ابْنَ عَمْرٍو _: ثُمَّ حُوِّلَتِ الْقِبْلَةُ بَعْدُ. [راجع: ٢٢٥٢]

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف سماك في روايته عن عكرمة مضطرب، لكنه توبع.

3364. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) offered the fear prayer in Dhu Qarad with one row behind him and one row facing the enemy. He led them in praying one *rak'ah,* then (that row) said the *salam.* The Prophet (ﷺ) prayed two *rak'ahs* and each group prayed one.

Comments: [Its *isnad* is *saheeh*]

٣٣٦٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنِ أَبِي بَكْرٍ ـ يَعْنِي ابْنَ أَبِي الْجَهْمِ ـ عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ بِذِي قَرَدٍ، صَفًّا خَلْفَهُ وَصَفًّا مُوَازِيَ الْعَدُوِّ، وَصَلَّى بِهِمْ رَكْعَةً ثُمَّ ذَهَبَ هَؤُلَاءِ إِلَى أَبِي مَصَافِّ هَؤُلَاءِ، وَ جَاءَ هَؤُلَاءِ فَصَلَّى بِهِمْ رَكْعَةً. ثُمَّ سَلَّمَ، فَكَانَتْ لِلنَّبِيِّ ﷺ رَكْعَتَيْنِ وَلِكُلِّ طَائِفَةٍ رَكْعَةٌ. [راجع: ٢٠٦٣]

تخريج: إسناده صحيح.

3365. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) said to Jibreel: "What kept you from visiting us more than you visit us?" Then the verse was revealed: "And we (angels) descend not except by the Command of your Lord (O Muhammad (ﷺ)). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful" [Maryam 19:64]. And that answer was for Muhammad (ﷺ).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3218)]

٣٣٦٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنِ أَبِي ذَرٍّ عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ لِجِبْرِيلَ: «مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا» قَالَ: فَنَزَلَتْ: ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا﴾ (مريم: ٦٤) قَالَ: وَكَانَ ذَلِكَ الْجَوَابُ لِمُحَمَّدٍ ﷺ. [راجع: ٢٠٤٣]

تخريج: إسناده صحيح، خ: (٣٢١٨).

3366. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade blowing on to food and drink.

Comments: [Its *isnad* is *saheeh*]

٣٣٦٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ النَّفْخِ فِي الطَّعَامِ وَالشَّرَابِ. [راجع: ٢٨١٧]

قَالَ عَبْد اللهِ: قَالَ أَبِي: وَحَدَّثَنَاه أَبُو نُعَيْمٍ عَنْ عِكْرِمَةَ مُرْسَلًا. وَحَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ (١/ ٣٥٧) أَسْنَدَهُ عَنِ ابْنِ عَبَّاسٍ.

تخريج: إسناده صحيح.

3367. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was asked about the children of the *mushrikeen*. He said: "Allah created them when He created them and He knows best what they would have done."

Comments: [Its *isnad* is *saheeh*]

٣٣٦٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟ فَقَالَ: خَلَقَهُمُ اللَّهُ حِينَ خَلَقَهُمْ، وَهُوَ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ. [راجع: ١٨٤٥]

تخريج: إسناده صحيح.

3368. It was narrated that Ibn 'Abbas (ﷺ) said: When the Prophet (ﷺ) prayed *tahajjud* at night, he would say: "To You be praise, You are the Light of the heavens and the earth and everyone in them. To You be praise, You are the Sustainer of the heavens and the earth and everyone in them. To You be praise, You are the Sovereign of the heavens and the earth and everyone in them. To You be praise, You are the Truth, Your promise is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true, Muhammad (ﷺ) is true and the Prophets are true. O Allah, to You I have submitted, in You I have believed, in You I put my trust, to You I turn, by Your help I dispute, and to You I refer for judgement, so forgive me all my previous and future sins, what I do in secret and what I do openly, for You are the One Who brings forward and puts back, there is no god but You."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1120) and Muslim (769)]

٣٣٦٨- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُلَيْمَانَ بْنِ أَبِي مُسْلِمٍ: سَمِعَهُ مِنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ يَتَهَجَّدُ مِنَ اللَّيْلِ قَالَ: «لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَوَعْدُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَمُحَمَّدٌ ﷺ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ، أَوْ: لَا إِلَهَ غَيْرُكَ». [راجع: ٢٧١٠]

تخريج: إسناده صحيح، خ: (١١٢٠)، م: (٧٦٩).

٣٣٦٩- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ عَوْسَجَةَ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا مَاتَ وَلَمْ يَدَعْ أَحَدًا يَرِثُهُ، فَدَفَعَ النَّبِيُّ ﷺ مِيرَاثَهُ إِلَى مَوْلًى لَهُ أَعْتَقَهُ الْمَيِّتُ، هُوَ الَّذِي لَهُ وَلَاؤُهُ وَالَّذِي أَعْتَقَ.

تخريج: إسناده ضعيف، عوسجة مولى ابن عباس قال البخاري لم يصح حديثه.

3369. It was narrated from Ibn 'Abbas (ﷺ) that a man died and did not leave behind anyone who could inherit from him. The Prophet (ﷺ) gave his legacy to a freed slave of his whom the deceased had manumitted; he was the one to whom *wala'* belonged and he was the one who manumitted him.

Comments: [Its *isnad* is *da'eef*]

٣٣٧٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَهُمْ يُسْلِفُونَ فِي الثِّمَارِ السَّنَةَ وَالسَّنَتَيْنِ، أَوِ السَّنَتَيْنِ وَالثَّلَاثَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَلِّفُوا فِي الثِّمَارِ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، وَوَقْتٍ مَعْلُومٍ». [راجع: ١٨٦٨]

تخريج: إسناده صحيح، خ: (٢٢٥٣)، م: (١٦٠٤).

3370. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) came (to Madinah), they used to pay one or two years in advance for dates, or two or three years. The Messenger of Allah (ﷺ) said: "Pay in advance for dates for a specified measure and a specified weight, (to be delivered) at a specified time."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2253) and Muslim (1604)]

٣٣٧١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ _ يَعْنِي ابْنَ قُدَامَةَ _ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي عَلَى الْخُمْرَةِ. [راجع: ٢٤٢٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سماك عن عكرمة مضطرب.

3371. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to pray on a mat made of palm tree leaves.

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *saheeh*]

٣٣٧٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقُلْتُ:

3372. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight with my maternal aunt Maimoonah and I said: I shall watch the prayer of the Prophet

(ﷺ). A mattress was laid out for the Messenger of Allah (ﷺ) and he slept lengthwise on it and his wife slept. Then he got up halfway through the night or before that or after it and started wiping the sleep from his face. Then he recited the last ten verses of Al 'Imran, to the end. Then he got up and went to a waterskin that was hanging and started doing *wudoo'*, then he stood and prayed. I got up and did what he had done, then I came and stood beside him. He put his hand on my head, then he took hold of my ear and twisted it. Then he prayed two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then he prayed *Witr*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (183) and Muslim (763)]

لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَطُرِحَتْ لِرَسُولِ اللَّهِ ﷺ وِسَادَةٌ، فَنَامَ فِي طُولِهَا وَنَامَ أَهْلُهُ، ثُمَّ قَامَ نِصْفَ اللَّيْلِ أَوْ قَبْلَهُ، أَوْ بَعْدَهُ، فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ نَفْسِهِ، ثُمَّ قَرَأَ الْآيَاتِ الْعَشْرَ الْأَوَاخِرَ مِنْ آلِ عِمْرَانَ، حَتَّى خَتَمَ، ثُمَّ قَامَ فَأَتَى شَنًّا مُعَلَّقًا، فَأَخَذَ فَتَوَضَّأَ، ثُمَّ قَامَ يُصَلِّي فَقُمْتُ، فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ جِئْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ عَلَى رَأْسِي، ثُمَّ أَخَذَ بِأُذُنِي فَجَعَلَ يَفْتِلُهَا، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ. [راجع: ٢١٦٤]

تخريج: إسناده صحيح، خ: (١٨٣)، م: (٧٦٣).

3373. It was narrated from Ibn 'Abbas (ﷺ) that a man gave the Prophet (ﷺ) a bottle of wine and he said: "Wine has been forbidden." He called a man and whispered something to him and he (the Prophet (ﷺ)) said: "What did you tell him to do?" He said: I told him to sell it. He said: "The One Who forbade drinking it forbade selling it." So it was poured away.

Comments: [Its *isnad* is *saheeh*, Muslim (1579)]

٣٣٧٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَهْدَى إِلَى النَّبِيِّ ﷺ رَاوِيَةَ خَمْرٍ، فَقَالَ: «إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ»، فَدَعَا رَجُلًا فَسَارَّهُ، فَقَالَ: «مَا أَمَرْتَهُ؟» قَالَ: أَمَرْتُهُ بِبَيْعِهَا، قَالَ: «فَإِنَّ الَّذِي حَرَّمَ شُرْبَهَا، حَرَّمَ بَيْعَهَا» قَالَ: فَصُبَّتْ. [راجع: ٢٠٤١]

تخريج: إسناده صحيح، م: (١٥٧٩).

3374. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that he said: The sun was eclipsed, and the Prophet (ﷺ) prayed and the people prayed with him. He stood

٣٣٧٤- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ: مَالِكٌ. وَحَدَّثَنِي إِسْحَاقُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ

for a long time, almost as long as it takes to recite Soorat al-Baqarah. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated. Then he stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he prostrated. Then he finished after the sun had become clear. He said: "The sun and the moon are two of the signs of Allah; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allah." They said: O Messenger of Allah, we saw you reaching out to take something when you were standing, then we saw you step backwards. He said: "I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world remained. And I saw Hell, and I have never seen anything more terrifying than what I have seen today. And I saw that most of its people are women." They said: Why is that, O Messenger of Allah? He said: "Because of their ungratefulness." It was said: Are

ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ: خَسَفَتِ الشَّمْسُ، فَصَلَّى النَّبِيُّ ﷺ وَالنَّاسُ مَعَهُ، فَقَامَ قِيَامًا طَوِيلًا، قَالَ: نَحْوًا مِنْ سُورَةِ الْبَقَرَةِ، قَالَ: ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللَّهَ» قَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هَذَا، ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ، قَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ، أَوْ أُرِيتُ الْجَنَّةَ» _ (١/٣٥٩) وَلَمْ يَشُكَّ إِسْحَاقُ _ قَالَ: «رَأَيْتُ الْجَنَّةَ، فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ، فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا أَفْظَعَ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ» قَالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «بِكُفْرِهِنَّ» قَالَ: أَيَكْفُرْنَ بِاللَّهِ عَزَّ وَجَلَّ؟ قَالَ: «لَا، وَلَكِنْ يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ». [راجع: ٢٧١١]

تخريج: إسناداه صحيحان، خ: (٥١٩٧)، م: (٩٠٧).

they ungrateful to Allah? He said: "No, but they are ungrateful to their husbands and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says, 'I have never seen anything good from you!'"

Comments: [Its two *isnads* are *saheeh*; al-Bukhari (5197) and Muslim (907)]

٣٣٧٥- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ: مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ ﷺ، فَجَاءَتِ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الْآخَرِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ». وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ. [راجع: ١٨٩٠]

تخريج: إسناده صحيح، خ: (١٥١٣)، م: (١٣٣٤).

3375. It was narrated that 'Abdullah bin 'Abbas said: al-Fadl was seated behind the Messenger of Allah (ﷺ) on his mount when a woman from Khath'am came and asked him a question, and al-Fadl started looking at her and she at him. And the Messenger of Allah (ﷺ) started turning al-Fadl's face to the other side. She said: O Messenger of Allah, Allah's command to His slaves to do *Hajj* has come when my father is an old man and cannot sit firmly on his mount; can I do *Hajj* on his behalf? He said: "Yes." That was during the farewell Pilgrimage.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1513) and Muslim (1334)]

٣٣٧٦- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ قَالَ: لَا أَدْرِي أَسَمِعْتُهُ مِنْ سَعِيدِ بْنِ جُبَيْرٍ أَمْ نُبِّئْتُهُ عَنْهُ، قَالَ: أَتَيْتُ عَلَى ابْنِ عَبَّاسٍ بِعَرَفَةَ، وَهُوَ يَأْكُلُ رُمَّانًا، وَقَالَ: أَفْطَرَ رَسُولُ اللَّهِ ﷺ بِعَرَفَةَ وَبَعَثَتْ إِلَيْهِ أُمُّ الْفَضْلِ بِلَبَنٍ فَشَرِبَهُ. [راجع: ١٨٧٠]

تخريج: حديث صحيح.

3376. Ayyoob said: I do not know whether I heard it from Sa'eed bin Jubair or I was told about it from him; he said: I came to Ibn 'Abbas in 'Arafah when he was eating a pomegranate, and he said: The Messenger of Allah (ﷺ) did not fast in 'Arafah. Ummul-Fadl sent him some milk and he drank it.

Comments: [A *saheeh hadeeth*]

3377. Sulaiman bin Yasar said: One of the two sons of al-'Abbas, either al-Fadl or 'Abdullah, told me: I was seated behind the Prophet (ﷺ) on his mount and a man came and said: My father or my mother - Yahya said: I think it most likely that he said: my father - is old and has not done *Hajj*. If I put him on a camel he cannot sit firmly and if I tie him to it I do not feel that will be safe for him; can I do *Hajj* on his behalf? He said: "Would you pay off a debt if he owed it?" He said: Yes. He said: "So do *Hajj* on his behalf."

Comments: [Its *isnad* is *saheeh*]

٣٣٧٧- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي _ وَقَالَ مَرَّةً: حَدَّثَنَا- سُلَيْمَانُ بْنُ يَسَارٍ قَالَ: حَدَّثَنِي أَحَدُ ابْنَيِ الْعَبَّاسِ، إِمَّا الْفَضْلُ، وَإِمَّا عَبْدُ اللَّهِ، قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ، فَجَاءَ رَجُلٌ، فَقَالَ: إِنَّ أَبِي أَوْ أُمِّي قَالَ يَحْيَى: وَأَكْبَرُ ظَنِّي أَنَّهُ قَالَ: أَبِي _ كَبِيرٌ، وَلَمْ يَحُجَّ، فَإِنْ أَنَا حَمَلْتُهُ عَلَى بَعِيرٍ لَمْ يَثْبُتْ عَلَيْهِ، وَإِنْ شَدَدْتُهُ عَلَيْهِ لَمْ آمَنْ عَلَيْهِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «أَكُنْتَ قَاضِيًا دَيْنًا لَوْ كَانَ عَلَيْهِ؟» قَالَ: نَعَمْ، قَالَ: «فَاحْجُجْ عَنْهُ». [راجع: ١٨١٢]

تخريج: إسناده صحيح.

3378. It was narrated from 'Abdullah bin 'Abbas or al-Fadl bin 'Abbas (ﷺ) that a man asked the Prophet (ﷺ)... And he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

٣٣٧٨- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ أَوْ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ... فَذَكَرَ مَعْنَاهُ. [راجع: ١٨١٢]

تخريج: إسناده صحيح.

3379. It was narrated that 'Ikrimah said: Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) embraced me and said: "O Allah, teach him the Book."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (75)]

٣٣٧٩- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا خَالِدٌ الْحَذَّاءُ عَنْ عِكْرِمَةَ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: ضَمَّنِي إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَقَالَ: «اللَّهُمَّ عَلِّمْهُ الْكِتَابَ». [راجع: ١٨٤٠]

تخريج: إسناده صحيح، خ: (٧٥).

3380. 'Ammar the freed slave of Banu Hashim narrated: I heard Ibn 'Abbas (ﷺ) say: The Messenger of

٣٣٨٠- حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ الْحَذَّاءِ قَالَ: حَدَّثَنِي عَمَّارٌ مَوْلَى بَنِي هَاشِمٍ، قَالَ:

Allah (ﷺ) died when he was sixty-five.

Comments: [Its *isnad* is *saheeh*]

سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ. [راجع: ١٩٤٥]

تخريج: إسناده صحيح.

3381. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) came out of the outhouse and food was brought to him and water for *wudoo'* was offered to him, but he said: "I have only been commanded to do *wudoo'* when I get up to pray."

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

٣٣٨١- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنَ الْخَلَاءِ، فَقُرِّبَ إِلَيْهِ طَعَامٌ، فَعَرَضُوا عَلَيْهِ الْوَضُوءَ، فَقَالَ: «إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ». [راجع: ٢٥٤٩]

تخريج: إسناده صحيح، م: (٣٧٤).

3382. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) came out of the outhouse and some food was brought to him. They said: Shouldn't we bring you water for *wudoo'*? He said: "When I want to pray I will do *wudoo'*."

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

٣٣٨٢- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنَ الْخَلَاءِ، فَقُرِّبَ إِلَيْهِ طَعَامٌ، فَقَالُوا: أَلَا نَأْتِيكَ بِوَضُوءٍ؟ فَقَالَ: «أُصَلِّي فَأَتَوَضَّأُ». [راجع: ١٩٣٢]

تخريج: إسناده صحيح، م: (٣٧٤).

3383. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Whoever makes an image will be asked on the Day of Resurrection to breathe a soul into it, and he will be punished and will never be able to do it. Whoever tells lies about his dreams will be asked on the Day of Resurrection to tie two grains of barley together, and he will be punished and will never be able to do it. Whoever eavesdrops on people's conversation when they are

٣٣٨٣- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَوَّرَ صُورَةً كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا، وَعُذِّبَ وَلَنْ يَنْفُخَ فِيهَا، وَمَنْ تَحَلَّمَ كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَعْقِدَ شَعِيرَتَيْنِ ـ أَوْ قَالَ: بَيْنَ شَعِيرَتَيْنِ ـ وَعُذِّبَ وَلَنْ يَعْقِدَ بَيْنَهُمَا. وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ يَكْرَهُونَهُ، صُبَّ فِي أُذُنَيْهِ الْآنُكُ يَوْمَ الْقِيَامَةِ» قَالَ إِسْمَاعِيلُ: يَعْنِي الرَّصَاصَ. [راجع: ١٨٦٦]

trying to avoid him listening to it, lead will be poured into his ears on the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3384. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihram*, and he consummated the marriage with her when he had exited *ihram* in Sarif, and she died in *Sarif.*

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7042)]

٣٣٨٤- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَكَحَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ، وَبَنَى بِهَا حَلَالًا بِسَرِفَ، وَمَاتَتْ بِسَرِفَ. [راجع: ٢٥٦٥]

تخريج: إسناده صحيح، خ: (٧٠٤٢).

3385. It was narrated that 'Ikrimah said: Ibn 'Abbas (ﷺ) said concerning the (share of inheritance of the) grandfather: As for the one to whom the Messenger of Allah (ﷺ) said, "If I were to take any one among this *ummah* as a close friend, I would have taken him as a close friend [i.e., Abu Bakr]," he ruled that he should be given the share of the father (if the father is dead).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4258)]

٣٣٨٥- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ فِي الْجَدِّ: أَمَّا الَّذِي قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذًا مِنْ هَذِهِ الْأُمَّةِ خَلِيلًا لَاتَّخَذْتُهُ» فَإِنَّهُ قَضَاهُ أَبًا ـ يَعْنِي أَبَا بَكْرٍ ـ. [راجع: ٢٤٣٢]

تخريج: إسناده صحيح، خ: (٤٢٥٨).

3386. It was narrated that Abu Raja' al-'Utaridi said: I heard Ibn 'Abbas (ﷺ) say: Muhammad (ﷺ) said: "I looked into Paradise and saw that most of its people were the poor, and I looked into Hell, and I saw that most of its people were women."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6449) and Muslim (2737)]

٣٣٨٦- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ مُحَمَّدٌ ﷺ: «اطَّلَعْتُ فِي الْجَنَّةِ، فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ، فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ. [راجع: ٢٠٨٠]

تخريج: إسناده صحيح، خ: (٦٤٤٩)، م: (٢٧٣٧).

3387. It was narrated from Ibn 'Abbas (ﷺ) that he said concerning the prostration in [Soorat] Sad: It is not among the compulsory

٣٣٨٧- (١/ ٣٦٠) حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ فِي السُّجُودِ فِي ﴿صٓ﴾: لَيْسَتْ مِنْ عَزَائِمِ

prostrations, but I saw the Messenger of Allah (ﷺ) prostrating in it.

السُّجُودِ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِيهَا. [راجع: ٢٥٢١]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1069)]

تخريج: إسناده صحيح، خ: (١٠٦٩).

3388. Al-'Awwam bin Hawshab said: I asked Mujahid about the prostration in [Soorat] Sad and he said: Yes, I asked Ibn 'Abbas (ﷺ) about it and he said: Have you read this verse: "and among his progeny Dawood (David), Sulaiman (Solomon)" [al-An'am 6:84] and at the end of it, it says: "So follow their guidance" [al-An'am 6:90]. Your Prophet (ﷺ) was commanded to follow the example of Dawood.

٣٣٨٨- حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي غَنِيَّةَ قَالَ: أَخْبَرَنَا الْعَوَّامُ بْنُ حَوْشَبٍ قَالَ: سَأَلْتُ مُجَاهِدًا عَنِ السَّجْدَةِ الَّتِي فِي ﴿صٓ﴾ فَقَالَ: نَعَمْ، سَأَلْتُ عَنْهَا ابْنَ عَبَّاسٍ، فَقَالَ: أَتَقْرَأُ هَذِهِ الْآيَةَ: ﴿وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَـٰنَ﴾ (الأنعام: ٨٤) وَفِي آخِرِهَا: ﴿فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾ (الأنعام: ٩٠) قَالَ: أُمِرَ نَبِيُّكُمْ ﷺ أَنْ يَقْتَدِيَ بِدَاوُدَ.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3421)]

تخريج: إسناده صحيح، خ: (٣٤٢١).

3389. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) got up to pray at night and I got up to pray with him, and I stood on his left. And he did like this to me; he took me by the head and made me stand on his right.

٣٣٨٩- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ أُصَلِّي مَعَهُ، فَقُمْتُ عَنْ شِمَالِهِ، فَقَالَ لِي هَكَذَا، فَأَخَذَ بِرَأْسِي فَأَقَامَنِي عَنْ يَمِينِهِ. [راجع: ١٨٤٣]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (699)]

تخريج: إسناده صحيح، خ: (٦٩٩).

3390. It is narrated that Sa'eed bin Jubair said: Ibn 'Abbas (ﷺ) said: The angel brought her [Hajar] to the site of Zamzam, then he struck (the ground) with his heel and the spring started flowing. With human haste she started scooping the water into her waterskin. The

٣٣٩٠- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ قَالَ: أُنْبِئْتُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: فَجَاءَ الْمَلَكُ بِهَا حَتَّى انْتَهَى إِلَى مَوْضِعِ زَمْزَمَ، فَضَرَبَ بِعَقِبِهِ فَفَارَتْ عَيْنًا، فَعَجِلَتِ الْإِنْسَانَةُ، فَجَعَلَتْ تَقْدَحُ فِي شَنَّتِهَا،

فَقَالَ رَسُولُ اللَّهِ ﷺ: «رَحِمَ اللَّهُ أُمَّ إِسْمَاعِيلَ، لَوْلَا أَنَّهَا عَجِلَتْ لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا». [راجع: ٢٢٨٥]

تخريج: حديث صحيح، خ: (٣٣٦٢).

Messenger of Allah (ﷺ) said: "May Allah have mercy on the mother of Isma'eel. Had she not been hasty, Zamzam would have been a stream flowing on the surface of the earth."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3362)]

٣٣٩١- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ شَيْخٍ مِنْ بَنِي سَدُوسٍ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنِ الْقُبْلَةِ لِلصَّائِمِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصِيبُ مِنَ الرُّءُوسِ وَهُوَ صَائِمٌ. [راجع: ٢٢٤١]

تخريج: حديث صحيح، وهذا إسناد ضعيف لجهالة الشيخ من بني سدوس.

3391. It was narrated that an old man of Banu Sadoos said: Ibn 'Abbas (﵁) was asked about kissing for one who is fasting. He said: The Messenger of Allah (ﷺ) used to kiss his wives' heads when he was fasting.

Comments: [*Saheeh;* this is a *da'eef isnad*]

٣٣٩٢- حَدَّثَنَاه ابْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عَبَّاسٍ... فَذَكَرَهُ. [راجع: ٢٢٤١]

تخريج: إسناده صحيح.

3392. It was narrated from Ibn 'Abbas (﵁)... and he mentioned the same report.

Comments: [Its *isnad* is *saheeh*]

٣٣٩٢م- حَدَّثَنَاهُ عَبْدُ الْوَهَّابِ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ عَنِ ابْنِ عَبَّاسٍ ... فذكره.

تخريج: إسناده صحيح.

3392 (sic) It was narrated from 'Abdullah bin Shaqeeq from Ibn 'Abbas (﵁)... and he mentioned the same report.

Comments: [Its *isnad* is *saheeh*]

٣٣٩٣- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا يُونُسُ عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ يَوْمِ عَاشُورَاءَ؟ فَقَالَ: إِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَاعْدُدْ، فَإِذَا أَصْبَحْتَ مِنْ تَاسِعَةٍ فَأَصْبِحْ صَائِمًا. قَالَ يُونُسُ: فَأُنْبِئْتُ عَنِ الْحَكَمِ أَنَّهُ قَالَ: فَقُلْتُ: أَكَذَاكَ صَامَ مُحَمَّدٌ ﷺ؟ قَالَ: نَعَمْ. [راجع: ٢١٣٥]

3393. It was narrated that al-Hakam bin al-A'raj said: I asked Ibn 'Abbas (﵁) about the day of 'Ashoora'. He said: When you see the new moon of al-Muharram, count, and when the ninth day comes, fast. Yoonus said: I was told that al-Hakam said: I said: Is that how Muhammad (ﷺ) fasted? He said: Yes.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3394. It was narrated that Sa'eed bin Abil-Hasan said: I was with 'Abdullah bin 'Abbas and a man asked him: O Ibn 'Abbas, I am a man who earns a living from what my hands make, and I make these images. He said: I will only tell you what I heard the Messenger of Allah (ﷺ) say. I heard him say: "Whoever makes an image, Allah, may He be glorified and exalted, will punish him on the Day of Resurrection until he breathes the soul into it, and he will never be able to do that." The man was very upset and his face turned yellow. Ibn 'Abbas said to him: Woe to you! If you must do that, then make trees and other inanimate things.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2225) and Muslim (2110)]

٣٣٩٤- حَدَّثَنَا إِسْمَاعِيلُ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا عَوْفٌ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ - قَالَ ابْنُ جَعْفَرٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي الْحَسَنِ- قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ وَسَأَلَهُ رَجُلٌ، فَقَالَ: يَا ابْنَ عَبَّاسٍ، إِنِّي رَجُلٌ إِنَّمَا مَعِيشَتِي مِنْ صَنْعَةِ يَدِي، وَإِنِّي أَصْنَعُ هَذِهِ التَّصَاوِيرَ، قَالَ: فَإِنِّي لَا أُحَدِّثُكَ إِلَّا بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، يَقُولُ: سَمِعْتُهُ يَقُولُ: «مَنْ صَوَّرَ صُورَةً، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ مُعَذِّبُهُ يَوْمَ الْقِيَامَةِ، حَتَّى يَنْفُخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ فِيهَا أَبَدًا» قَالَ: فَرَبَا لَهَا الرَّجُلُ رَبْوَةً شَدِيدَةً، فَاصْفَرَّ وَجْهُهُ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: وَيْحَكَ، إِنْ أَبَيْتَ إِلَّا أَنْ تَصْنَعَ، فَعَلَيْكَ بِهَذَا الشَّجَرِ وَكُلِّ شَيْءٍ لَيْسَ فِيهِ رُوحٌ. [راجع: ٢٨١٠]

تخريج: إسناده صحيح، خ: (٢٢٢٥)، م: (٢١١٠).

3395. Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) instructed us to exit *ihram*, so we exited *ihram*; regular clothes were worn and incense was burned, and intimate relations were had with women.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٣٩٥- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ رَجُلٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَحِلَّ فَحَلَلْنَا، فَلُبِسَتِ الثِّيَابُ، وَسَطَعَتِ الْمَجَامِرُ، وَنُكِحَتِ النِّسَاءُ. [راجع: ٢٦٤١]

تخريج: حديث صحيح، وهذا إسناد ضعيف لابهام راويه عن ابن عباس.

3396. Tawoos said: Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) did not pray inside it (the Ka'bah) but he paused at each of its corners.

٣٣٩٦- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا لَيْثٌ قَالَ: قَالَ طَاوُسٌ: قَالَ ابْنُ عَبَّاسٍ: إِنَّ النَّبِيَّ ﷺ

لَمْ يُصَلِّ فِيهِ، وَلَكِنَّهُ اسْتَقْبَلَ زَوَايَاهُ. [راجع: ٢١٢٦]

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ليث.

٣٣٩٧- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا لَيْثٌ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، فِي السَّفَرِ وَالْحَضَرِ. [راجع: ١٨٧٤]

3397. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) put *Zuhr* and *'Asr* together, and *Maghrib* and *'Isha'* together, when travelling and when not travelling.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad* because Laith is *da'eef*]

تخريج: صحيح، وهذا إسناد ضعيف لضعف ليث.

٣٣٩٨- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَفْطَرَ رَسُولُ اللَّهِ ﷺ بِعَرَفَةَ، وَبَعَثَتْ إِلَيْهِ أُمُّ الْفَضْلِ بِلَبَنٍ فَشَرِبَهُ. [راجع: ٢٥١٦]

3398. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) broke his fast in 'Arafah; Ummul-Fadl sent some milk to him and he drank it.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

٣٣٩٩- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَرَأَ رَسُولُ اللَّهِ ﷺ فِيمَا أُمِرَ أَنْ يَقْرَأَ فِيهِ، وَسَكَتَ فِيمَا أُمِرَ أَنْ يَسْكُتَ فِيهِ ﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾ (مريم: ٦٤) وَ ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ (الأحزاب: ٢١). [راجع: ٣٠٩٢]

3399. Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) recited (out loud) in that in which he was instructed to recite (out loud) and he recited quietly in that in which he was instructed to recite quietly. "and your Lord is never forgetful" [Maryam 19:64]; "Indeed in the Messenger of Allah (Muhammad (ﷺ)) you have a good example to follow" [al-Ahzab 33:21].

تخريج: إسناده صحيح، خ: (٧٧٤).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (774)]

٣٤٠٠- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ. [راجع: ٢٢٠٠]

3400. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3401. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Seek *Lailatul-Qadr* in the last ten nights (of Ramadan), when there are nine days left, or five days left, or seven days left."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2021)]

٣٤٠١- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْتَمِسُوا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ، فِي تَاسِعَةٍ تَبْقَى، أَوْ خَامِسَةٍ تَبْقَى، أَوْ سَابِعَةٍ تَبْقَى». [راجع: ٢٠٥٢]

تخريج: إسناده صحيح، خ: (٢٠٢١).

3402. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said, relating from his Lord, may He be glorified and exalted: "Allah decreed good deeds and bad deeds, then He explained that. Whoever thinks of doing a good deed then does not do it, Allah will write it down for him as one complete good deed. If he thinks of doing a good deed and then does it, Allah [may He be glorified and exalted] will write it down for him between ten and seven hundred fold, or many more. If he thinks of doing a bad deed then he does not do it, Allah will write it down for him as one complete good deed, and if he thinks of it then does it, Allah will write it down for him as one bad deed."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6491) and Muslim (131)]

٣٤٠٢- (١/ ٣٦١) حَدَّثَنَا بَهْزٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْجَعْدُ صَاحِبُ الْحُلِيِّ أَبُو عُثْمَانَ: حَدَّثَنَا أَبُو رَجَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرَ حَسَنَاتٍ، إِلَى سَبْعِ مِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هُوَ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ سَيِّئَةً وَاحِدَةً. [راجع: ٢٠٠١]

تخريج: إسناده صحيح، خ: (٦٤٩١)، م: (١٣١).

3403. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) nibbled some meat from a bone, then he prayed and he did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*]

٣٤٠٣- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ انْتَهَسَ مِنْ كَتِفٍ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٥٢٤]

تخريج: إسناده صحيح.

3404. It was narrated from Sa'eed bin Jubair from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to recite in *Jumu'ah* prayer (Soorat) al-Jumu'ah and al-Munafiqoon.

Comments: [Its *isnad* is *saheeh*]

٣٤٠٤- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ. وَعَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ صَاحِبٍ لَهُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ بِالْجُمُعَةِ وَالْمُنَافِقِينَ. [راجع: ١٩٩٣]

تخريج: إسناده صحيح.

3405. It was narrated from Ibn 'Abbas that the husband of Bareerah was a black slave who was called Mugheeth. I used to see him following Bareerah in the streets of Madinah, weeping for her. The Prophet (ﷺ) gave four rulings because of her. He ruled that *wala'* belongs to the one who manumits the slave. He gave her the choice (with regard to divorce) and he ordered her to observe *'iddah*. And she received charity and gave some of it as a gift to *'A'ishah* (ﷺ); she mentioned that to the Prophet (ﷺ) and he said: "It is charity for her and a gift to us."

Comments: [Its *isnad* is *saheeh*]

٣٤٠٥- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا أَسْوَدَ يُسَمَّى مُغِيثًا، وَكُنْتُ أَرَاهُ يَتْبَعُهَا فِي سِكَكِ الْمَدِينَةِ، يَعْصِرُ عَيْنَيْهِ عَلَيْهَا، قَالَ: فَقَضَى فِيهَا النَّبِيُّ ﷺ أَرْبَعَ قَضِيَّاتٍ: قَضَى أَنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ. وَخَيَّرَهَا وَأَمَرَهَا أَنْ تَعْتَدَّ _ قَالَ هَمَّامٌ مَرَّةً: عِدَّةَ الْحُرَّةِ _. قَالَ: وَتُصُدِّقَ عَلَيْهَا بِصَدَقَةٍ فَأَهْدَتْ مِنْهَا إِلَى عَائِشَةَ، فَذَكَرَتْ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ». [راجع: ٢٥٤٢]

تخريج: إسناده صحيح.

3406. It was narrated from Ibn 'Abbas (ﷺ) that the delegation of 'Abdul-Qais came to the Messenger of Allah (ﷺ), among whom was al-Ashajj, from Banu 'Asar. They said: O Prophet of Allah, we are a tribe of Rabee'ah, and between us and you are the *kuffar* of Mudar; we cannot come to you except during the sacred months. Tell us of something that if we follow it, we will enter Paradise and we can call

٣٤٠٦- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ وَفْدَ عَبْدِ الْقَيْسِ أَتَوْا رَسُولَ اللَّهِ ﷺ، فِيهِمُ الْأَشَجُّ أَخُو بَنِي عَصَرٍ، فَقَالُوا: يَا نَبِيَّ اللَّهِ، إِنَّا حَيٌّ مِنْ رَبِيعَةَ، وَإِنَّ بَيْنَنَا وَبَيْنَكَ كُفَّارَ مُضَرَ، وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمُرْنَا بِأَمْرٍ إِذَا عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةَ وَنَدْعُو بِهِ مَنْ

وَرَاءَنَا؟ فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ: أَمَرَهُمْ أَنْ يَعْبُدُوا اللَّهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَأَنْ يَصُومُوا رَمَضَانَ، وَأَنْ يَحُجُّوا الْبَيْتَ، وَأَنْ يُعْطُوا الْخُمُسَ مِنَ الْمَغَانِمِ. وَنَهَاهُمْ عَنْ أَرْبَعٍ: عَنِ الشُّرْبِ فِي الْحَنْتَمِ وَالدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ، فَقَالُوا: فَفِيمَ نَشْرَبُ يَا رَسُولَ اللَّهِ؟ قَالَ: «عَلَيْكُمْ بِأَسْقِيَةِ الْأَدَمِ الَّتِي يُلَاثُ عَلَى أَفْوَاهِهَا». [انظر: ٣٤٠٧]

تخريج: إسناده صحيح.

those who are beyond us to it. And he enjoined upon them four things and forbade to them four things. He enjoined them to worship Allah alone and not associate anything with Him; to fast Ramadan; to perform pilgrimage to the House; and to give one fifth of the war booty (*khumus*). And he forbade them to do four things: to drink from green glazed pitchers, gourds, hollowed-out stumps and varnished jars. They said: From what should we drink, Messenger of Allah? He said: "You should use leather skins that are tied at the mouth."

Comments: [Its *isnad* is *saheeh*]

٣٤٠٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ قَالَ: سَمِعْتُ قَتَادَةَ يَذْكُرُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ. وَعِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ وَفْدَ عَبْدِ الْقَيْسِ أَتَوْا رَسُولَ اللَّهِ ﷺ، فِيهِمُ الْأَشَجُّ أَخُو بَنِي عَصَرٍ . . . فَذَكَرَ مَعْنَاهُ. [راجع: ٣٤٠٦]

تخريج: إسناده صحيح.

3407. It was narrated from Ibn 'Abbas (ﷺ) that the delegation of 'Abdul-Qais came to the Messenger of Allah (ﷺ), among whom was al-Ashajj from Banu 'Asar... And he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

٣٤٠٨- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ. وَحَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ _ قَالَ عَفَّانُ: أَخْبَرَنَا قَتَادَةُ _ عَنْ أَبِي مِجْلَزٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْوِتْرِ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ». قَالَ: وَسَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ». [راجع: ٢٨٣٦]

تخريج: إسناده صحيح، م: (٧٥٣).

3408. It was narrated that Abu Mijlaz said: I asked Ibn 'Umar about *Witr* and he said: I heard the Messenger of Allah (ﷺ) say: "One *rak'ah* at the end of the night." He said: And I asked 'Abdullah bin 'Abbas (ﷺ) [about it] and he said: I heard the Messenger of Allah (ﷺ) say: "One *rak'ah* at the end of the night."

Comments: [Its *isnad* is *saheeh*, Muslim (753)]

3409. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) died, his shield was being held in pledge by a Jew for thirty *sa's* of barley, which he took to feed his family.

Comments: [Its *isnad* is *saheeh*]

٣٤٠٩- **حَدَّثَنَا** مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ، بِثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ، أَخَذَهُ طَعَامًا لِأَهْلِهِ. [راجع: ٢١٥٩]

تخريج: إسناده صحيح.

3410. It was narrated that Yazeed al-Farisi said: I saw the Messenger of Allah (ﷺ) in a dream at the time of Ibn 'Abbas. Yazeed used to write the *Mushafs*. He said: I said to Ibn 'Abbas: I saw the Messenger of Allah (ﷺ) in a dream. Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to say: "The *Shaitan* cannot appear in my image. Whoever sees me in a dream has truly seen me." Can you describe to us the man you saw? I said: Yes; I saw a man who was neither tall nor short, his skin was tanned but more whitish, he had a nice smile, his eyes were lined with kohl and his features were handsome. His beard filled from here to here, almost filling his upper chest. 'Awf said: I am not sure whether this description fits. Ibn 'Abbas said: If you had seen him in real life you could not have described him better than this.

Comments: [Its *isnad* is *da'eef*]

٣٤١٠- **حَدَّثَنَا** مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ عَنْ يَزِيدَ الْفَارِسِيِّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي النَّوْمِ زَمَنَ ابْنِ عَبَّاسٍ، قَالَ: وَكَانَ يَزِيدُ يَكْتُبُ الْمَصَاحِفَ، قَالَ: فَقُلْتُ لِابْنِ عَبَّاسٍ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي النَّوْمِ. قَالَ ابْنُ عَبَّاسٍ: فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «إِنَّ الشَّيْطَانَ لَا يَسْتَطِيعُ أَنْ يَتَشَبَّهَ بِي، فَمَنْ رَآنِي فِي النَّوْمِ فَقَدْ رَآنِي» فَهَلْ تَسْتَطِيعُ أَنْ تَنْعَتَ لَنَا هَذَا الرَّجُلَ الَّذِي رَأَيْتَ؟ قَالَ: قُلْتُ: نَعَمْ، رَأَيْتُ رَجُلًا بَيْنَ الرَّجُلَيْنِ، جِسْمُهُ وَلَحْمُهُ أَسْمَرُ إِلَى الْبَيَاضِ، حَسَنُ الْمَضْحَكِ، أَكْحَلُ الْعَيْنَيْنِ، جَمِيلُ دَوَائِرِ الْوَجْهِ، قَدْ مَلَأَتْ لِحْيَتُهُ مِنْ هَذِهِ إِلَى هَذِهِ، حَتَّى كَادَتْ تَمْلَأُ نَحْرَهُ.قَالَ عَوْفٌ: لَا أَدْرِي مَا كَانَ مَعَ هَذَا مِنَ النَّعْتِ؟ قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: لَوْ رَأَيْتَهُ (١/ ٣٦٢) فِي الْيَقَظَةِ مَا اسْتَطَعْتَ أَنْ تَنْعَتَهُ فَوْقَ هَذَا. [راجع: ٢٥٢٥]

تخريج: إسناده ضعيف، يزيد الفارسي في عداد المجاهيل.

٣٤١١- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، لَا نَخَافُ إِلَّا اللَّهَ عَزَّ وَجَلَّ، نُصَلِّي رَكْعَتَيْنِ. [راجع: ١٨٥٢]

تخريج: حديث صحيح.

3411. It was narrated from Ibn 'Abbas (ﷺ): We travelled with the Messenger of Allah (ﷺ) between Makkah and Madinah, not fearing anything but Allah, may He be glorified and exalted, and praying two *rak'ahs* [i.e., shortening the prayers].

Comments: [A *saheeh hadeeth*]

٣٤١٢- حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ مَيْمُونَةَ بِنْتَ الْحَارِثِ وَهُوَ مُحْرِمٌ. [راجع: ٢٥٦٠]

تخريج: إسناده قوي، خ: (١٨٣٧)، م: (١٤١٠).

3412. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) married Maimoonah bint al-Harith when he was in *ihram*.

Comments: [Its *isnad* is *qawi*, al-Bukhari (1837) and Muslim (1410)]

٣٤١٣- حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ١٩١٩]

تخريج: إسناده صحيح، خ: (١٨٣٧)، م: (١٤١٠).

3413. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) got married when he was in *ihram*.

Comments: [Its *isnad* is *saheeh* al-Bukhari (1837) and Muslim (1410)]

٣٤١٤- حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ يُرَى بَيَاضُ إِبْطَيْهِ وَهُوَ سَاجِدٌ. [راجع: ٢٤٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، التميمي لم يرو عنه غير أبي إسحاق، وأبو إسحاق مختلط.

3414. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) prostrated, the whiteness of his armpits could be seen whilst he was prostrating.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٤١٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَجَّاجٌ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

3415. It was narrated that Ibn 'Abbas (ﷺ) said: On the day of at-Ta'if, the Messenger of Allah (ﷺ)

manumitted whoever of the slaves of the *mushrikeen* came out to him.

أَعْتَقَ رَسُولُ اللَّهِ ﷺ يَوْمَ الطَّائِفِ مَنْ خَرَجَ إِلَيْهِ مِنْ رَقِيقِ الْمُشْرِكِينَ. [راجع: ١٩٥٩]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، الحجاج بن أرطاة مدلس وقد عنعن.

3416. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no prostitution of slave girls in Islam. Whoever engaged in such prostitution during the Jahiliyyah (and a child was born as a result), the child is to be attributed to the owners (of the slave girl), and whoever claims a child outside of marriage does not inherit from (the child) and cannot be inherited from (by the child).

٣٤١٦- حَدَّثَنَا مُعْتَمِرٌ عَنْ سَلْمٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا مُسَاعَاةَ فِي الْإِسْلَامِ، مَنْ سَاعَى فِي الْجَاهِلِيَّةِ، فَقَدْ أَلْحَقْتُهُ بِعَصَبَتِهِ، وَمَنِ ادَّعَى وَلَدَهُ مِنْ غَيْرِ رِشْدَةٍ، فَلَا يَرِثُ وَلَا يُورَثُ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة راويه عن سعيد بن جبير.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

3417. It was narrated that Ibn 'Abbas (ﷺ) said: as-Sa'b bin Jaththamah gave the Messenger of Allah (ﷺ) an onager [that he had hunted] when he was in *ihram* and he returned it and said: "Were it not that we are in *ihram*, we would have accepted it from you."

٣٤١٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَى الصَّعْبُ بْنُ جَثَّامَةَ إِلَى رَسُولِ اللَّهِ ﷺ حِمَارَ وَحْشٍ وَهُوَ مُحْرِمٌ، فَرَدَّهُ، وَقَالَ: «لَوْلَا أَنَّا مُحْرِمُونَ لَقَبِلْنَاهُ مِنْكَ». [راجع: ٢٥٣٠]

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

تخريج: إسناده صحيح، م: (١١٩٤).

3418. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) granted a concession allowing cloth dyed with saffron so long as there was no dust or excess dye on it.

٣٤١٨- حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الثَّوْبِ الْمَصْبُوغِ، مَا لَمْ يَكُنْ بِهِ نَفْضٌ وَلَا رَدْعٌ. [راجع: ٣٣١٤]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لتدليس الحجاج بن أرطاة، ولضعف حسين بن عبدالله.

3419. It was narrated that Ibn 'Abbas (ﷺ) said: When Abu Talib fell sick, a group of Quraish entered upon him, among whom was Abu Jahl, and they said: O Abu Talib, your brother's son insults our gods, and he says such and such, and he does such and such. Send for him and tell him to stop. So Abu Talib sent for him. There was only room for one man to sit near Abu Talib, and [Abu Jahl] was afraid that if the Prophet (ﷺ) entered upon his uncle, he might offer him that spot, so he jumped up and sat in that spot. When the Prophet (ﷺ) entered, he could not find anywhere to sit except a spot by the door, so he sat there. Abu Talib said: O son of my brother, your people are complaining about you and they say that you insult their gods, and you say such and such, and you do such and such. He said: "O uncle, all I want from them is to believe in one word by means of which all the Arabs will submit to them and the non-Arabs will pay them *jizyah*." They said: What is it? Yes, by your father, we will give you ten (words). He said: "*La ilaha illallah*." They got up, dusting off their garments and saying, Has he made the *alihah* (gods) (all) into One *Ilah* (God - Allah). Verily, this is a curious thing! [Sad 38:5] Then he recited until he reached the words, "Nay, but they have not tasted (My) Torment!" [Sad 38:5-8].

Comments: [Its *isnad* is *da'eef*]

٣٤١٩- حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ قَالَ: سَمِعْتُ الْأَعْمَشَ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ جَعْفَرٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَرِضَ أَبُو طَالِبٍ دَخَلَ عَلَيْهِ رَهْطٌ مِنْ قُرَيْشٍ مِنْهُمْ أَبُو جَهْلٍ، فَقَالُوا: يَا أَبَا طَالِبٍ، ابْنُ أَخِيكَ يَشْتِمُ آلِهَتَنَا، يَقُولُ وَيَقُولُ، وَيَفْعَلُ وَيَفْعَلُ، فَأَرْسِلْ إِلَيْهِ فَانْهَهُ، قَالَ: فَأَرْسَلَ إِلَيْهِ أَبُو طَالِبٍ وَكَانَ قُرْبَ أَبِي طَالِبٍ مَوْضِعُ رَجُلٍ، فَخَشِيَ إِنْ دَخَلَ النَّبِيُّ ﷺ عَلَى عَمِّهِ أَنْ يَكُونَ أَرَقَّ لَهُ عَلَيْهِ، فَوَثَبَ فَجَلَسَ فِي ذَلِكَ الْمَجْلِسِ، فَلَمَّا دَخَلَ النَّبِيُّ ﷺ لَمْ يَجِدْ مَجْلِسًا إِلَّا عِنْدَ الْبَابِ فَجَلَسَ، فَقَالَ أَبُو طَالِبٍ: يَا ابْنَ أَخِي، إِنَّ قَوْمَكَ يَشْكُونَكَ، يَزْعُمُونَ أَنَّكَ تَشْتُمُ آلِهَتَهُمْ، وَتَقُولُ وَتَقُولُ، وَتَفْعَلُ وَتَفْعَلُ. فَقَالَ: «يَا عَمِّ، إِنِّي إِنَّمَا أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ تَدِينُ لَهُمْ بِهَا الْعَرَبُ، وَتُؤَدِّي إِلَيْهِمْ بِهَا الْعَجَمُ الْجِزْيَةَ» قَالُوا: وَمَا هِيَ؟ نَعَمْ، وَأَبِيكَ عَشْرًا. قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ» قَالَ: فَقَامُوا وَهُمْ يَنْفُضُونَ ثِيَابَهُمْ وَهُمْ يَقُولُونَ: ﴿أَجَعَلَ الْآلِهَةَ إِلَٰهًا وَاحِدًا إِنَّ هَٰذَا لَشَيْءٌ عُجَابٌ﴾ قَالَ: ثُمَّ قَرَأَ حَتَّى بَلَغَ: ﴿لَمَّا يَذُوقُوا عَذَابِ﴾ (ص: ٥-٨) [راجع: ٢٠٠٨]

تخريج: إسناده ضعيف، عباد بن جعفر في عداد المجهولين.

3420. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ): He said: A woman came to him and said: My mother has died and she owed the fast of the month of Ramadan; should I make it up on her behalf? He said: "Do you think that if she owed a debt, you would pay it off?" She said: Yes. He said: "The debt of Allah, may He be glorified and exalted, is more deserving of being paid off."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1953) and Muslim (1148)]

٣٤٢٠- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: أَتَتْهُ امْرَأَةٌ، فَقَالَتْ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، فَأَقْضِيهِ عَنْهَا؟ قَالَ: «أَرَأَيْتَكِ لَوْ كَانَ عَلَيْهَا دَيْنٌ كُنْتِ تَقْضِينَهُ؟» قَالَتْ، نَعَمْ. قَالَ: «فَدَيْنُ اللَّهِ عَزَّ وَجَلَّ أَحَقُّ أَنْ يُقْضَى». [راجع: ١٨٦١]

تخريج: إسناده صحيح، خ: (١٩٥٣)، م: (١١٤٨).

3421. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself (her marriage) than her guardian and the virgin should be consulted concerning herself (her marriage), and her silence is her approval."

Comments: [Its *isnad* is *saheeh*, Muslim (1421)]

٣٤٢١- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مَالِكٌ - يَعْنِي ابْنَ أَنَسٍ - قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْفَضْلِ عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيِّمُ أَوْلَى بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ فِي نَفْسِهَا، وَصَمْتُهَا إِقْرَارُهَا». [راجع: ١٨٨٨]

تخريج: إسناده صحيح، م: (١٤٢١).

3422. It was narrated that Ibn 'Abbas (ﷺ) said: Which of the two recitations do you think came first? They said: The recitation of 'Abdullah. He said: No; rather it was the last one. The Qur'an was reviewed with the Messenger of Allah (ﷺ) once every year, and in the year in which he died it was reviewed with him twice, and 'Abdullah learned that, thus he knew what had been abrogated and what had been changed.

Comments: [Its *isnad* is *saheeh*]

٣٤٢٢- حَدَّثَنَا يَعْلَى وَمُحَمَّدٌ الْمَعْنَى قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَيُّ الْقِرَاءَتَيْنِ تَعُدُّونَ أَوَّلَ؟ قَالُوا: قِرَاءَةُ عَبْدِ اللَّهِ. قَالَ: لَا، بَلْ هِيَ الْآخِرَةُ، كَانَ يُعْرَضُ الْقُرْآنُ عَلَى رَسُولِ اللَّهِ ﷺ فِي كُلِّ عَامٍ مَرَّةً، فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ، عُرِضَ عَلَيْهِ مَرَّتَيْنِ، (١/ ٣٦٣) فَشَهِدَهُ عَبْدُ اللَّهِ، فَعَلِمَ مَا نُسِخَ مِنْهُ وَمَا بُدِّلَ. [راجع: ٢٤٩٤]

تخريج: إسناده صحيح.

3423. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) ruled concerning a *mukatab* (a slave who has a contract of manumission), if he is killed, the *diyah* of a free man should be paid, commensurate with how much of his contract of manumission he had paid off, and the rest should be paid as the *diyah* of a slave.

Comments: [Its *isnad* is *saheeh*]

٣٤٢٣- حَدَّثَنَا يَعْلَى: حَدَّثَنَا حَجَّاجٌ الصَّوَّافُ عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي الْمُكَاتَبِ: يُقْتَلُ، يُودَى لِمَا أَدَّى مِنْ مُكَاتَبَتِهِ دِيَةَ الْحُرِّ، وَمَا بَقِيَ دِيَةَ الْعَبْدِ. [راجع: ١٩٤٤]

تخريج: إسناده صحيح.

3424. It was narrated that 'Ikrimah said: I was sitting with Zaid bin 'Ali in Madinah, and an old man called Shurahbeel Abu Sa'd came past. He said: O Abu Sa'd, where have you come from? He said: From Ameer al-Mu'mineen; I narrated a *hadeeth* to him and he said: If this *hadeeth* is true, that is dearer to me than red camels. He said: Tell it to the people. He said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "There is no Muslim for whom two daughters live, and he treats them kindly so long as they are with him - or so long as he is with them - but they will admit him to Paradise."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣٤٢٤- حَدَّثَنَا يَعْلَى: حَدَّثَنَا حَجَّاجٌ الصَّوَّافُ عَنْ يَحْيَى، عَنْ عِكْرِمَةَ قَالَ: كُنْتُ جَالِسًا عِنْدَ زَيْدِ بْنِ عَلِيٍّ بِالْمَدِينَةِ، فَمَرَّ شَيْخٌ يُقَالُ لَهُ: شُرَحْبِيلُ أَبُو سَعْدٍ، فَقَالَ: يَا أَبَا سَعْدٍ، مِنْ أَيْنَ جِئْتَ؟ فَقَالَ: مِنْ عِنْدِ أَمِيرِ الْمُؤْمِنِينَ، حَدَّثْتُهُ بِحَدِيثٍ، فَقَالَ: لَأَنْ يَكُونَ هَذَا الْحَدِيثُ حَقًّا أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي حُمْرَ النَّعَمِ. قَالَ: حَدِّثْ بِهِ الْقَوْمَ. قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ تُدْرِكُ لَهُ ابْنَتَانِ، فَيُحْسِنُ إِلَيْهِمَا مَا صَحِبَتَاهُ ـ أَوْ صَحِبَهُمَا ـ إِلَّا أَدْخَلَتَاهُ الْجَنَّةَ». [راجع: ٢١٠٤]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف شرحبيل بن سعيد.

3425. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was the most generous of people in doing good, and he was at his most generous in Ramadan when Jibreel met with him. Jibreel would meet him every night in Ramadan until the month

٣٤٢٥- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ

was over, and the Messenger of Allah (ﷺ) would review the Qur'an with him. When Jibreel met with him, the Messenger of Allah (ﷺ) would be more generous than the blowing wind.

Comments: [Its *isnad* is *saheeh*]

يَلْقَاهُ جِبْرِيلُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ حَتَّى يَنْسَلِخَ، يَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. [راجع: ٢٠٤٢]

تخريج: إسناده صحيح، خ: (١٩٠٢)، م: (٢٣٠٨).

3426. It was narrated that Ibn 'Abbas (ؓ) said: The Messenger of Allah (ﷺ) said: "Wear white garments, for they are among the best of your garments, and shroud your dead in them. And the best of your kohl is antimony; it makes the hair grow and makes the vision clear."

Comments: [Its two *isnads* are *qawi*]

٣٤٢٦- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ. وَعَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ الْمَعْنَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ، وَإِنَّ خَيْرَ أَكْحَالِكُمُ الْإِثْمِدُ، إِنَّهُ يُنْبِتُ الشَّعْرَ وَيَجْلُو الْبَصَرَ». [راجع: ٢٠٤٧]

تخريج: إسناداه قويان.

3427. It was narrated that Ibn Abi Mulaikah said: I wrote to Ibn 'Abbas and he wrote to me saying: The Messenger of Allah (ﷺ) said: "The one against whom a claim is made should swear an oath. If people were given in accordance with their claims, some people would make claims against others' wealth and lives."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2514) and Muslim (1711)]

٣٤٢٧- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبْتُ إِلَى ابْنِ عَبَّاسٍ، فَكَتَبَ إِلَيَّ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ، وَلَوْ أُعْطِيَ النَّاسُ بِدَعْوَاهُمْ، لَادَّعَى أُنَاسٌ أَمْوَالَ النَّاسِ وَدِمَاءَهُمْ». [راجع: ٣١٨٨]

تخريج: إسناده صحيح، خ: (٢٥١٤)، م: (١٧١١).

3428. It was narrated from Ibn 'Abbas (ؓ) from the Prophet (ﷺ) concerning a man who has

٣٤٢٨- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَطَاءٌ الْعَطَّارُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ

عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي الرَّجُلِ يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ؟ قَالَ: يَتَصَدَّقُ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ فَنِصْفُ دِينَارٍ. [راجع: ٢٢٠١]

تخريج: صحيح موقوفا، وهذا إسناد ضعيف جدا، عطاء العطار ضعيف جدا.

intercourse with his wife when she is menstruating. He said: "Let him give a dinar in charity, and if he cannot do that, then half a dinar.

Comments: [*Saheeh mawqoof*; this is a *da'eef jiddan* (very weak) *isnad*]

٣٤٢٩- حَدَّثَنَا أَبُو كَامِلٍ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي جَمْرَةَ _ قَالَ عَفَّانُ قَالَ: أَخْبَرَنَا أَبُو جَمْرَةَ _ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً، وَبِالْمَدِينَةِ عَشْرًا يُوحَى إِلَيْهِ، وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً. [راجع: ٢٠١٧]

تخريج: إسناده صحيح، م: (٢٣٥١).

3429. It was narrated from Abu Jamrah - 'Affan said: Abu Jamrah told us - from Ibn 'Abbas (﵄) who said: The Messenger of Allah (ﷺ) stayed in Makkah for thirteen years and in Madinah for ten years, receiving Revelation, and he died when he was sixty-three years old.

Comments: [Its *isnad* is *saheeh*]

٣٤٣٠- حَدَّثَنَا أَبُو كَامِلٍ وَيُونُسُ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ إِلَى جِذْعٍ، فَلَمَّا صُنِعَ الْمِنْبَرُ فَتَحَوَّلَ إِلَيْهِ حَنَّ الْجِذْعُ، فَأَتَاهُ رَسُولُ اللَّهِ ﷺ فَاحْتَضَنَهُ، فَسَكَنَ وَقَالَ: «لَوْ لَمْ أَحْتَضِنْهُ لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ». [راجع: ٢٢٣٦]

تخريج: إسناده صحيح.

3430. It was narrated from Ibn 'Abbas (﵄) that the Prophet (ﷺ) used to deliver *khutbahs* leaning on a palm trunk. When the *minbar* was made and he moved to it, the trunk groaned. The Messenger of Allah (ﷺ) went to it and embraced it, and it fell silent. He said: "If I did not embrace it, it would have groaned until the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*]

٣٤٣١- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، مِثْلَهُ. [راجع: ٢٢٣٦]

تخريج: إسناده صحيح.

3431. A similar report was narrated from Anas.

Comments: [Its *isnad* is *saheeh*]

٣٤٣٢- حَدَّثَنَاه الْخُزَاعِيُّ قَالَ: أَخْبَرَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ

3432. It was narrated from Ibn 'Abbas and from Thabit from Anas that the Prophet (ﷺ) used to deliver the *khutbah* leaning on a

عَبَّاسٍ، وَعَنْ ثَابِتٍ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ إِلَى جِذْعِ النَّخْلَةِ ... فَذَكَرَ مَعْنَاهُ. [راجع: ٢٢٣٦]

تخريج: إسناده صحيح.

palm trunk... And he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

٣٤٣٣- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ عَنِ ابْنِ عَبَّاسٍ قَالَ: تَعَرَّقَ رَسُولُ اللَّهِ ﷺ عَظْمًا، ثُمَّ صَلَّى وَلَمْ يَمَسَّ مَاءً. [راجع: ٢١٨٨]

تخريج: حديث صحيح، وهذا إسناد ضعيف، محمد بن سيرين لم يسمع من ابن عباس.

3433. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) ate some meat from a bone, then he prayed and he did not do *wudoo*.

Comments: [A *hadeeth saheeh* and its *isnad* is *da'eef*]

٣٤٣٤- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿فَإِن جَآءُوكَ فَٱحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۖ وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْـًٔا ۖ وَإِنْ حَكَمْتَ فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾ (المائدة: ٤٢) قَالَ: كَانَ بَنُو النَّضِيرِ إِذَا قَتَلُوا قَتِيلًا مِنْ بَنِي قُرَيْظَةَ، أَدَّوْا إِلَيْهِمْ نِصْفَ الدِّيَةِ، وَإِذَا قَتَلَ بَنُو قُرَيْظَةَ مِنْ بَنِي النَّضِيرِ قَتِيلًا، أَدَّوْا إِلَيْهِمُ الدِّيَةَ كَامِلَةً، فَسَوَّى رَسُولُ اللَّهِ ﷺ بَيْنَهُمُ الدِّيَةَ. [راجع: ٢٢١٢]

تخريج: حديث حسن.

3434. It was narrated from Ibn 'Abbas (ﷺ) concerning the verse, "So if they come to you (O Muhammad (ﷺ)), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly" [al-Ma'idah 5:42] that he said: If Banun-Nadeer killed a man of Banu Quraizah, they would pay them half a *diyah*, but if Banu Quraizah killed a man of Banun-Nadeer, they would pay them the *diyah* in full. But the Messenger of Allah (ﷺ) made the *diyah* the same for both.

Comments: [A *hasan hadeeth*]

٣٤٣٥- حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ: (١/ ٣٦٤) حَدَّثَنِي خُصَيْفٌ عَنْ عِكْرِمَةَ وَمُجَاهِدٍ وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَفَعَهُ إِلَى النَّبِيِّ ﷺ: أَنَّ النُّفَسَاءَ وَالْحَائِضَ تَغْتَسِلُ وَتُحْرِمُ، وَتَقْضِي

3435. It was narrated from Ibn 'Abbas, and he attributed it to the Prophet (ﷺ), that women who are bleeding following childbirth and menstruating women should do *ghusl* and enter *ihram*, and do all the rituals (of *Hajj*), but they

should not circumambulate the Ka'bah until they become pure.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

الْمَنَاسِكَ كُلَّهَا، غَيْرَ أَنْ لَا تَطُوفَ بِالْبَيْتِ حَتَّى تَطْهُرَ.

تخريج: حسن لغيره، وهذا سند فيه ضعف، خصيف بن عبدالرحمن الجزري فيه ضعف من جهة حفظه.

3436. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) used to prostrate in (Soorat) Sad.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٤٣٦- حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا لَيْثٌ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَسْجُدُ فِي ﴿صٓ﴾. [راجع: ٢٥٢١]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ليث.

3437. It was narrated that Ibn 'Abbas (ﷺ) said: I prayed with the Prophet (ﷺ). I stood beside him on his left, and he took hold of me and made me stand on his right. And Ibn 'Abbas said: At that time I was ten years old.

Comments: [A *saheeh hadeeth*, apart from the words, "At that time I was ten years old," which was narrated only by Rishdeen (one of the narrators)]

٣٤٣٧- حَدَّثَنَا ابْنُ فُضَيْلٍ: أَخْبَرَنَا رِشْدِينُ ابْنُ كُرَيْبٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ فَقُمْتُ إِلَى جَنْبِهِ عَنْ يَسَارِهِ، فَأَخَذَنِي فَأَقَامَنِي عَنْ يَمِينِهِ، قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: وَأَنَا يَوْمَئِذٍ ابْنُ عَشْرِ سِنِينَ. [راجع: ١٩١٢]

تخريج: حديث صحيح، دون قول ابن عباس: «وأنا يومئذ ابن عشر سنين».

3438. It was narrated that 'Ata' bin as-Sa'ib said: We were invited to a meal and Sa'eed bin Jubair and Miqsam the freed slave of Ibn 'Abbas (ﷺ) were among us. When the food was served, Sa'eed said: Have you all heard that was said concerning food? Miqsam said: O Abu 'Abdullah, tell those who have not heard. He said: Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "When food is served, do not eat from the middle, for the blessing (*barakah*) descends

٣٤٣٨- حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: دُعِينَا إِلَى طَعَامٍ وَفِينَا سَعِيدُ ابْنُ جُبَيْرٍ، وَمِقْسَمٌ مَوْلَى ابْنِ عَبَّاسٍ، فَلَمَّا وُضِعَ الطَّعَامُ قَالَ سَعِيدٌ: كُلُّكُمْ بَلَغَهُ مَا قِيلَ فِي الطَّعَامِ؟ قَالَ مِقْسَمٌ: حَدِّثْ يَا أَبَا عَبْدِ اللَّهِ، مَنْ لَمْ يَكُنْ سَمِعَ، فَقَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وُضِعَ الطَّعَامُ فَلَا تَأْكُلُوا مِنْ وَسَطِهِ، فَإِنَّ الْبَرَكَةَ تَنْزِلُ وَسَطَهُ، وَكُلُوا مِنْ حَافَتَيْهِ، أَوْ حَافَتَيْهَا». [راجع: ٢٧٣٠]

in the middle of it; eat from the edges (or the sides)."

Comments: [A *hasan hadeeth*]

تخريج: حديث حسن.

3439. It was narrated from Ibn 'Abbas (ﷺ) that 'Umar (ﷺ) witnessed the Prophet's verdict concerning that. Hamal bin Malik bin an-Nabighah came and said: I was between two women and one of them struck the other with a tent-pole, killing her and her foetus. The Messenger of Allah (ﷺ) ruled that a male or female slave be given (as *diyah*) for her foetus and that she should be executed.

Comments: [Its *isnad* is *saheeh*]

٣٤٣٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّهُ سَمِعَ طَاوُسًا يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ عَنْ عُمَرَ: أَنَّهُ شَهِدَ قَضَاءَ النَّبِيِّ ﷺ فِي ذَلِكَ، فَجَاءَ حَمَلُ بْنُ مَالِكِ بْنِ النَّابِغَةِ، فَقَالَ: كُنْتُ بَيْنَ امْرَأَتَيْنِ، فَضَرَبَتْ إِحْدَاهُمَا الْأُخْرَى بِمِسْطَحٍ فَقَتَلَتْهَا وَجَنِينَهَا، فَقَضَى النَّبِيُّ ﷺ فِي جَنِينِهَا بِغُرَّةٍ عَبْدٍ، وَأَنْ تُقْتَلَ، فَقُلْتُ لِعَمْرٍو: أَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ كَذَا وَكَذَا، فَقَالَ: لَقَدْ شَكَّكْتَنِي، قَالَ ابْنُ بَكْرٍ: كَانَ بَيْنِي وَبَيْنَ امْرَأَتَيَّ، فَضَرَبَتْ إِحْدَاهُمَا الْأُخْرَى.

تخريج: إسناده صحيح.

3440. It was narrated from Ibn 'Abbas that Khidham Abu Wadee'ah gave his daughter in marriage to a man. She came to the Prophet (ﷺ) and complained that she had been given in marriage against her wishes. The Prophet (ﷺ) separated her from her husband and said: "Do not force them." And after that she married Abu Lubabah al-Ansari, and she was previously married.

Comments: [Its *isnad* is *da'eef*]

٣٤٤٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنَا عَطَاءٌ الْخُرَاسَانِيُّ عَنِ ابْنِ عَبَّاسٍ: أَنَّ خِذَامًا أَبَا وَدِيعَةَ أَنْكَحَ ابْنَتَهُ رَجُلًا، فَأَتَتِ النَّبِيَّ ﷺ فَاشْتَكَتْ إِلَيْهِ أَنَّهَا أُنْكِحَتْ وَهِيَ كَارِهَةٌ، فَانْتَزَعَهَا النَّبِيُّ ﷺ مِنْ زَوْجِهَا، وَقَالَ: «لَا تُكْرِهُوهُنَّ». قَالَ: فَنَكَحَتْ بَعْدَ ذَلِكَ أَبَا لُبَابَةَ الْأَنْصَارِيَّ، وَكَانَتْ ثَيِّبًا.

تخريج: إسناده ضعيف، عطاء بن مسلم الخراساني صاحب أوهام كثيرة ثم هو لم يسمع من ابن عباس، وأصل القصة صحيح، انظر صحيح البخاري: (٥١٣٨).

3441. A similar report was narrated from Ibn 'Abbas (رضي الله عنه) and added: Later on she came and told him that he had been intimate with her and he did not let her go back to her first husband, and he said: "O Allah, if he is divorcing her so that she can become permissible for Rifa'ah, her marriage to him should never take place again." Then she came to Abu Bakr and 'Umar during their caliphates and they did not let her (go back to her first husband).

Comments: [Its *isnad* is *da'eef* like the previous report]

٣٤٤١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي عَطَاءٌ الْخُرَاسَانِيُّ عَنِ ابْنِ عَبَّاسٍ نَحْوَهُ، وَزَادَ: ثُمَّ جَاءَتْهُ بَعْدُ، فَأَخْبَرَتْهُ أَنْ قَدْ مَسَّهَا، فَمَنَعَهَا أَنْ تَرْجِعَ إِلَى زَوْجِهَا الْأَوَّلِ وَقَالَ: «اللَّهُمَّ إِنْ كَانَ إِنَّمَا بِهِ أَنْ تُحِلَّهَا لِرِفَاعَةَ، فَلَا يَتِمَّ لَهُ نِكَاحُهَا مَرَّةً أُخْرَى» ثُمَّ أَتَتْ أَبَا بَكْرٍ وَعُمَرَ فِي خِلَافَتِهِمَا، فَمَنَعَاهَا كِلَاهُمَا.

تخريج: إسناده ضعيف كسابقه.

3442. It was narrated from Ibn 'Abbas that as he was circumambulating the Ka'bah, the Prophet (ﷺ) passed by a man who was leading another man by a string through his nose. The Prophet (ﷺ) cut it and told him to lead him by the hand.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1621)]

٣٤٤٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ: أَنَّ طَاوُسًا أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ يَقُودُ إِنْسَانًا بِخِزَامَةٍ فِي أَنْفِهِ، فَقَطَعَهَا النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ أَمَرَهُ أَنْ يَقُودَهُ بِيَدِهِ. [انظر: ٣٤٤٣]

تخريج: إسناده صحيح، خ: (١٦٢١).

3443. It was narrated from Ibn 'Abbas (رضي الله عنه) that as he was circumambulating the Ka'bah, the Prophet (ﷺ) passed by a man who tied his hand to the hand of another with a strip of leather or a thread or something else. The Prophet (ﷺ) cut it and said: "Lead him by the hand."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1620)]

٣٤٤٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ أَنَّ طَاوُسًا أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ قَدْ رَبَطَ يَدَهُ إِلَى إِنْسَانٍ آخَرَ بِسَيْرٍ، أَوْ بِخَيْطٍ، أَوْ بِشَيْءٍ غَيْرِ ذَلِكَ، فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ قَالَ: «قُدْهُ بِيَدِهِ». [راجع: ٣٤٤٢]

تخريج: إسناده صحيح، خ: (١٦٢٠).

3444. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) passed by some people who were shooting arrows and he said: "Shoot, O sons of Isma'eel, for your father was an archer."

Comments: [Its *isnad* is *saheeh*]

٣٤٤٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ زِيَادِ بْنِ حُصَيْنٍ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِنَفَرٍ يَرْمُونَ، فَقَالَ: رَمْيًا بَنِي إِسْمَاعِيلَ، فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا.

تخريج: إسناده صحيح.

3445. It was narrated that Salim bin Abil-Ja'd said: A man came to Ibn 'Abbas... And he narrated the *hadeeth*. Then he said: I heard your Prophet (ﷺ) say: "The slain one will come on the Day of Resurrection, holding his head - either he said, in his left hand, or in his right hand - with the veins of his neck flowing with blood, before the Throne of the Most Merciful, may He be blessed and exalted, saying: O Lord, ask this one why he killed me."

Comments: [A *saheeh hadeeth*]

٣٤٤٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ ... فَذَكَرَ الْحَدِيثَ، فَقَالَ: وَلَقَدْ سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «يَجِيءُ الْمَقْتُولُ يَوْمَ الْقِيَامَةِ آخِذًا رَأْسَهُ _ إِمَّا قَالَ: بِشِمَالِهِ وَإِمَّا بِيَمِينِهِ _ تَشْخَبُ أَوْدَاجُهُ فِي قُبُلِ عَرْشِ الرَّحْمَنِ تَبَارَكَ وَتَعَالَى، يَقُولُ: يَا رَبِّ، سَلْ هَذَا فِيمَ قَتَلَنِي؟». [راجع: ١٩٤١]

تخريج: حديث صحيح.

3446. It was narrated that Ibraheem said: I heard that when the Prophet (ﷺ) prostrated, the whiteness of his armpits could be seen.

Comments: [Its *isnad* is *da'eef*, because it is *mursal*]

٣٤٤٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: بَلَغَنِي أَنَّ النَّبِيَّ ﷺ(١/ ٣٦٥) كَانَ إِذَا سَجَدَ يُرَى بَيَاضُ إِبْطَيْهِ.

تخريج: إسناده ضعيف لإرساله، فإن إبراهيم النخعي من أتباع التابعين.

3447. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ).

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٤٤٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ مِثْلَ ذَلِكَ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٤٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، التميمي لم يرو عنه غير أبي إسحاق، وأبو إسحاق مختلط.

3448. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Teach and make things easy, do not make things difficult. If you get angry then keep quiet; if you get angry then keep quiet; if you get angry then keep quiet."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣٤٤٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلِّمُوا، وَيَسِّرُوا وَلَا تُعَسِّرُوا، وَإِذَا غَضِبْتَ فَاسْكُتْ، وَإِذَا غَضِبْتَ فَاسْكُتْ، وَإِذَا غَضِبْتَ فَاسْكُتْ. [راجع: ٢٥٥٦]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف ليث.

3449. It was narrated from Ibn 'Abbas (ﷺ) that a man came to the Prophet (ﷺ) and said: I have not come near my wife since watering the palm trees. - Watering the palm trees refers to when they were pollinated and left for forty days, and were not watered after pollination - and I found a man with my wife. And her husband was white with thin legs and straight hair, and the one concerning whom she was accused had chubby legs and was darkish with very curly hair. The Messenger of Allah (ﷺ) said: "O Allah, show us. O Allah show us." Then he made them engage in *li'an*. And she gave birth to a boy who resembled the man concerning whom she was accused.

Comments: [Its *isnad* is *saheeh*]

٣٤٤٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: مَا لِي عَهْدٌ بِأَهْلِي مُنْذُ عَفَارِ النَّخْلِ، أَوْ إِعْفَارِهِ- قَالَ: وَعَفَارُ النَّخْلِ، أَوْ إِعْفَارُهَا: أَنَّهَا كَانَتْ تُؤَبَّرُ، ثُمَّ تُعْفَرُ أَوْ تُعْفَرُ أَرْبَعِينَ يَوْمًا، لَا تُسْقَى بَعْدَ الْإِبَارِ _ قَالَ: فَوَجَدْتُ رَجُلًا مَعَ امْرَأَتِي، وَكَانَ زَوْجُهَا مُصْفَرًّا حَمْشًا سَبِطَ الشَّعْرِ، وَالَّذِي رُمِيَتْ بِهِ رَجُلٌ خَدْلٌ إِلَى السَّوَادِ، جَعْدٌ قَطَطٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَيِّنْ، اللَّهُمَّ بَيِّنْ» ثُمَّ لَاعَنَ بَيْنَهُمَا، فَجَاءَتْ بِوَلَدٍ يُشْبِهُ الَّذِي رُمِيَتْ بِهِ. [راجع: ٣١٠٦]

تخريج: إسناده صحيح.

3450. It was narrated that Ibn 'Abbas (ﷺ) said: Shall I not tell you about the *wudoo'* of the Messenger of Allah (ﷺ)? He called for water, then he started scooping with his right hand then pouring it over his left hand.

٣٤٥٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَلَا أُخْبِرُكُمْ بِوُضُوءِ رَسُولِ اللَّهِ ﷺ؟ فَدَعَا بِمَاءٍ، فَجَعَلَ يَغْرِفُ بِيَدِهِ الْيُمْنَى، ثُمَّ يَصُبُّ عَلَى الْيُسْرَى. [راجع: ٢٤١٦]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3451. It was narrated from Ibn 'Abbas (رضي الله عنه) that he said: I was standing beside the Messenger of Allah (ﷺ) on his left, and he brought me round and made me stand on his right.

Comments: [Its *isnad* is *saheeh*]

٣٤٥١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ سُمَيْعٍ الزَّيَّاتِ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: كُنْتُ قُمْتُ إِلَى جَنْبِ رَسُولِ اللَّهِ ﷺ إِلَى شِمَالِهِ، فَأَدَارَنِي فَجَعَلَنِي عَنْ يَمِينِهِ. [راجع: ٢٣٢٦]

تخريج: إسناده صحيح.

3452. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) passed by a sheep belonging to Maimoonah that had died, and he said: "Why don't you make use of its hide?" They said: How can we, when it is *maitah* (i.e., it died of natural causes)? He said: "Only its meat was forbidden." Ma'mar said: az-Zuhri thought that tanning was not necessary and he said: It can be made use of in any case.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1492) and Muslim (363)]

٣٤٥٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِشَاةٍ لِمَيْمُونَةَ مَيْتَةٍ، فَقَالَ: «أَلَا اسْتَمْتَعْتُمْ بِإِهَابِهَا» قَالُوا: وَكَيْفَ، وَهِيَ مَيْتَةٌ؟ فَقَالَ: «إِنَّمَا حُرِّمَ لَحْمُهَا» قَالَ مَعْمَرٌ: وَكَانَ الزُّهْرِيُّ يُنْكِرُ الدِّبَاغَ، وَيَقُولُ: يُسْتَمْتَعُ بِهَا عَلَى كُلِّ حَالٍ. [راجع: ٢٣٦٩]

تخريج: إسناده صحيح، خ: (١٤٩٢)، م: (٣٦٣).

3453. It was narrated from 'Ata' bin Yasar that he heard Ibn 'Abbas (رضي الله عنه) say: The Prophet (ﷺ) did *wudoo'* then he took a piece of meat from the shoulder and ate, then he went to pray and did not do *wudoo'* (again).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (207) and Muslim (354)]

٣٤٥٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: تَوَضَّأَ النَّبِيُّ ﷺ، ثُمَّ احْتَزَّ مِنْ كَتِفٍ فَأَكَلَ، ثُمَّ مَضَى إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ. [راجع: ١٩٨٨]

تخريج: إسناده صحيح، خ: (٢٠٧)، م: (٣٥٤).

3454. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I came to the Prophet (ﷺ) during the Farewell

٣٤٥٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. وَعَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ

Pilgrimage - or he said: on the day of the conquest (of Makkah) - when he was praying, and al-Fadl and I were riding one behind the other on a female donkey. We passed in front of the row, then we dismounted and joined the row, and the female donkey was passing in front of them but it did not interrupt their prayer. 'Abdul-A'la said: I was riding behind al-Fadl on a female donkey, and we came when the Prophet of Allah (ﷺ) was leading the people in prayer in Mina.

اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ إِلَى النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ _ أَوْ قَالَ: يَوْمَ الْفَتْحِ _ وَهُوَ يُصَلِّي، أَنَا وَالْفَضْلُ مُرْتَدِفَانِ عَلَى أَتَانٍ، فَقَطَعْنَا الصَّفَّ وَنَزَلْنَا عَنْهَا، ثُمَّ دَخَلْنَا الصَّفَّ، وَالأَتَانُ تَمُرُّ بَيْنَ أَيْدِيهِمْ لَمْ تَقْطَعْ صَلَاتَهُمْ. وَقَالَ عَبْدُ الأَعْلَى: كُنْتُ رَدِيفَ الْفَضْلِ عَلَى أَتَانٍ، فَجِئْنَا وَنَبِيُّ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِمِنًى. [راجع: ١٨٩١]

تخريج: إسناده صحيح، م: (٥٠٤).

Comments: [Its *isnad* is *saheeh*, Muslim (504)]

3455. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) saw the images in the House - i.e., the Ka'bah - he did not enter, and he ordered that they be erased. And he saw (an image of) Ibraheem and Isma'eel (as) with divining arrows in their hands and he said: "May Allah kill them; they never cast arrows."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3352)]

٣٤٥٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا رَأَى الصُّوَرَ فِي الْبَيْتِ _ يَعْنِي الْكَعْبَةَ _ لَمْ يَدْخُلْ، وَأَمَرَ بِهَا فَمُحِيَتْ، وَرَأَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ بِأَيْدِيهِمَا الأَزْلَامُ، فَقَالَ: «قَاتَلَهُمُ اللَّهُ، وَاللَّهِ مَا اسْتَقْسَمَا بِالأَزْلَامِ قَطُّ». [راجع: ٣٠٩٣]

تخريج: إسناده صحيح، خ: (٣٣٥٢).

3456. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Seek it [*Lailatal-Qadr*] in the last ten (nights of Ramadan), on the twenty-first or the twenty-fifth or the twenty-third."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2021)]

٣٤٥٦- حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ، فِي تَاسِعَةٍ تَبْقَى، أَوْ خَامِسَةٍ تَبْقَى، أَوْ سَابِعَةٍ تَبْقَى». [راجع: ٢٠٥٢]

تخريج: إسناده صحيح، خ: (٢٠٢١).

3457. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) was treated with cupping by a

٣٤٥٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ عَاصِمٍ الأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ

slave belonging to Banu Bayadah, and the Prophet (ﷺ) gave him his fee. If it were haram, he would not have given it to him. And he told his masters to reduce some of the share of his earnings (that they took).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2103) and Muslim (1202)]

عَبَّاسٍ قَالَ: حَجَمَ النَّبِيَّ ﷺ عَبْدٌ لِبَنِي بَيَاضَةَ، وَأَعْطَاهُ النَّبِيُّ ﷺ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ، قَالَ: وَأَمَرَ مَوَالِيَهُ أَنْ يُخَفِّفُوا عَنْهُ بَعْضَ خَرَاجِهِ. [راجع: ٢١٥٥]

تخريج: إسناده صحيح، خ: (٢١٠٣)، م: (١٢٠٢).

3458. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) cursed effeminate men and women who imitate men.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6834)]

٣٤٥٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ وَأَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ. [راجع: ١٩٨٢]

تخريج: إسناده صحيح، خ: (٦٨٣٤).

3459. It was narrated that Ibn 'Abbas (ﷺ) said: I was in the house of Maimoonah and the Prophet (ﷺ) got up to pray at night. I got up and stood on his left, and he took me by the hand and made me stand on his right. Then he prayed thirteen *rak'ahs* and I estimated the length of time he stood in each *rak'ah* as being as long as it takes to recite *Ya ayyuhal-Muzzammil* [Soorat al-Muzzammil 73:1].

Comments: [Its *isnad* is *saheeh*]

٣٤٥٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ فِي بَيْتِ مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ مَعَهُ عَلَى يَسَارِهِ، فَأَخَذَ بِيَدِي فَجَعَلَنِي عَنْ يَمِينِهِ، (١/ ٣٦٦) ثُمَّ صَلَّى ثَلَاثَ عَشْرَةَ رَكْعَةً، حَزَرْتُ قَدْرَ قِيَامِهِ فِي كُلِّ رَكْعَةٍ قَدْرَ: ﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ﴾. [راجع: ٢٢٧٦]

تخريج: إسناده صحيح.

3460. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) set out for Makkah during the year of the conquest in the month of Ramadan, and he continued to fast until he reached al-Kadeed, then he broke his fast.

٣٤٦٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ عَامَ الْفَتْحِ إِلَى مَكَّةَ فِي شَهْرِ رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ ثُمَّ أَفْطَرَ. [راجع: ١٨٩٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1944) and Muslim (1113)]

تخريج: إسناده صحيح، خ: (١٩٤٤)، م: (١١١٣).

3460. (sic) It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) set out for Makkah during the year of the conquest in the month of Ramadan, and he continued to fast until he passed by a stream on the way, and that was at the time of the noonday heat. The people got thirsty and they began craning their necks, longing for the water. The Messenger of Allah (ﷺ) called for a vessel of water, then he held it up in his hand so that the people could see it, then he drank and the people drank.

٣٤٦٠م- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ إِلَى مَكَّةَ فِي شَهْرِ رَمَضَانَ، فَصَامَ حَتَّى مَرَّ بِغَدِيرٍ فِي الطَّرِيقِ، وَذَلِكَ فِي نَحْرِ الظَّهِيرَةِ، قَالَ: فَعَطِشَ النَّاسُ وَجَعَلُوا يَمُدُّونَ أَعْنَاقَهُمْ، وَتَتُوقُ أَنْفُسُهُمْ إِلَيْهِ، قَالَ: فَدَعَا رَسُولُ اللَّهِ ﷺ بِقَدَحٍ فِيهِ مَاءٌ، فَأَمْسَكَهُ عَلَى يَدِهِ حَتَّى رَآهُ النَّاسُ، ثُمَّ شَرِبَ فَشَرِبَ النَّاسُ. [راجع: ١٨٩٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4278)]

تخريج: إسناده صحيح، خ: (٤٢٧٨) تعليقًا.

3461. Ibn Juraij narrated: I heard 'Ata' say: I heard Ibn 'Abbas (ﷺ) say: There was a sheep that belonged to one of the wives of the Prophet (ﷺ) and it died. The Prophet (ﷺ) said: "Why don't you take its hide and make use of it?"

٣٤٦١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ _ قَالَ ابْنُ بَكْرٍ: ثُمَّ سَمِعْتُهُ بَعْدُ يَعْنِي عَطَاءً _ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَتْ شَاةٌ _ أَوْ دَاجِنَةٌ _ لِإِحْدَى نِسَاءِ النَّبِيِّ ﷺ فَمَاتَتْ، فَقَالَ النَّبِيُّ ﷺ: «هَلَّا اسْتَمْتَعْتُمْ بِإِهَابِهَا أَوْ مَسْكِهَا». [راجع: ٢٠٠٣]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1492) and Muslim (364)]

تخريج: إسناده صحيح، خ: (١٤٩٢)، م: (٣٦٤).

3462. Miqsam the freed slave of 'Abdullah bin al-Harith bin Nawfal narrated that Ibn 'Abbas told him: I

٣٤٦٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. وَرَوْحٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ:

was with 'Umar (ﷺ) when Sa'd and Ibn 'Umar asked him about wiping over the *khuffain,* and 'Umar agreed with Sa'd. Ibn 'Abbas said: I said: O Sa'd, we know that the Prophet (ﷺ) wiped over his *khuffain,* but was it before or after al-Ma'idah? He said: No one should tell you that the Prophet (ﷺ) wiped over them after al-Ma'idah was revealed. And 'Umar (ﷺ) remained silent.

Comments: [Its *isnad* is *da'eef*]

أَخْبَرَنِي خُصَيْفٌ أَنَّ مِقْسَمًا مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ: أَنَا عِنْدَ عُمَرَ حِينَ سَأَلَهُ سَعْدٌ وَابْنُ عُمَرَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَضَى عُمَرُ لِسَعْدٍ، فَقَالَ ابْنُ عَبَّاسٍ: فَقُلْتُ: يَا سَعْدُ، قَدْ عَلِمْنَا أَنَّ النَّبِيَّ ﷺ مَسَحَ عَلَى خُفَّيْهِ، وَلَكِنْ أَ قَبْلَ الْمَائِدَةِ أَمْ بَعْدَهَا؟ _ قَالَ: فَقَالَ رَوْحٌ: أَوْ بَعْدَهَا- قَالَ: لَا يُخْبِرُكَ أَحَدٌ أَنَّ النَّبِيَّ ﷺ مَسَحَ عَلَيْهِمَا بَعْدَمَا أُنْزِلَتِ الْمَائِدَةُ. فَسَكَتَ عُمَرُ. [راجع: ٢٩٧٥]

تخريج: إسناده ضعيف لضعف خصيف بن عبدالرحمن الجزري.

3463. 'Umar bin 'Ata' bin Abil-Khuwar narrated that he heard Ibn 'Abbas say: Whilst the Messenger of Allah (ﷺ) was eating a bone with some meat on it, the *mu'adhdhin* came to him, so he put it down and got up to pray, and he did not do *wadoo.*

Comments: [Its *isnad* is *saheeh*]

٣٤٦٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: بَيْنَا رَسُولُ اللَّهِ ﷺ يَأْكُلُ عَرْقًا، أَتَاهُ الْمُؤَذِّنُ فَوَضَعَهُ وَقَامَ إِلَى الصَّلَاةِ، وَلَمْ يَمَسَّ مَاءً. [راجع: ١٩٩٤]

تخريج: إسناده صحيح.

3464. Sulaiman bin Yasar narrated that he heard Ibn 'Abbas (ﷺ) and saw Abu Hurairah (ﷺ) doing *wudoo'*. He said: Do you know because of what I am doing *wudoo'*? He said: No. He said: I am doing *wudoo'* because I ate some pieces of dried yoghurt. Ibn 'Abbas said: I do not care because of what you are doing *wudoo'*. I bear witness that I saw the Messenger of

٣٤٦٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ يُوسُفَ: أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ وَرَأَى أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَقَالَ: أَتَدْرِي مِمَّا أَتَوَضَّأُ؟ قَالَ: لَا، قَالَ: أَتَوَضَّأُ مِنْ أَثْوَارِ أَقِطٍ أَكَلْتُهَا. قَالَ ابْنُ عَبَّاسٍ: مَا أُبَالِي مِمَّا تَوَضَّأْتَ، أَشْهَدُ لَرَأَيْتُ

رَسُولَ اللَّهِ ﷺ أَكَلَ كَتِفَ لَحْمٍ، ثُمَّ قَامَ إِلَى الصَّلَاةِ وَمَا تَوَضَّأَ. قَالَ: وَسُلَيْمَانُ حَاضِرٌ ذَلِكَ مِنْهُمَا جَمِيعًا. [راجع: ١٩٨٨]

تخريج: إسناده صحيح، خ: (٢٠٧)، م: (٣٥٤).

Allah (ﷺ) eat a shoulder of meat, then he got up to pray and did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (207) and Muslim (354)]

٣٤٦٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: عِلْمِي وَالَّذِي يَخْطُرُ عَلَى بَالِي أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَنِي: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَسِلُ بِفَضْلِ مَيْمُونَةَ. قَالَ عَبْدُ الرَّزَّاقِ: وَذَلِكَ أَنِّي سَأَلْتُهُ عَنْ إِخْلَاءِ الْجُنُبَيْنِ جَمِيعًا. [راجع: ٢١٠٠]

تخريج: إسناده صحيح.

3465. Abush-Sha'tha' narrated that Ibn 'Abbas told him that the Prophet (ﷺ) used to do *ghusl* with Maimoonah's left-over water. 'Abdur-Razzaq said: That was when I asked him about removing *janabah* for two people with the same water.

Comments: [Its *isnad* is *saheeh*]

٣٤٦٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: أَيُّ حِينٍ أَحَبُّ إِلَيْكَ أَنْ أُصَلِّيَ الْعِشَاءَ، إِمَامًا أَوْ خِلْوًا؟ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً بِالْعِشَاءِ حَتَّى رَقَدَ النَّاسُ وَاسْتَيْقَظُوا، وَرَقَدُوا وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: الصَّلَاةَ، قَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: فَخَرَجَ نَبِيُّ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الْآنَ، يَقْطُرُ رَأْسُهُ مَاءً وَاضِعٌ يَدَهُ عَلَى شَقِّ رَأْسِهِ، فَقَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُصَلُّوهَا كَذَلِكَ». [راجع: ١٩٢٦]

تخريج: إسناده صحيح، خ: (٥٧١)، م: (٦٤٢).

3466. Ibn Juraij said: I said to 'Ata': Which do you prefer for me, to pray *'Isha'* as an *imam* (leading the prayer) or to delay it and pray alone? He said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) delayed *'Isha'* one night until the people had fallen asleep and woken up, and fallen asleep then woken up (again). Then 'Umar bin al-Khattab (ﷺ) stood up and said: The prayer. 'Ata' said: Ibn 'Abbas (ﷺ) said: Then the Prophet of Allah (ﷺ) came out, and it is as if I can see him now, with water dripping from his head and putting his hand on the side of his head and saying: "Were it not that it would be too difficult for my *ummah*, I would have instructed them to pray at this time."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (571) and Muslim (642)]

3467. Abush-Sha'tha' narrated that Ibn 'Abbas (ﷺ) said: I prayed behind the Messenger of Allah (ﷺ) eight [*rak'ahs*] together and seven [*rak'ahs*] together.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1174) and Muslim (705)]

٣٤٦٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ وَابْنُ بَكْرٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ: صَلَّيْتُ وَرَاءَ رَسُولِ اللَّهِ ﷺ ثَمَانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا. [راجع: ١٩١٨]

تخريج: إسناده صحيح، خ: (١١٧٤)، م: (٧٠٥).

3468. Tawoos narrated that he heard Ibn 'Abbas say: When the Prophet (ﷺ) prayed *tahajjud* at night... And he narrated a *du'a'* like that of Sufyan, except that he said: "... Your promise is true, and Your words are true, and the meeting with You is true." And he said: "... what I do in secret and what I do openly, You are my God, there is no God but You."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7499) and Muslim (769)]

٣٤٦٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ: أَنَّ طَاوُسًا أَخْبَرَهُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا تَهَجَّدَ مِنَ اللَّيْلِ، فَذَكَرَ نَحْوَ دُعَاءِ سُفْيَانَ، إِلَّا أَنَّهُ قَالَ: «وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ» وَقَالَ: «وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ». [راجع: ٢٧١٠]

تخريج: إسناده صحيح، خ: (٧٤٩٩)، م: (٧٦٩).

3469. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was the most generous of people. As soon as the month of Ramadan began and Jibreel (ﷺ) began to review (the Qur'an) with him, he would become more generous than the wind.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6) and Muslim (3308)]

٣٤٦٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ (١/ ٣٦٧) الْبَشَرِ، فَمَا هُوَ إِلَّا أَنْ يَدْخُلَ شَهْرُ رَمَضَانَ، فَيُدَارِسَهُ جِبْرِيلُ ﷺ، فَلَهُوَ أَجْوَدُ مِنَ الرِّيحِ. [راجع: ٢٠٤٢]

تخريج: إسناده صحيح، خ: (٦)، م: (٣٣٠٨).

3470. It was narrated that Abu Salamah said: Ibn 'Abbas (ﷺ) used to narrate that Abu Bakr

٣٤٧٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ قَالَ: كَانَ ابْنُ

lifted from the face of the Prophet (ﷺ) after he had died a striped cloak with which he was covered. He looked at the face of the Prophet (ﷺ), then he leaned over him and kissed him.

Comments: [Its *isnad* is *saheeh*]

عَبَّاسٍ يُحَدِّثُ: أَنَّ أَبَا بَكْرٍ كَشَفَ عَنْ وَجْهِ النَّبِيِّ ﷺ وَهُوَ مَيِّتٌ، بُرْدَ حِبَرَةٍ كَانَ مُسَجًّى عَلَيْهِ، فَنَظَرَ إِلَى وَجْهِ النَّبِيِّ ﷺ، ثُمَّ أَكَبَّ عَلَيْهِ، فَقَبَّلَهُ. [راجع: ٣٠٩٠]

تخريج: إسناده صحيح.

3471. It was narrated from Ibn 'Abbas (ﷺ) that he mentioned the words of the Prophet (ﷺ) about doing *ghusl* on Friday. Tawoos said: I said to Ibn 'Abbas: Should one put on perfume if his family has any? He said: I do not know.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (885) and Muslim (848)]

٣٤٧١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ، قَالَ طَاوُسٌ: فَقُلْتُ لِابْنِ عَبَّاسٍ: وَيَمَسُّ طِيبًا أَوْ دُهْنًا إِنْ كَانَ عِنْدَ أَهْلِهِ؟، قَالَ: لَا أَعْلَمُهُ. [راجع: ٢٣٨٣]

تخريج: إسناده صحيح، خ: (٨٨٥)، م: (٨٤٨).

3472. Ibraheem bin Abi Khidash narrated that Ibn 'Abbas (ﷺ) said: When the Prophet (ﷺ) overlooked the graveyard on his first route, he pointed across the stream and said: "What a good graveyard this is." I said to the one who told me: Did he point to the mountain pass? He said: That's what he said. He did not tell me that he pointed to a specific area; all he said was that he pointed across the stream. And we used to hear that the Prophet (ﷺ) specifically pointed to the mountain pass that is opposite the House.

Comments: [Its *isnad* is *da'eef*]

٣٤٧٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ أَبِي خِدَاشٍ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: لَمَّا أَشْرَفَ النَّبِيُّ ﷺ عَلَى الْمَقْبُرَةِ وَهِيَ عَلَى طَرِيقِهِ الْأُولَى، أَشَارَ بِيَدِهِ وَرَاءَ الضَّفِيرِ ـ أَوْ قَالَ: وَرَاءَ الضَّفِيرَةِ شَكَّ عَبْدُ الرَّزَّاقِ- فَقَالَ: «نِعْمَ الْمَقْبُرَةُ هَذِهِ» فَقُلْتُ لِلَّذِي أَخْبَرَنِي: أَخَصَّ الشِّعْبَ؟ قَالَ: هَكَذَا قَالَ: فَلَمْ يُخْبِرْنِي أَنَّهُ خَصَّ شَيْئًا إِلَّا لِذَلِكَ، أَشَارَ بِيَدِهِ وَرَاءَ الضَّفِيرِ ـ أَوِ الضَّفِيرَةِ ـ وَكُنَّا نَسْمَعُ أَنَّ النَّبِيَّ ﷺ خَصَّ الشِّعْبَ الْمُقَابِلَ لِلْبَيْتِ.

تخريج: إسناده ضعيف، لضعف إبراهيم بن أبي خداش.

3473. It was narrated from Miqsam, the freed slave of 'Abdullah bin al-Harith, that Ibn 'Abbas (ﷺ)

٣٤٧٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ وَغَيْرُهُ عَنْ

told him: The Prophet (ﷺ) set [the expiation for] having intercourse with a menstruating woman at one dinar [to be given in charity]. And if he has intercourse with her when the bleeding has stopped but she has not yet done *ghusl*, then [he should pay] half a dinar. All of that (was narrated) from the Prophet (ﷺ).

Comments: [*Saheeh mawqoof*. This is a *da'eef isnad*]

مِقْسَمٍ مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ جَعَلَ فِي الْحَائِضِ نِصَابَ دِينَارٍ، فَإِنْ أَصَابَهَا وَقَدْ أَدْبَرَ الدَّمُ عَنْهَا وَلَمْ تَغْتَسِلْ، فَنِصْفُ دِينَارٍ، كُلُّ ذَلِكَ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٠٣٢]

تخريج: صحيح موقوفا، وهذا إسناد ضعيف لضعف عبدالكريم بن أبي المخارق.

3474. 'Amr bin Dinar narrated that he heard Muhammad bin Jubair say: Ibn 'Abbas (ﷺ) used to object to starting the fast of Ramadan early if the new moon of Ramadan has not been seen. And he used to say: The Prophet (ﷺ) said: "If you do not see the new moon, complete thirty days."

Comments: [Its *isnad* is *da'eef*]

٣٤٧٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ جُبَيْرٍ يَقُولُ: كَانَ ابْنُ عَبَّاسٍ يُنْكِرُ: أَنْ يُتَقَدَّمَ فِي صِيَامِ رَمَضَانَ، إِذَا لَمْ يُرَ هِلَالُ شَهْرِ رَمَضَانَ، وَيَقُولُ: قَالَ النَّبِيُّ ﷺ: «إِذَا لَمْ تَرَوُا الْهِلَالَ، فَاسْتَكْمِلُوا ثَلَاثِينَ لَيْلَةً». [راجع: ١٩٣١]

تخريج: إسناده ضعيف، محمد بن جبير وهو خطأ، صوابه محمد بن حنين وهو مجهول.

3475. 'Ubaidullah bin Abi Yazeed narrated that he heard Ibn 'Abbas (ﷺ) say: I did not see the Messenger of Allah (ﷺ) making sure to fast any day, seeking its virtue and superiority over other days, apart from this day - meaning 'Ashoora' - or Ramadan.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2006) and Muslim (1132)]

٣٤٧٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: مَا عَلِمْتُ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَرَّى صِيَامَ يَوْمٍ يَبْتَغِي فَضْلَهُ عَلَى غَيْرِهِ، إِلَّا هَذَا الْيَوْمَ ـ لِيَوْمِ عَاشُورَاءَ ـ أَوْ رَمَضَانَ. قَالَ رَوْحٌ: أَوْ شَهْرَ رَمَضَانَ.

تخريج: إسناده صحيح، خ: (٢٠٠٦)، م: (١١٣٢).

3476. 'Ata' said: 'Abdullah bin 'Abbas called al-Fadl bin 'Abbas to eat on the day of 'Arafah, and

٣٤٧٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءٌ دَعَا عَبْدُ اللَّهِ

ابْنُ عَبَّاسٍ الْفَضْلَ بْنَ عَبَّاسٍ يَوْمَ عَرَفَةَ إِلَى طَعَامٍ، فَقَالَ: إِنِّي صَائِمٌ، فَقَالَ عَبْدُ اللَّهِ: لَا تَصُمْ، فَإِنَّ النَّبِيَّ ﷺ قُرِّبَ إِلَيْهِ حِلَابٌ فِيهِ لَبَنٌ يَوْمَ عَرَفَةَ، فَشَرِبَ مِنْهُ، فَلَا تَصُمْ، فَإِنَّ النَّاسَ مُسْتَنُّونَ بِكُمْ. قَالَ ابْنُ بَكْرٍ وَرَوْحٌ: إِنَّ النَّاسَ يَسْتَنُّونَ بِكُمْ. [راجع: ١٩٤٦]

he said: I am fasting. 'Abdullah said: Do not fast, for a vessel of milk was brought to the Prophet (ﷺ) on the day of 'Arafah and he drank from it on this day. So do not fast, for people follow your example.

Comments: [A *saheeh hadeeth;* there is an interruption in this *isnad* between Ibn Juraij and 'Ata']

تخريج: حديث صحيح، وهذا إسناد فيه انقطاع بين ابن جريج وبين عطاء.

٣٤٧٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زَكَرِيَّاءُ بْنُ عُمَرَ: أَنَّ عَطَاءً أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ دَعَا الْفَضْلَ. [راجع: ٢٩٤٦]

3477. 'Ata' narrated that Ibn 'Abbas called al-Fadl...

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، زكريا بن عمر لم يوثقه غير ابن حبان.

٣٤٧٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَفْعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ، كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ، وَأَنَّهُ قَالَ: قَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ. [راجع: ١٩٣٣]

3478. 'Amr bin Dinar narrated that Abu Ma'bad, the freed slave of Ibn 'Abbas, told him that Ibn 'Abbas (﵄) told him that raising the voice in *dhikr* when the people have finished the obligatory prayer was done at the time of the Prophet (ﷺ), and that he said: Ibn 'Abbas (﵄) said: I would know that they had finished [the prayer] when I heard that.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (841) and Muslim (583)]

تخريج: إسناده صحيح، خ: (٨٤١)، م: (٥٨٣).

٣٤٧٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مُتَطَوِّعًا مِنَ اللَّيْلِ، فَقَامَ النَّبِيُّ ﷺ إِلَى الْقِرْبَةِ، فَتَوَضَّأَ فَقَامَ يُصَلِّي، فَقُمْتُ لَمَّا

3479. It was narrated that Ibn 'Abbas (﵄) said: I stayed overnight with my maternal aunt Maimoonah. The Prophet (ﷺ) got up to offer voluntary prayers at night. The Prophet (ﷺ) went to the waterskin and did *wudoo',* then he stood and prayed. I got

up when I saw him do that, and I did *wudoo'* from the waterskin, then I stood on his left. He took me by the hand from behind his back and took me like this from behind to his right side.

Comments: [Its *isnad* is *saheeh*, Muslim (763)]

رَأَيْتُهُ صَنَعَ ذَلِكَ فَتَوَضَّأْتُ مِنَ الْقِرْبَةِ، ثُمَّ قُمْتُ إِلَى شِقِّهِ الْأَيْسَرِ، فَأَخَذَ بِيَدِي مِنْ وَرَاءِ ظَهْرِي، يَعْدِلُنِي كَذَلِكَ مِنْ وَرَاءِ ظَهْرِي إِلَى الشِّقِّ الْأَيْمَنِ. [راجع: ٢٢٤٥]

تخريج: إسناده صحيح، م: (٧٦٣).

3480. It was narrated from Kuraib that Ibn 'Abbas (﵁) said: Shall I not tell you about the prayer of the Messenger of Allah (ﷺ) when he was travelling? We said: Yes. He said: If the sun passed the meridian when he was still halting, he would put *Zuhr* and *'Asr* together before moving on. If it had not passed the meridian whilst he was halting, he would move on until it was time for *'Asr*, then he would halt and put *Zuhr* and *'Asr* together. If the time for *Maghrib* came whilst he was still halting, he would put it together with *'Isha'*. If it had not yet come whilst he still halting, he would move on until it was time for *'Isha'*, then he would halt and put the two prayers together.

Comments: [A *saheeh hadeeth*, this is a *da'eef isnad*]

٣٤٨٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عِكْرِمَةَ وَعَنْ كُرَيْبٍ أَنَّ ابْنَ عَبَّاسٍ قَالَ: أَلَا أُحَدِّثُكُمْ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي السَّفَرِ، قَالَ: قُلْنَا: بَلَى. قَالَ: كَانَ إِذَا زَاغَتِ الشَّمْسُ فِي مَنْزِلِهِ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ قَبْلَ أَنْ يَرْكَبَ، وَإِذَا لَمْ تَزِغْ لَهُ فِي مَنْزِلِهِ سَارَ حَتَّى إِذَا حَانَتِ الْعَصْرُ نَزَلَ، فَجَمَعَ (١/ ٣٦٨) بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَإِذَا حَانَتِ الْمَغْرِبُ فِي مَنْزِلِهِ جَمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ، وَإِذَا لَمْ تَحِنْ فِي مَنْزِلِهِ رَكِبَ، حَتَّى إِذَا حَانَتِ الْعِشَاءُ نَزَلَ فَجَمَعَ بَيْنَهُمَا. [راجع: ١٨٧٤]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف حسين بن عبدالله بن عبيدالله بن عباس.

3481. It was narrated that Ibn 'Abbas (﵁) said: The Messenger of Allah (ﷺ) said: "Whoever buys foodstuff should not sell it until he takes possession of it." Ibn 'Abbas (﵁) said: I think everything is like foodstuff.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

٣٤٨١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِعْهُ حَتَّى يَقْبِضَهُ» قَالَ: قَالَ ابْنُ عَبَّاسٍ: وَأَحْسِبُ كُلَّ شَيْءٍ بِمَنْزِلَةِ الطَّعَامِ. [راجع: ١٨٤٧]

تخريج: إسناده صحيح، خ: (٢١٣٥)، م: (١٥٢٥).

٣٤٨٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَلَقَّى الرُّكْبَانُ، وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ. قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: مَا قَوْلُهُ: حَاضِرٌ لِبَادٍ؟ قَالَ: لَا يَكُونُ لَهُ سِمْسَارًا. [راجع: ١٤٠٤]

تخريج: إسناده صحيح، خ: (٢١٥٨)، م: (١٥٢١).

3482. It was narrated that Ibn 'Abbas (﷛) said: The Messenger of Allah (ﷺ) forbade intercepting the riders (incoming traders) and forbade townspeople selling on behalf of a Bedouin. He [the narrator] said: I said to Ibn 'Abbas, what does "townspeople selling on behalf of Bedouin" mean? He said: He should not be a broker for him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2158) and Muslim (1521)]

٣٤٨٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ أَبُو جَهْلٍ: لَئِنْ رَأَيْتُ مُحَمَّدًا يُصَلِّي عِنْدَ الْكَعْبَةِ لَأَطَأَنَّ عَلَى عُنُقِهِ. فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ: «لَوْ فَعَلَ، لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا». [راجع: ٢٢٢٥]

تخريج: إسناده صحيح، خ: (٤٩٥٨).

3483. It was narrated that 'Ikrimah said: Ibn 'Abbas (﷛) said: Abu Jahl said: If I see Muhammad praying at the Ka'bah, I shall certainly step on his neck. News of that reached the Prophet (ﷺ) and he said: "If he does that, the angels will seize him in front of everyone."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4958)]

٣٤٨٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَتَانِي رَبِّي عَزَّ وَجَلَّ اللَّيْلَةَ فِي أَحْسَنِ صُورَةٍ أَحْسِبُهُ _ يَعْنِي فِي النَّوْمِ _ فَقَالَ: يَا مُحَمَّدُ، هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قَالَ: قُلْتُ: لَا، قَالَ النَّبِيُّ ﷺ: «فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ، حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ أَوْ قَالَ: نَحْرِي فَعَلِمْتُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ، ثُمَّ قَالَ: يَا مُحَمَّدُ، هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قَالَ: قُلْتُ: نَعَمْ، يَخْتَصِمُونَ فِي

3484. It was narrated from Ibn 'Abbas (﷛) that the Prophet (ﷺ) said: "My Lord, may He be glorified and exalted, came to me last night in the best image - I think he meant when he was asleep (in a dream) - and said: O Muhammad, do you know what the companions on high (the angels) are debating? I said: No. He put his hand between my shoulders, until I felt its coolness on my chest, and I knew what is in the heavens and what is on earth. Then he said: O Muhammad, do you know what the companions on high (the angels) are debating? I said: Yes, they are debating what washes

away sins and the levels in Paradise. He said: What washes away sins and what are the levels in Paradise? I said: Staying in the mosques after the prayers, walking on foot to *Jumu'ah* prayers, and doing *wudoo'* properly at times when it is difficult. Whoever does that will live in a good state and die in a good state, and he will be free of sins as on the day his mother bore him. Say O Muhammad, when you pray: O Allah, indeed I ask You for good things and giving up evil things, and love of the poor. And when You decree *fitnah* for Your slaves, cause me to die without being tested. And the levels in Paradise are giving food, spreading (the greeting of) *salam* and praying at night when people are asleep.

الْكَفَّارَاتِ وَالدَّرَجَاتِ، قَالَ: وَمَا الْكَفَّارَاتُ وَالدَّرَجَاتُ؟ قَالَ: الْمُكْثُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ، وَالْمَشْيُ عَلَى الأَقْدَامِ إِلَى الْجُمُعَاتِ، وَإِبْلَاغُ الْوُضُوءِ فِي الْمَكَارِهِ، وَمَنْ فَعَلَ ذَلِكَ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ، وَكَانَ مِنْ خَطِيئَتِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ، وَقُلْ يَا مُحَمَّدُ إِذَا صَلَّيْتَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً أَنْ تَقْبِضَنِي إِلَيْكَ غَيْرَ مَفْتُونٍ. قَالَ: وَالدَّرَجَاتُ: بَذْلُ الطَّعَامِ، وَإِفْشَاءُ السَّلَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ».

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، أبو قلابة لم يسمع من ابن عباس.

3485. It was narrated that Ibn 'Abbas (ﷺ) said: A group of Quraish gathered in the Hijr and swore an oath by *al-Lat* and *al-'Uzza*, and by *Manat* the third one, [saying]: If we see Muhammad, we will go to him as one man, and will not leave him until we kill him. Then his daughter Fatimah (ﷺ) came weeping, and entered upon the Messenger of Allah (ﷺ) and said: This group of your people in the Hijr has sworn an oath against you, that if they see you, they will come to you and kill you, and there is no one among them who will not have a share in your killing. He said: "O my daughter, bring me water for *wudoo'*." Then he did

٣٤٨٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الْمَلَأَ مِنْ قُرَيْشٍ اجْتَمَعُوا فِي الْحِجْرِ، فَتَعَاهَدُوا بِاللَّاتِ وَالْعُزَّى، وَمَنَاةَ الثَّالِثَةِ الْأُخْرَى: لَوْ قَدْ رَأَيْنَا مُحَمَّدًا قُمْنَا إِلَيْهِ قِيَامَ رَجُلٍ وَاحِدٍ، فَلَمْ نُفَارِقْهُ حَتَّى نَقْتُلَهُ. قَالَ: فَأَقْبَلَتْ فَاطِمَةُ تَبْكِي حَتَّى دَخَلَتْ عَلَى أَبِيهَا، فَقَالَتْ: هَؤُلَاءِ الْمَلَأُ مِنْ قَوْمِكَ فِي الْحِجْرِ، قَدْ تَعَاهَدُوا أَنْ لَوْ قَدْ رَأَوْكَ قَامُوا إِلَيْكَ فَقَتَلُوكَ، فَلَيْسَ مِنْهُمْ رَجُلٌ إِلَّا قَدْ عَرَفَ نَصِيبَهُ مِنْ دَمِكَ، قَالَ: «يَا بُنَيَّةُ، أَدْنِي وَضُوءًا» فَتَوَضَّأَ، ثُمَّ دَخَلَ عَلَيْهِمُ الْمَسْجِدَ، فَلَمَّا رَأَوْهُ قَالُوا: هُوَ هَذَا، هُوَ هَذَا،

فَخَفَضُوا أَبْصَارَهُمْ، وَعُقِرُوا فِي مَجَالِسِهِمْ، فَلَمْ يَرْفَعُوا إِلَيْهِ أَبْصَارَهُمْ، وَلَمْ يَقُمْ مِنْهُمْ رَجُلٌ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّى قَامَ عَلَى رُءُوسِهِمْ، فَأَخَذَ قَبْضَةً مِنْ تُرَابٍ فَحَصَبَهُمْ بِهَا، وَقَالَ: «شَاهَتِ الْوُجُوهُ» قَالَ: فَمَا أَصَابَتْ رَجُلًا مِنْهُمْ حَصَاةٌ، إِلَّا قَدْ قُتِلَ يَوْمَ بَدْرٍ كَافِرًا. [راجع: ٢٧٦٢]

تخريج: إسناده قوي.

wudoo' and entered upon them in the mosque, and when they saw him they said: Here he is. Then they lowered their gaze, and they stayed where they were and did not look up at him, and no man among them stood up. Then the Messenger of Allah (ﷺ) came and stood over them. He took a handful of dust and threw it at them and said, "May these faces be made ugly!", and no one was hit by that dust but he was among those who were slain as *kafirs* on the day of Badr.

Comments: [Its *isnad* is *qawi*

٣٤٨٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ عُثْمَانَ الْجَزَرِيِّ، عَنْ مِقْسَمٍ قَالَ: لَا أَعْلَمُهُ إِلَّا عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَايَةَ النَّبِيِّ ﷺ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَرَايَةَ الْأَنْصَارِ مَعَ سَعْدِ بْنِ عُبَادَةَ، وَكَانَ إِذَا اسْتَحَرَّ الْقَتْلُ، كَانَ رَسُولُ اللَّهِ ﷺ مِمَّا يَكُونُ تَحْتَ رَايَةِ الْأَنْصَارِ.

تخريج: إسناده ضعيف، عثمان الجزري ضعيف.

3486. It was narrated that Miqsam said: I only know it from Ibn 'Abbas (ﷺ), that the banner of the Prophet (ﷺ) was with 'Ali bin Abi Talib, and the banner of the Ansar was with Sa'd bin 'Ubadah, and when the fighting intensified, the Messenger of Allah (ﷺ) would be under the banner of the Ansar.

Comments: [Its *isnad* is *da'eef*]

٣٤٨٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ وَسُئِلَ: هَلْ شَهِدْتَ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: نَعَمْ؛ وَلَوْلَا قَرَابَتِي مِنْهُ مَا شَهِدْتُهُ مِنَ الصِّغَرِ، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ خَطَبَ، ثُمَّ أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ، فَوَعَظَ النِّسَاءَ، وَذَكَّرَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَأَهْوَيْنَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ فَتَصَدَّقْنَ بِهِ، قَالَ: فَدَفَعْنَهُ إِلَى بِلَالٍ. [راجع: ٢٠٦٢]

3487. It was narrated that 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (ﷺ) being asked: Were you present on *Eid* with the Messenger of Allah (ﷺ)? He said: Yes, and were it not for the fact that I was so close to him, I would not have been present because I was so young. He prayed two *rak'ahs,* then he delivered the *khutbah*, then he came to the mark that was near the house of Katheer bin as-Salt and exhorted and reminded the women, and enjoined them to give

charity. And they started throwing their earrings and necklaces, giving them in charity. And they gave it to Bilal.

تخريج: إسناده صحيح، خ: (٨٦٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (863)]

3488. It was narrated from Ibn 'Abbas (ﷺ) that he did not think that one should halt at al-Abtah, and he used to say: The Messenger of Allah (ﷺ) only halted there to wait for 'A'ishah.

Comments: [Its *isnad* is *da'eef*]

٣٤٨٨- (١/٣٦٩) حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى أَنْ يَنْزِلَ الْأَبْطَحَ، وَيَقُولُ: إِنَّمَا أَقَامَ بِهِ رَسُولُ اللَّهِ ﷺ عَلَى عَائِشَةَ. [راجع: ٣٢٨٩]

تخريج: إسناده ضعيف لعنعنة الحجاج بن أرطاة.

3489. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) ruled concerning a *mukatab* (a slave who has a contract of manumission), if he is killed, the *diyah* of a free man should be paid, commensurate with how much of his contract of manumission he had paid off, and the rest should be paid as the *diyah* of a slave.

Comments: [Its *isnad* is *saheeh*]

٣٤٨٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُودَى الْمُكَاتَبُ بِحِصَّةِ مَا أَدَّى دِيَةَ الْحُرِّ، وَمَا بَقِيَ دِيَةَ عَبْدٍ». [راجع: ١٩٤٤]

تخريج: إسناده صحيح.

3490. It was narrated that Ibn 'Abbas (ﷺ) said: I came to my maternal aunt Maimoonah bint al-Harith and stayed overnight with her, and that happened to be her night with the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) prayed *'Isha'*, then he entered his house and lay his head on a pillow of leather stuffed with palm fibres. I came and lay my head on the edge of [that pillow]. Then the Messenger of Allah (ﷺ) woke up and looked, and realized that it was still night. He said *tasbeeh* and

٣٤٩٠- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ الْمَخْزُومِيِّ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَيْتُ خَالَتِي مَيْمُونَةَ بِنْتَ الْحَارِثِ، فَبِتُّ عِنْدَهَا، فَوَجَدْتُ لَيْلَتَهَا تِلْكَ مِنْ رَسُولِ اللَّهِ ﷺ، فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ دَخَلَ بَيْتَهُ فَوَضَعَ رَأْسَهُ عَلَى وِسَادَةٍ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، فَجِئْتُ فَوَضَعْتُ رَأْسِي عَلَى نَاحِيَةٍ مِنْهَا، فَاسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَنَظَرَ، فَإِذَا عَلَيْهِ لَيْلٌ فَسَبَّحَ

وَكَبَّرَ حَتَّى نَامَ، ثُمَّ اسْتَيْقَظَ وَقَدْ ذَهَبَ شَطْرُ اللَّيْلِ - أَوْ قَالَ: ثُلُثَاهُ _ ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَضَى حَاجَتَهُ، ثُمَّ جَاءَ إِلَى قِرْبَةٍ عَلَى شَجْبٍ فِيهَا مَاءٌ، فَمَضْمَضَ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ مَرَّةً، ثُمَّ غَسَلَ قَدَمَيْهِ، قَالَ يَزِيدُ: حَسِبْتُهُ قَالَ: ثَلَاثًا ثَلَاثًا، ثُمَّ أَتَى مُصَلَّاهُ فَقُمْتُ وَصَنَعْتُ كَمَا صَنَعَ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، وَأَنَا أُرِيدُ أَنْ أُصَلِّيَ بِصَلَاتِهِ، فَأَمْهَلَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا عَرَفَ أَنِّي أُرِيدُ أَنْ أُصَلِّيَ بِصَلَاتِهِ، لَفَتَ يَمِينَهُ فَأَخَذَ بِأُذُنِي، فَأَدَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ، فَصَلَّى رَسُولُ اللَّهِ ﷺ مَا رَأَى أَنَّ عَلَيْهِ لَيْلًا رَكْعَتَيْنِ، فَلَمَّا ظَنَّ أَنَّ الْفَجْرَ قَدْ دَنَا، قَامَ فَصَلَّى سِتَّ رَكَعَاتٍ، أَوْتَرَ بِالسَّابِعَةِ، حَتَّى إِذَا أَضَاءَ الْفَجْرُ قَامَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ وَضَعَ جَنْبَهُ فَنَامَ، حَتَّى سَمِعْتُ فَخِيخَهُ ثُمَّ جَاءَهُ بِلَالٌ، فَآذَنَهُ بِالصَّلَاةِ، فَخَرَجَ فَصَلَّى وَمَا مَسَّ مَاءً. فَقُلْتُ لِسَعِيدِ بْنِ جُبَيْرٍ: مَا أَحْسَنَ هَذَا! فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: أَمَا وَاللَّهِ لَقَدْ قُلْتُ ذَاكَ لِابْنِ عَبَّاسٍ، فَقَالَ: مَهْ، إِنَّهَا لَيْسَتْ لَكَ وَلَا لِأَصْحَابِكَ، إِنَّهَا لِرَسُولِ اللَّهِ ﷺ إِنَّهُ كَانَ يُحْفَظُ. [راجع: ١٩١١]

تخريج: حديث حسن، وهذا إسناد ضعيف، عباد بن منصور ضعيف.

takbeer until he went to sleep. Then he woke up and half the night - or two-thirds of it - had passed. The Messenger of Allah (ﷺ) got up and relieved himself, then he came to a waterskin that was hanging on a hook. He rinsed his mouth three times, rinsed his nose three times, washed his face three times, washed his forearms three times each, wiped his head and ears, then he washed his feet. Yazeed said: I think he said: Three times each. Then he went to his prayer-place. I got up and did what he had done, then I came and stood on his left, wanting to follow his prayer. The Messenger of Allah (ﷺ) waited until, when he realized that I wanted to follow his prayer, he reached behind him with his right hand, took hold of my ear and brought me round until he made me stand on his right. Then the Messenger of Allah (ﷺ) prayed two *rak'ahs* that lasted the remainder of the night. When he thought that dawn was at hand, he got up and prayed six *rak'ahs*, with *Witr* as the seventh. Then when dawn broke he got up and prayed two *rak'ahs*. Then he lay down and slept, until I could hear him breathing deeply. Then Bilal came to him and told him it was time to pray, and he went out and prayed, and did not touch water. I said to Sa'eed bin Jubair: How good this is! Sa'eed bin Jubair said: By Allah, I said that to Ibn 'Abbas and he said: Stop; it is not for you and your companions. It is (only) for

the Messenger of Allah (ﷺ), because he was protected (i.e., he would not have passed wind in his sleep).

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

3491. It was narrated that al-Hasan al-'Urani said: Ibn 'Abbas (ﷺ) was asked about a man when he had stoned the *Jamrah*: can he put on perfume? He said: As for me, I saw musk on the head of the Messenger of Allah (ﷺ); is that perfume or not?

٣٤٩١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنِ الرَّجُلِ إِذَا رَمَى الْجَمْرَةَ أَيَتَطَيَّبُ؟ فَقَالَ: أَمَّا أَنَا، فَقَدْ رَأَيْتُ الْمِسْكَ فِي رَأْسِ رَسُولِ اللَّهِ ﷺ، أَفَمِنَ الطِّيبِ هُوَ أَمْ لَا؟. [راجع: ٢٠٩٠]

Comments: [*Saheeh* because of corroborating evidence; this (*isnad*) is interrupted from Ibn 'Abbas]

تخريج: صحيح لغيره، وهذا إسناد منقطع بين الحسن بن عبدالله العرني وبين ابن عباس.

3492. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (ﷺ); Tell me about riding between as-Safa and al-Marwah, for your people are saying that it is *Sunnah*. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: The Messenger of Allah (ﷺ) came to Makkah, and they came out; even the young women in seclusion came out. No one would be pushed away from the Messenger of Allah (ﷺ), so the Messenger of Allah (ﷺ) went between (as-Safa and al-Marwah - i.e., *sa'y*) riding. If he had dismounted, walking would have been dearer to him.

٣٤٩٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْجُرَيْرِيُّ عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: حَدِّثْنِي عَنِ الرُّكُوبِ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهَا سُنَّةٌ، فَقَالَ: صَدَقُوا وَكَذَبُوا، قُلْتُ: صَدَقُوا وَكَذَبُوا مَاذَا؟ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ، فَخَرَجُوا حَتَّى خَرَجَتِ الْعَوَاتِقُ، وَكَانَ رَسُولُ اللَّهِ ﷺ لَا يُضْرَبُ عِنْدَهُ أَحَدٌ، فَرَكِبَ رَسُولُ اللَّهِ ﷺ، فَطَافَ وَهُوَ رَاكِبٌ، وَلَوْ نَزَلَ، لَكَانَ الْمَشْيُ أَحَبَّ إِلَيْهِ. [راجع: ٢٧٠٧]

تخريج: حديث صحيح، م: (١٢٦٤).

Comments: [A *saheeh hadeeth*; Muslim (1264)]

3493. It was narrated that Ibn 'Abbas (ﷺ) said: We travelled with the Messenger of Allah (ﷺ) between Makkah and Madinah

٣٤٩٣- حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدْ سِرْنَا مَعَ رَسُولِ

not fearing anyone but Allah, may He be glorified and exalted, and we prayed two *rak'ahs* [i.e., shortened the four *rak'ah* prayers].

Comments: [A *saheeh hadeeth*, its *isnad* is *da'eef*]

اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ لَا نَخَافُ إِلَّا اللَّهَ عَزَّ وَجَلَّ، فَصَلَّى رَكْعَتَيْنِ. [راجع: ١٩٩٥]

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن سيرين لم يدرك ابن عباس.

3494. It was narrated that Moosa bin Salamah said: I asked Ibn 'Abbas (ﷺ) about praying in al-Batha', if I missed the prayer in congregation. He said: (Pray) two *rak'ahs;* that is the *Sunnah* of Abul-Qasim (ﷺ).

Comments: [*Saheeh*, Muslim (688)]

٣٤٩٤- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ مُوسَى بْنِ سَلَمَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الصَّلَاةِ بِالْبَطْحَاءِ، إِذَا فَاتَتْنِي الصَّلَاةُ فِي الْجَمَاعَةِ؟ فَقَالَ: رَكْعَتَيْنِ، تِلْكَ سُنَّةُ أَبِي الْقَاسِمِ ﷺ. [راجع: ١٨٦٢]

تخريج: صحيح، م: (٦٨٨).

3495. It was narrated that Ibn 'Abbas (ﷺ) said: But the Messenger of Allah (ﷺ) entered the mosque when he was on his camel, with Usamah bin Zaid behind him. He asked for something to drink and they gave him some *nabeedh;* he drank then he gave the leftovers to Usamah bin Zaid, then he said: "You have done well; do like this." And we do not want to change that.

Comments: [Its *isnad* is *saheeh*, Muslim (1316)]

٣٤٩٥- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ بَكْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَلَكِنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ وَهُوَ عَلَى بَعِيرِهِ، وَخَلْفَهُ أُسَامَةُ بْنُ زَيْدٍ، فَاسْتَسْقَى فَسَقَيْنَاهُ نَبِيذًا، فَشَرِبَ ثُمَّ نَاوَلَ فَضْلَهُ أُسَامَةَ بْنَ زَيْدٍ، فَقَالَ: «قَدْ أَحْسَنْتُمْ وَأَجْمَلْتُمْ، فَكَذَلِكَ فَافْعَلُوا». فَنَحْنُ لَا نُرِيدُ أَنْ نُغَيِّرَ ذَلِكَ. [انظر: ٣٥٢٨]

تخريج: إسناده صحيح، م: (١٣١٦).

3496. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever buys foodstuff, let him not sell it until he takes possession of it." Mis'ar said: I think he said: or animal feed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

٣٤٩٦- حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: أَخْبَرَنَا مِسْعَرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَقْبِضَهُ». قَالَ مِسْعَرٌ: وَأَظُنُّهُ قَالَ: «أَوْ عَلَفًا». [راجع: ١٨٤٧]

تخريج: إسناده صحيح، خ: (٢١٣٥)، م: (١٥٢٥).

3497. It was narrated that Ibn 'Abbas (ﷺ) said: I gave the Prophet (ﷺ) some Zamzam to drink, and he drank whilst standing.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1637) and Muslim (2027)]

٣٤٩٧- حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عاصِمٌ عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَقَيْتُ النَّبِيَّ ﷺ (١/ ٣٧٠) مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]

تخريج: إسناده صحيح، خ: (١٦٣٧)، م: (٢٠٢٧).

3498. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet of Allah (ﷺ) raised his head from bowing, he said: "O Allah our Lord, to You be praise, filling the heavens, filling the earth and filling whatever else You will."

Comments: [Its *isnad* is *saheeh,* Muslim (478)]

٣٤٩٨- حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنَا قَيْسُ بْنُ سَعْدٍ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. [راجع: ٢٤٩٨]

تخريج: إسناده صحيح، م: (٤٧٨).

3499. Ibn Juraij said: I heard 'Ata' say: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) said: "When one of you eats food, let him not wipe his hand until he licks it or has it licked for him.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5456) and Muslim (2031)]

٣٤٩٩- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ مِنَ الطَّعَامِ، فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا». [راجع: ١٩٢٤]

تخريج: إسناده صحيح، خ: (٥٤٥٦)، م: (٢٠٣١).

3500. Ibn 'Abbas (ﷺ) used to say: "We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of *Al-Isra'*) but a trial for mankind" [al-Isra' 17:60]. He said: [It was] something that the Prophet (ﷺ) was shown when he was awake; he saw it with his

٣٥٠٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ عِكْرِمَةَ يَقُولُ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ (الإسراء: ٦٠) قَالَ: شَيْءٌ أُرِيَهُ النَّبِيُّ ﷺ فِي الْيَقَظَةِ، رَآهُ بِعَيْنِهِ حِينَ ذُهِبَ بِهِ إِلَى بَيْتِ الْمَقْدِسِ. [راجع: ١٩١٦]

تخريج: إسناده صحيح، خ: (٣٨٨٨).

own eyes when he was taken on the Night Journey to Baital-Maqdis (Jerusalem).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3888)]

٣٥٠١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ وَعَبْدُ اللَّهِ بْنُ الْحَارِثِ، عَنِ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ نَبِيَّ اللهِ ﷺ يَقُولُ: «لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مَالًا لَأَحَبَّ أَنَّ لَهُ إِلَيْهِ مِثْلَهُ، وَلَا يَمْلَأُ نَفْسَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَاللَّهُ يَتُوبُ عَلَى مَنْ تَابَ» فَقَالَ ابْنُ عَبَّاسٍ: فَلَا أَدْرِي أَمِنَ الْقُرْآنِ هُوَ أَمْ لَا؟.

تخريج: إسناده صحيح، خ: (٦٤٣٦)، م: (١٠٤٩).

3501. It was narrated that Ibn Juraij said: I heard 'Ata' say: I heard Ibn 'Abbas (ﷺ) say: The Prophet of Allah (ﷺ) said: "If the son of Adam had a valley filled with wealth he would like to have another one like it. Nothing could satisfy the soul of the son of Adam except dust. And Allah accepts the repentance of the one who repents." Ibn 'Abbas said: I do not know whether this is from the Qur'an or not.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6436) and Muslim (1049)]

٣٥٠٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ: حَدَّثَنِي عِكْرِمَةُ بْنُ خَالِدِ بْنِ الْمُغِيرَةِ: أَنَّ سَعِيدَ ابْنَ جُبَيْرٍ حَدَّثَهُ: قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: أَتَيْتُ خَالَتِي مَيْمُونَةَ، فَوَجَدْتُ لَيْلَتَهَا تِلْكَ مِنْ رَسُولِ اللَّهِ ﷺ ... فَذَكَرَ نَحْوَ حَدِيثِ يَزِيدَ، إِلَّا أَنَّهُ قَالَ: حَتَّى إِذَا طَلَعَ الْفَجْرُ الْأَوَّلُ أَمْسَكَ رَسُولُ اللَّهِ ﷺ هُنَيَّةً، حَتَّى إِذَا أَضَاءَ لَهُ الصُّبْحُ، قَامَ فَصَلَّى الْوِتْرَ تِسْعَ رَكَعَاتٍ، يُسَلِّمُ فِي كُلِّ رَكْعَتَيْنِ، حَتَّى إِذَا فَرَغَ مِنْ وِتْرِهِ أَمْسَكَ يَسِيرًا، حَتَّى إِذَا أَصْبَحَ فِي نَفْسِهِ قَامَ رَسُولُ اللَّهِ ﷺ فَرَكَعَ رَكْعَتَيِ الْفَجْرِ لِصَلَاةِ الصُّبْحِ، ثُمَّ وَضَعَ جَنْبَهُ فَنَامَ، حَتَّى سَمِعْتُ جَخِيفَهُ، قَالَ:

3502. Sa'eed bin Jubair said: I heard Ibn 'Abbas (ﷺ) say: I came to my maternal aunt Maimoonah and I found that that was her night with the Messenger of Allah (ﷺ)... And he narrated a *hadeeth* like that of Yazeed, except that he said: until when the first dawn came, the Messenger of Allah (ﷺ) paused for awhile, then when it grew light he got up and prayed *Witr* with nine *rak'ahs*, saying the *salam* after each two *rak'ahs*. Then when he had finished his *Witr*, he paused for awhile, and when he realised it was time for *Fajr*, the Messenger of Allah (ﷺ) got up and prayed the two (*Sunnah*)

rak'ahs of *Fajr*, then he lay down and slept until I could hear him breathing deeply. Then Bilal came and woke him up for the prayer, and the Messenger of Allah (ﷺ) got up and prayed *Fajr*.

ثُمَّ جَاءَ بِلَالٌ فَنَبَّهَهُ لِلصَّلَاةِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى الصُّبْحَ. [راجع: ٣١٦٩]

تخريج: إسناده ضعيف لضعف عباد بن منصور.

Comments: [Its *isnad* is *da'eef* because Abbad bin Mansoor is *da'eef*]

3503. It was narrated from 'Ikrimah that Ibn 'Abbas (ﷺ) used to say: The Messenger of Allah (ﷺ) stayed in Makkah for thirteen years, and he died when he was sixty-three years old.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3903) and Muslim (2351)]

٣٥٠٣- **حَدَّثَنَا** رَوْحٌ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ عِكْرِمَةَ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يَقُولُ: مَكَثَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً، وَتُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً. [راجع: ٢٠١٧]

تخريج: إسناده صحيح، خ: (٣٩٠٣)، م: (٢٣٥١).

3504. It was narrated from Ibn 'Abbas (ﷺ) that a man said: O Messenger of Allah, my mother has died; will it benefit her if I give charity on her behalf? He said: "Yes." He said: I have a garden; I ask you to bear witness that I have given it in charity on her behalf.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2770)]

٣٥٠٤- **حَدَّثَنَا** رَوْحٌ: حَدَّثَنَا زَكَرِيَّا: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمَّهُ تُوُفِّيَتْ أَفَيَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا؟ فَقَالَ: «نَعَمْ» قَالَ: فَإِنَّ لِي مَخْرَفًا، وَأُشْهِدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِهِ عَنْهَا. [راجع: ٣٠٨٠]

تخريج: إسناده صحيح، خ: (٢٧٧٠).

3505. 'Amr bin Dinar narrated that Ibn 'Abbas (ﷺ) used to say that the Prophet (ﷺ) granted a concession to the menstruating woman allowing her to leave before doing *tawaf* (the farewell *tawaf*), if she had done *tawafal-ifadah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (329)]

٣٥٠٥- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يَذْكُرُ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلْحَائِضِ أَنْ تَصْدُرَ قَبْلَ أَنْ تَطُوفَ، إِذَا كَانَتْ قَدْ طَافَتْ فِي الْإِفَاضَةِ. [راجع: ١٩٩٠]

تخريج: إسناده صحيح، خ: (٣٢٩).

3506. It was narrated that Ibn 'Abbas (ﷺ) said: Sa'd bin 'Ubadah asked the Messenger of Allah (ﷺ)

٣٥٠٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ أَبِي حَفْصَةَ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ

about a vow that his mother had made and she had died before fulfilling it. The Messenger of Allah (ﷺ) said: "Fulfil it on her behalf."

Comments: [A *saheeh hadeeth*]

عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اسْتَفْتَى سَعْدُ بْنُ عُبَادَةَ رَسُولَ اللَّهِ ﷺ فِي نَذْرٍ عَلَى أُمِّهِ تُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْضِهِ عَنْهَا». [راجع: ١٨٩٣]

تخريج: حديث صحيح، خ: (٢٧٦١)، م: (١٦٣٨)

3507. It was narrated that Sa'eed bin Jubair said: Ibn 'Abbas (ﷺ) said to me: Get married, for the best of us was the one who had the most wives (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5069)]

٣٥٠٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ رَقَبَةَ بْنِ مَصْقَلَةَ بْنِ رَقَبَةَ، عَنْ طَلْحَةَ الْإِيَامِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: تَزَوَّجْ، فَإِنَّ خَيْرَنَا كَانَ أَكْثَرَنَا نِسَاءً ﷺ. [راجع: ٢٠٤٨]

تخريج: إسناده صحيح، خ: (٥٠٦٩).

3508. Ya'la narrated that he heard 'Ikrimah the freed slave of Ibn 'Abbas (ﷺ) say: Ibn 'Abbas (ﷺ) told us that the mother of Sa'd bin 'Ubadah died when he was away from her. He went to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, my mother died when I was away from her. Will it benefit her if I give charity on her behalf? He said: "Yes." He said: I ask you to bear witness that my garden is charity given on her behalf.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2756)]

٣٥٠٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَعْلَى: أَنَّهُ سَمِعَ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ يَقُولُ: أَنْبَأَنَا ابْنُ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ عُبَادَةَ تُوُفِّيَتْ أُمُّهُ وَهُوَ غَائِبٌ عَنْهَا، فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي تُوُفِّيَتْ وَأَنَا غَائِبٌ عَنْهَا، فَهَلْ يَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ» قَالَ: فَإِنِّي أُشْهِدُكَ أَنَّ حَائِطِي الْمَخْرَفَ صَدَقَةٌ عَنْهَا. [راجع: ٣٠٨٠]

تخريج: إسناده صحيح، خ: (٢٧٥٦).

3509. It was narrated from Ibn 'Abbas (ﷺ) that he said: The Messenger of Allah (ﷺ) entered *ihram* for *Hajj* and came on the fifth of Dhul-Hijjah and led us in Fajr prayer in al-Batha', then he

٣٥٠٩- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: أَهَلَّ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ، فَقَدِمَ لِأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ، فَصَلَّى بِنَا الصُّبْحَ بِالْبَطْحَاءِ ثُمَّ

said: "Whoever would like to make it *'Umrah*, let him do so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1085) and Muslim (1240)]

قَالَ: «مَنْ شَاءَ أَنْ يَجْعَلَهَا عُمْرَةً، فَلْيَجْعَلْهَا». [راجع: ٢٦٤١]

تخريج: إسناده صحيح، خ: (١٠٨٥)، م: (١٢٤٠).

3510. It was narrated from Ibn 'Abbas (ﷺ) that al-Aqra' bin Habis asked the Messenger of Allah (ﷺ): Is *Hajj* every year? He said: "No, rather it is one *Hajj*, and whoever does *Hajj* after that, it is voluntary. If I said yes, it would become obligatory, and if it became obligatory, you would not listen and would not obey."

Comments: [A *saheeh hadeeth*]

٣٥١٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ (١/ ٣٧١): أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ سَأَلَ رَسُولَ اللَّهِ ﷺ: الْحَجُّ كُلَّ عَامٍ؟ فَقَالَ: «لَا، بَلْ حَجَّةٌ، فَمَنْ حَجَّ بَعْدَ ذَلِكَ فَهُوَ تَطَوُّعٌ، وَلَوْ قُلْتُ: نَعَمْ. لَوَجَبَتْ، وَلَوْ وَجَبَتْ لَمْ تَسْمَعُوا وَلَمْ تُطِيعُوا». [راجع: ٢٣٠٤]

تخريج: حديث صحيح.

3511. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: Allah, may He be blessed and exalted, will resurrect the Black Stone on the Day of Resurrection, and it will have two eyes with which to see and a tongue with which to speak; it will testify for everyone who touched it in truth."

Comments: [Its *isnad* is *qawi*]

٣٥١١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيَبْعَثَنَّ اللَّهُ تَبَارَكَ وَتَعَالَى الْحَجَرَ يَوْمَ الْقِيَامَةِ، وَلَهُ عَيْنَانِ يُبْصِرُ بِهِمَا، وَلِسَانٌ يَنْطِقُ، يَشْهَدُ عَلَى مَنِ اسْتَلَمَهُ بِحَقٍّ. [راجع: ٢٢١٥]

تخريج: إسناده قوي.

3512. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) and his Companions did *'Umrah* from Ji'ranah. They uncovered one shoulder and placed their *ihrams* under one armpit and over the other shoulder, then they trotted.

Comments: [Its *isnad* is *qawi*]

٣٥١٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ اعْتَمَرُوا مِنْ جِعْرَانَةَ فَاضْطَبَعُوا، وَجَعَلُوا أَرْدِيَتَهُمْ تَحْتَ آبَاطِهِمْ، وَوَضَعُوهَا عَلَى عَوَاتِقِهِمْ ثُمَّ رَمَلُوا. [راجع: ٢٧٩٢]

تخريج: إسناده قوي.

3513. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said on the night of Muzdalifah: "O sons of my brother, O Banu Hashim, hasten on before it gets crowded, but no one among you should stone al-'Aqabah until the sun rises."

Comments: [Its *isnad* is *saheeh*]

٣٥١٣- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو بَكْرٍ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ: «يَا بَنِي أَخِي، يَا بَنِي هَاشِمٍ، تَعَجَّلُوا قَبْلَ زِحَامِ النَّاسِ وَلَا يَرْمِيَنَّ أَحَدٌ مِنْكُمُ الْعَقَبَةَ حَتَّى تَطْلُعَ الشَّمْسُ». [راجع: ٢٥٠٧]

تخريج: إسناده صحيح.

3514. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight with my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) got up at night... And he narrated the *hadeeth*. He said: Then he bowed and I heard him say whilst bowing: "*Subhana Rabbiyal-'Azeem* (Glory be to my Lord Most Great)." Then he raised his head and praised Allah as much as He willed that he should praise Him. Then he prostrated, and he used to say in his prostration: "*Subhana Rabbiyal-A'la* (Glory be to my Lord Most High)." Then he raised his head, and he used to say between the two prostrations: "Lord forgive me, and have mercy on me, and meet my needs, and raise me in status, and grant me provision, and guide me."

Comments: [A *hasan hadeeth*]

٣٥١٤- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: أَخْبَرَنَا كَامِلٌ عَنْ حَبِيبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، قَالَ: فَانْتَبَهَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ ... فَذَكَرَ الْحَدِيثَ، قَالَ: ثُمَّ رَكَعَ، قَالَ: فَرَأَيْتُهُ قَالَ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» ثُمَّ رَفَعَ رَأْسَهُ، فَحَمِدَ اللَّهَ مَا شَاءَ أَنْ يَحْمَدَهُ، قَالَ: ثُمَّ سَجَدَ قَالَ: فَكَانَ يَقُولُ فِي سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى» قَالَ: ثُمَّ رَفَعَ رَأْسَهُ، قَالَ: فَكَانَ يَقُولُ فِيمَا بَيْنَ السَّجْدَتَيْنِ: «رَبِّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبُرْنِي، وَارْفَعْنِي، وَارْزُقْنِي، وَاهْدِنِي».

تخريج: حديث حسن

3515. It was narrated from 'Urwah bin Murrah from Abul-Bakhtari who said: We saw the new moon of Ramadan when we were in Dhat 'Irq, so we sent a man to Ibn 'Abbas (ﷺ) to ask him. Ibn 'Abbas (ﷺ) said: The

٣٥١٥- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: تَرَاءَيْنَا هِلَالَ شَهْرِ رَمَضَانَ بِذَاتِ عِرْقٍ، فَأَرْسَلْنَا إِلَى ابْنِ عَبَّاسٍ نَسْأَلُهُ، فَقَالَ: إِنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ مَدَّهُ

لِرُؤْيَتِهِ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ». [راجع: ٣٠٢١]

تخريج: إسناده صحيح، م: (١٠٨٨).

Messenger of Allah (ﷺ) said: "Allah causes it to appear for long enough that people can see it, and if it is cloudy then complete the number (of days)."

Comments: [Its *isnad* is *saheeh,* Muslim (1088)]

٣٥١٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَكَثَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً، وَتُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. [راجع: ٢٠١٧]

تخريج: إسناده صحيح، خ: (٣٩٠٣)، م: (٢٣٥١).

3516. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stayed in Makkah for thirteen years and died when he was sixty-three years old.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3903) and Muslim (2351)]

٣٥١٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بُعِثَ رَسُولُ اللَّهِ ﷺ لِأَرْبَعِينَ سَنَةً، فَمَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ ثُمَّ أُمِرَ بِالْهِجْرَةِ فَهَاجَرَ عَشْرَ سِنِينَ فَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ ﷺ. [راجع: ٢٠١٧]

تخريج: إسناده صحيح، خ: (٣٩٠٢).

3517. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was sent when he was forty years old. He stayed in Makkah for thirteen years, receiving Revelation, then he was commanded to migrate, so he migrated (and stayed in Madinah) for ten years, then he died when he was sixty-three years old.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3902)]

٣٥١٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو حَاضِرٍ قَالَ: سُئِلَ ابْنُ عُمَرَ عَنِ الْجَرِّ يُنْبَذُ فِيهِ، فَقَالَ: نَهَى اللَّهُ وَرَسُولُهُ عَنْهُ، فَانْطَلَقَ الرَّجُلُ إِلَى ابْنِ عَبَّاسٍ، فَذَكَرَ لَهُ مَا قَالَ ابْنُ عُمَرَ: فَقَالَ ابْنُ عَبَّاسٍ: صَدَقَ، قَالَ الرَّجُلُ لِابْنِ عَبَّاسٍ: أَيُّ جَرٍّ نَهَى عَنْهُ، قَالَ: كُلُّ شَيْءٍ يُصْنَعُ مِنْ مَدَرٍ. [راجع: ٣٢٥٧]

تخريج: إسناده صحيح.

3518. Abu Hadir said: Ibn 'Umar was asked about earthenware jars: can *nabeedh* be made in them? He said: Allah and His Messenger (ﷺ) forbade that. The man went to Ibn 'Abbas and told him what Ibn 'Umar had said. Ibn 'Abbas said: He was right. The man said to Ibn 'Abbas: What kind of earthenware jar did the Messenger of Allah (ﷺ) forbid? He said: Any vessel that is made from clay.

Comments: [Its *isnad* is *saheeh*]

3519. It was narrated from Ibn 'Abbas (ﷺ) that he said: When the verse on debt was revealed, the Messenger of Allah (ﷺ) said: "The first one to deny something was Adam (ﷺ)." He said it three times. "When Allah, may He be glorified and exalted, created Adam, He wiped his back, and brought forth from him, all of his offspring until the Day of Resurrection, and He showed him his progeny. Among them he saw a man with a bright, white face, and he said: O Lord, who is this son of mine? He said: This is your son Dawood. He said: O Lord, how long will his life be? He said: Sixty years. He said: O Lord, make his life longer. He said: No, not unless I take it from your life. And the life of Adam was one thousand years. So he gave him forty years and Allah, may He be glorified and exalted, recorded that in a Book, and the angels bore witness to it. When Adam was dying and the angels came to him to take his soul, he said: There are still forty years of my life left. It was said to him: You gave that to your son Dawood. He said: I did not do that and I did not give him anything. Allah, may He be glorified and exalted, showed him the record and the angels testified to that.

٣٥١٩- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَلِيِّ ابْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ آيَةُ الدَّيْنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَنْ جَحَدَ آدَمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - قَالَهَا ثَلَاثَ مَرَّاتٍ - إِنَّ اللَّهَ لَمَّا خَلَقَ آدَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَسَحَ ظَهْرَهُ، فَأَخْرَجَ مِنْهُ مَا هُوَ ذَارِئٌ إِلَى يَوْمِ الْقِيَامَةِ، فَجَعَلَ يَعْرِضُهُمْ عَلَيْهِ، فَرَأَى فِيهِمْ رَجُلًا يَزْهَرُ، فَقَالَ: أَيْ رَبِّ أَيُّ بَنِيَّ هَذَا؟ قَالَ: هَذَا ابْنُكَ دَاوُدُ. قَالَ: أَيْ رَبِّ كَمْ عُمُرُهُ؟ قَالَ: سِتُّونَ سَنَةً. قَالَ: أَيْ رَبِّ زِدْ فِي عُمُرِهِ، قَالَ: لَا، إِلَّا أَنْ تَزِيدَهُ أَنْتَ مِنْ عُمُرِكَ، فَكَانَ عُمُرُ آدَمَ أَلْفَ عَامٍ، فَوَهَبَ لَهُ مِنْ عُمُرِهِ أَرْبَعِينَ عَامًا، فَكَتَبَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ كِتَابًا وَأَشْهَدَ عَلَيْهِ الْمَلَائِكَةَ، فَلَمَّا حُضِرَ آدَمُ عَلَيْهِ السَّلَامُ أَتَتْهُ الْمَلَائِكَةُ لِتَقْبِضَ رُوحَهُ، فَقَالَ: إِنَّهُ لَمْ يَحْضُرْ أَجَلِي قَدْ بَقِيَ مِنْ عُمُرِي أَرْبَعُونَ سَنَةً، فَقَالُوا: إِنَّكَ قَدْ وَهَبْتَهَا لِابْنِكَ دَاوُدَ. قَالَ: مَا فَعَلْتُ وَلَا وَهَبْتُ لَهُ شَيْئًا. وَأَبْرَزَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ الْكِتَابَ، فَأَقَامَ عَلَيْهِ الْمَلَائِكَةَ. [راجع: ٢٢٧٠]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف علي بن زيد، ويوسف بن مهران

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

3520. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Allah, may He

٣٥٢٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَمْعَةُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سِنَانٍ الدُّؤَلِيِّ، عَنِ ابْنِ

عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ عَلَيْكُمُ الْحَجَّ» فَقَالَ الْأَقْرَعُ بْنُ حَابِسٍ: (١/ ٣٧٢) أَبَدًا يَا رَسُولَ اللَّهِ؟ قَالَ: «بَلْ حَجَّةٌ وَاحِدَةٌ، وَلَوْ قُلْتُ: نَعَمْ، لَوَجَبَتْ». [راجع: ٢٣٠٤]

be glorified and exalted, has decreed *Hajj* for you." al-Aqra' bin Habis said: Is it (every year) for ever, O Messenger of Allah? He said: "No, it is one *Hajj*. If I said yes, it would become obligatory."

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف زمعة بن صالح، وقد توبع.

٣٥٢١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ يَعْقُوبَ بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: مَاتَتْ شَاةٌ لِمَيْمُونَةَ، فَقَالَ النَّبِيُّ ﷺ: «هَلَّا اسْتَمْتَعْتُمْ بِإِهَابِهَا؟» فَقَالُوا: إِنَّهَا مَيْتَةٌ. فَقَالَ: «إِنَّ دِبَاغَ الْأَدِيمِ طُهُورُهُ». [راجع: ٢٠٠٣]

3521. It was narrated from Ibn 'Abbas (ﷺ): A sheep belonging to Maimoonah died, and the Prophet (ﷺ) said: "Why don't you make use of its hide?" They said: It is *maitah* (i.e., it died of natural causes and was not slaughtered properly). He said: "Tanning the hide purifies it."

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف يعقوب بن عطاء وقد توبع.

٣٥٢٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلَزٍ: أَنَّ رَجُلًا أَتَى ابْنَ عَبَّاسٍ، فَقَالَ: إِنِّي رَمَيْتُ بِسِتٍّ أَوْ سَبْعٍ، قَالَ: مَا أَدْرِي أَرَمَى رَسُولُ اللَّهِ ﷺ الْجَمْرَةَ بِسِتٍّ أَوْ سَبْعٍ؟.

3522. It was narrated from Abu Mijlaz that a man came to Ibn 'Abbas (ﷺ) and said: I threw six or seven [pebbles, at the *Jamrah*]. He said: I am not sure whether the Messenger of Allah (ﷺ) threw six or seven [pebbles] at the *Jamrah*.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

٣٥٢٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ فِي رَأْسِهِ مِنْ صُدَاعٍ وَجَدَهُ. [راجع: ٢١٠٨]

3523. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping for a headache he was suffering.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5700)]

تخريج: إسناده صحيح، خ: (٥٧٠٠).

٣٥٢٤- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ،

3524. Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping in his head when he was in *ihram*.

قَالَ ابْنُ عَبَّاسٍ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ، عَلَى رَأْسِهِ. [راجع: ١٩٢٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1835) and Muslim (1202)]

تخريج: إسناده صحيح، خ: (١٨٣٥)، م: (١٢٠٢).

٣٥٢٥- حَدَّثَنَا رَوْحٌ وَأَبُو دَاوُدَ الْمَعْنَى قَالَا: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّى بِذِي الْحُلَيْفَةِ، ثُمَّ أَشْعَرَ الْهَدْيَ جَانِبَ السَّنَامِ الْأَيْمَنِ، ثُمَّ أَمَاطَ عَنْهُ الدَّمَ وَقَلَّدَهُ نَعْلَيْنِ، ثُمَّ رَكِبَ نَاقَتَهُ، فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَحْرَمَ، قَالَ: فَأَحْرَمَ عِنْدَ الظُّهْرِ؛ قَالَ أَبُو دَاوُدَ: بِالْحَجِّ. [راجع: ٢٢٩٦]

3525. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet of Allah (ﷺ) prayed in Dhul-Hulaifah, then he marked the *hady* on the right side of its hump, then he wiped the blood from it and garlanded it with two sandals. Then he rode his mount and when he reached al-Baida', he entered *ihram*. He said: He entered *ihram* at noon time. Abu Dawood said: For *Hajj*.

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

تخريج: إسناده صحيح، م: (١٢٤٣).

٣٥٢٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ ابْنُ عُمَرَ يَتَوَضَّأُ ثَلَاثًا يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ، وَكَانَ ابْنُ عَبَّاسٍ يَتَوَضَّأُ مَرَّةً مَرَّةً، يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ. [راجع: ١٨٨٩]

3526. It was narrated that al-Muttalib bin 'Abdullah said: Ibn 'Umar used to do *wudoo'* washing each part three times, and he attributed that to the Prophet (ﷺ). And Ibn 'Abbas (ﷺ) used to do *wudoo'* washing each part once, and he attributed that to the Prophet (ﷺ).

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، المطلب بن عبدالله مدلس، وروايته عن ابن عمر وابن عباس مرسلة.

٣٥٢٧- حَدَّثَنَا رَوْحٌ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ قَيْسٍ، قَالَ عَفَّانُ: أَخْبَرَنَا حَمَّادٌ فِي حَدِيثِهِ قَالَ: أَخْبَرَنَا قَيْسٌ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: جَاءَ النَّبِيُّ ﷺ إِلَى زَمْزَمَ فَنَزَعْنَا لَهُ دَلْوًا، فَشَرِبَ ثُمَّ مَجَّ فِيهَا، ثُمَّ أَفْرَغْنَاهَا فِي زَمْزَمَ، ثُمَّ قَالَ: «لَوْلَا أَنْ تُغْلَبُوا عَلَيْهَا لَنَزَعْتُ بِيَدَيَّ». [راجع: ٢٢٢٧]

3527. It was narrated from Ibn 'Abbas (ﷺ) that he said: The Prophet (ﷺ) came to Zamzam and we drew a bucket for him and he drank, then he ejected some water back into it, then we emptied it into Zamzam. Then he said: "Were it not that you would be overwhelmed at (the well), I would have drawn it with my own hands."

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3528. It was narrated from Bakr bin 'Abdullah that a Bedouin said to Ibn 'Abbas (ﷺ): Why is it that the family of Mu'awiyah give water and honey to drink, and the family of So and so give milk, and you give *nabeedh*? Is it because you are miserly or poor? Ibn 'Abbas said: We are neither miserly nor poor, but the Messenger of Allah (ﷺ) came to us with Usamah bin Zaid riding behind him, and asked for something to drink, and we gave him some of this - meaning *nabeedh* in a waterskin - and he drank some of it and said: "You have done well; do like this."

٣٥٢٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ أَنَّ أَعْرَابِيًّا قَالَ لِابْنِ عَبَّاسٍ: مَا شَأْنُ آلِ مُعَاوِيَةَ يَسْقُونَ الْمَاءَ وَالْعَسَلَ، وَآلُ فُلَانٍ يَسْقُونَ اللَّبَنَ، وَأَنْتُمْ تَسْقُونَ النَّبِيذَ أَمِنْ بُخْلٍ بِكُمْ أَوْ حَاجَةٍ؟ فَقَالَ: ابْنُ عَبَّاسٍ مَا بِنَا بُخْلٌ وَلَا حَاجَةٌ، وَلَكِنَّ رَسُولَ اللَّهِ ﷺ جَاءَنَا وَرَدِيفُهُ أُسَامَةُ بْنُ زَيْدٍ، فَاسْتَسْقَى فَسَقَيْنَاهُ مِنْ هَذَا ـ يَعْنِي نَبِيذَ السِّقَايَةِ ـ فَشَرِبَ مِنْهُ وَقَالَ: «أَحْسَنْتُمْ، هَكَذَا فَاصْنَعُوا». [راجع: ٢٩٤٤]

تخريج: إسناده صحيح، م: (١٣١٦).

Comments: [Its *isnad* is *saheeh*, Muslim (1316)]

3529. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to the well of Zamzam and we gave him some to drink, and he drank standing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1637) and Muslim (2027)]

٣٥٢٩- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ لِمَاءِ زَمْزَمَ فَسَقَيْنَاهُ، فَشَرِبَ قَائِمًا. [راجع: ١٨٣٨]

تخريج: إسناده صحيح، خ: (١٦٣٧)، م: (٢٠٢٧).

3530. It was narrated from Ibn 'Abbas that the Prophet of Allah ﷺ forbade being married to a woman and her paternal or maternal aunt at the same time.

Comments: [A *saheeh hadeeth*]

٣٥٣٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ عَنْ أَبِي حَرِيزٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ عَلَى خَالَتِهَا. [راجع: ١٨٧٨]

تخريج: حديث صحيح.

3531. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) used to pray *Witr* with three

٣٥٣١- حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،

rak'ahs, reciting *Sabbih isma Rabbikal-A'la, Qul ya ayyuhal-kafiroon*, and *Qul Huwallahu Ahad.*

Comments: [Its *isnad* is *saheeh*]

عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُوتِرُ بِثَلَاثٍ: ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. [راجع: ٢٧٢٦]

تخريج: إسناده صحيح.

3532. It was narrated that Abut-Tufail said: Mu'awiyah did not come to any corner of the House but he touched it. Ibn 'Abbas (ﷺ) said: The Prophet of Allah (ﷺ) only touched these two corners. Mu'awiyah said: None of its corners are to be forsaken. 'Abdul-Wahhab said: The two corners were the Yemeni Corner (ar-Ruknul-Yamani) and the corner where the (Black) Stone is.

Comments: [Its *isnad* is *saheeh*]

٣٥٣٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ وَعَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الطُّفَيْلِ قَالَ: كَانَ مُعَاوِيَةُ لَا يَأْتِي عَلَى رُكْنٍ مِنْ أَرْكَانِ الْبَيْتِ إِلَّا اسْتَلَمَهُ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّمَا كَانَ نَبِيُّ اللَّهِ ﷺ يَسْتَلِمُ هَذَيْنِ الرُّكْنَيْنِ، فَقَالَ مُعَاوِيَةُ: لَيْسَ مِنْ أَرْكَانِهِ شَيْءٌ مَهْجُورٌ، قَالَ عَبْدُ الْوَهَّابِ: الرُّكْنَيْنِ الْيَمَانِيَّ وَالْحَجَرَ. [راجع: ٢٢١٠]

تخريج: إسناده صحيح.

3533. It was narrated that Abut-Tufail said: I was with Mu'awiyah and Ibn 'Abbas (ﷺ) when they were circumambulating the House. Ibn 'Abbas would touch the two corners and Mu'awiyah would touch all of them. Ibn 'Abbas said: The Messenger of Allah (ﷺ) only touched these two corners, the Yemeni and the Black (i.e., where the Black Stone is). Mu'awiyah said: No part of it is to be forsaken."

Comments: [Its *isnad* is *qawi*]

٣٥٣٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا الثَّوْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ قَالَ: كُنْتُ مَعَ مُعَاوِيَةَ وَابْنِ عَبَّاسٍ، وَهُمَا يَطُوفَانِ حَوْلَ الْبَيْتِ، فَكَانَ ابْنُ عَبَّاسٍ يَسْتَلِمُ الرُّكْنَيْنِ، وَكَانَ مُعَاوِيَةُ يَسْتَلِمُ الْأَرْكَانَ كُلَّهَا، فَقَالَ ابْنُ عَبَّاسٍ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَسْتَلِمُ إِلَّا هَذَيْنِ الرُّكْنَيْنِ الْيَمَانِيَ وَالْأَسْوَدَ، فَقَالَ مُعَاوِيَةُ: لَيْسَ مِنْهَا شَيْءٌ مَهْجُورٌ. [راجع: ٢٢١٠]

تخريج: إسناده قوي.

3534. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) did *'Umrah* from Ji'ranah; he trotted

٣٥٣٤- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ أَبِي الطُّفَيْلِ، عَنِ

ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ اعْتَمَرَ مِنْ جِعْرَانَةَ، فَرَمَلَ بِالْبَيْتِ ثَلَاثًا، وَمَشَى أَرْبَعَةَ أَشْوَاطٍ. [راجع: ٢٢٢٠]

تخريج: إسناده قوي.

around the House three times and walked for four circuits.

Comments: [Its *isnad* is *qawi*]

٣٥٣٤ م- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: يَزْعُمُ قَوْمُكَ أَنَّ النَّبِيَّ ﷺ قَدْ رَمَلَ (١/ ٣٧٣) بِالْبَيْتِ وَأَنَّ ذَلِكَ سُنَّةٌ. قَالَ: صَدَقُوا وَكَذَبُوا، قُلْتُ: مَا صَدَقُوا وَكَذَبُوا؟ قَالَ: صَدَقُوا قَدْ رَمَلَ بِالْبَيْتِ، وَكَذَبُوا لَيْسَتْ بِسُنَّةٍ. إِنَّ قُرَيْشًا قَالَتْ: دَعُوا مُحَمَّدًا وَأَصْحَابَهُ زَمَنَ الْحُدَيْبِيَةِ، حَتَّى يَمُوتُوا مَوْتَ النَّغَفِ. فَلَمَّا صَالَحُوا النَّبِيَّ ﷺ عَلَى أَنْ يَجِيئُوا مِنَ الْعَامِ الْمُقْبِلِ فَيُقِيمُوا بِمَكَّةَ ثَلَاثًا، فَقَدِمَ رَسُولُ اللَّهِ ﷺ مِنَ الْعَامِ الْمُقْبِلِ، وَالْمُشْرِكُونَ مِنْ قِبَلِ قُعَيْقِعَانَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ارْمُلُوا بِالْبَيْتِ ثَلَاثًا»؛ وَلَيْسَتْ بِسُنَّةٍ. [راجع: ٢٧٠٧]

تخريج: حديث صحيح

3534 (sic) It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (ﷺ): Your people are saying that the Messenger of Allah (ﷺ) trotted around the House and that it is *Sunnah*. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, the Messenger of Allah (ﷺ) did trot around the House, but they are lying because it is not *Sunnah*. At the time of al-Hudaibiyah, Quraish said: Leave Muhammad and his Companions alone until they die like the worm that falls from the nose of an animal [*an-naghaf*: said to belittle a man and remark on his weakness]. When it was agreed that they would come the following year and stay in Makkah for three days, the Messenger of Allah (ﷺ) came and the *mushrikeen* were watching from the direction of Qu'aiqi'an. The Messenger of Allah (ﷺ) said to his Companions: "Trot around the House three times." But it is not *Sunnah*.

Comments: [A *saheeh hadeeth*]

٣٥٣٥- حَدَّثَنَا يُونُسُ وَسُرَيْجٌ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي عَاصِمٍ الْغَنَوِيِّ، عَنْ أَبِي الطُّفَيْلِ ... فَذَكَرَ الْحَدِيثَ. [راجع: ٢٧٠٧]

تخريج: حديث صحيح.

3535. It was narrated from Abut-Tufail... and he quoted the *hadeeth*.

Comments: [A *saheeh hadeeth*]

3536. It was narrated from Ibn 'Abbas (رضي الله عنه) that Quraish said: Muhammad and his companions have been weakened by the fever of Yathrib. When the Messenger of Allah (ﷺ) came in the year in which he did *'Umrah*, he said to his companions: "Trot around the House so that the *mushrikeen* may see your strength. When they trotted, Quraish said: It did not make them weak.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1602) and Muslim (1266)]

٣٥٣٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ سَلَمَةَ _ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ قُرَيْشًا قَالَتْ: إِنَّ مُحَمَّدًا وَأَصْحَابَهُ قَدْ وَهَنَتْهُمْ حُمَّى يَثْرِبَ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ لِعَامِهِ الَّذِي اعْتَمَرَ فِيهِ، قَالَ لِأَصْحَابِهِ: ارْمُلُوا بِالْبَيْتِ لِيَرَى الْمُشْرِكُونَ قُوَّتَكُمْ، فَلَمَّا رَمَلُوا، قَالَتْ قُرَيْشٌ: مَا وَهَنَتْهُمْ. [راجع: ٢٦٣٩]

تخريج: إسناده صحيح، خ: (١٦٠٢)، م: (١٢٦٦).

3537. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "The Black Stone is from Paradise. It was whiter than snow, until the sins of the people of *shirk* turned it black."

Comments: [*Saheeh*, apart from the phrase "It was whiter than snow..."; its *isnad* is *da'eef* because of the confusion (*ikhtilat*) of 'Ata' bin as-Sa'ib]

٣٥٣٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ سَلَمَةَ _ حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ، وَكَانَ أَشَدَّ بَيَاضًا مِنَ الثَّلْجِ، حَتَّى سَوَّدَتْهُ خَطَايَا أَهْلِ الشِّرْكِ». [راجع: ٢٧٩٥]

تخريج: صحيح دون قوله: «وكان أشد بياضًا...»، وإسناده ضعيف لاختلاط عطاء بن السائب.

3538. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) rinsed his mouth after drinking milk and said: "It is somewhat greasy."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (211) and Muslim (358)]

٣٥٣٨- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَمَضْمَضَ مِنْ لَبَنٍ، وَقَالَ: «إِنَّ لَهُ دَسَمًا». [راجع: ١٩٥١]

تخريج: إسناده صحيح، خ: (٢١١)، م: (٣٥٨).

3539. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) was one of the most

٣٥٣٩- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ

generous of people, and he was at his most generous in Ramadan, when Jibreel met with him. Jibreel would meet with him every night, reviewing the Qur'an with him. When Jibreel met with him, the Messenger of Allah (ﷺ) was more generous than the blowing wind.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6) and Muslim (2308)]

عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ مِنْ أَجْوَدِ النَّاسِ، وَأَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، يَلْقَاهُ كُلَّ لَيْلَةٍ يُدَارِسُهُ الْقُرْآنَ، فَكَانَ رَسُولُ اللَّهِ ﷺ - حِينَ يَلْقَاهُ جِبْرِيلُ - أَجْوَدَ مِنَ الرِّيحِ الْمُرْسَلَةِ. [راجع: ٢٠٤٢]

تخريج: إسناده صحيح، خ: (٦)، م: (٢٣٠٨).

3540. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "I have been supported with the east wind, and 'Ad were destroyed with the west wind."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1035) and Muslim (900)]

٣٥٤٠- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ». [راجع: ١٩٥٥]

تخريج: إسناده صحيح، خ: (١٠٣٥)، م: (٩٠٠).

3541. Muhammad bin 'Ali bin 'Abdullah bin 'Abbas narrated that his father said: Ibn 'Abbas (ﷺ) told me that he stayed overnight with the Prophet (ﷺ). He woke up at night, took his *siwak* and brushed his teeth with it, then he did *wudoo'*, saying, "Verily, in the creation of the heavens and the earth... " [Al 'Imran 3:190] until he finished reciting these verses, and reached the end of the soorah. Then he prayed two *rak'ahs*, in which he made the standing, bowing and prostrating lengthy. Then he went (and lay down) until I could hear him breathing deeply in sleep. Then he woke up, cleaned

٣٥٤١- حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ أَنَّهُ حَدَّثَهُ مُحَمَّدُ بْنُ عَلِيِّ بْنِ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: أَنَّهُ بَاتَ عِنْدَ النَّبِيِّ ﷺ فَاسْتَيْقَظَ مِنَ اللَّيْلِ فَأَخَذَ سِوَاكَهُ، فَاسْتَاكَ بِهِ، ثُمَّ تَوَضَّأَ وَهُوَ يَقُولُ: ﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ﴾ (آل عمران: ١٩٠) حَتَّى قَرَأَ هَذِهِ الْآيَاتِ، وَانْتَهَى عِنْدَ آخِرِ السُّورَةِ ثُمَّ صَلَّى رَكْعَتَيْنِ، فَأَطَالَ فِيهِمَا الْقِيَامَ وَالرُّكُوعَ وَالسُّجُودَ، ثُمَّ انْصَرَفَ، حَتَّى سَمِعْتُ نَفْخَ النَّوْمِ، ثُمَّ اسْتَيْقَظَ فَاسْتَاكَ، وَتَوَضَّأَ وَهُوَ يَقُولُ: حَتَّى

his teeth with the *siwak* and did *wudoo'* whilst saying... until he had done that three times. Then he prayed *Witr* with three *rak'ahs*, then Bilal the *mu'adhdhin* came to him and he went out to the prayer, saying, "O Allah, put in my heart light, put in my hearing light, put in my sight light, put in front of me light and behind me light, put to my right light and to my left light, above me light and below me light, O Allah, grant me abundant light."

فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ أَوْتَرَ بِثَلَاثٍ، فَأَتَاهُ بِلَالٌ الْمُؤَذِّنُ فَخَرَجَ إِلَى الصَّلَاةِ وَهُوَ يَقُولُ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ أَمَامِي نُورًا وَخَلْفِي نُورًا، وَاجْعَلْ عَنْ يَمِينِي نُورًا وَعَنْ شِمَالِي نُورًا، وَفَوْقِي نُورًا وَتَحْتِي نُورًا، اللَّهُمَّ أَعْظِمْ لِي نُورًا».

[راجع: ١٩١٢]

تخريج: إسناده صحيح، م: (٧٦٣).

Comments: [Its *isnad* is *saheeh*, Muslim (763)]

3542. It was narrated that Ibn 'Abbas (ﷺ) said: The first one who prayed with the Prophet (ﷺ) after Khadeejah was 'Ali. And on one occasion he said: (The first one who) became Muslim.

Comments: [Its *isnad* is *da'eef*]

٣٥٤٢- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَوَّلُ مَنْ صَلَّى مَعَ النَّبِيِّ ﷺ بَعْدَ خَدِيجَةَ عَلِيٌّ. وَقَالَ مَرَّةً: أَسْلَمَ.

[راجع: ٣٠٦١]

تخريج: إسناده ضعيف، انظر برقم: (٣٠٦١).

3543. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) died when I was fifteen years old.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5035)]

٣٥٤٣- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَأَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً.

[راجع: ٢٢٨٣]

تخريج: إسناده صحيح، خ: (٥٠٣٥).

3544. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade (as food) every wild animal that has fangs and every bird that has talons.

٣٥٤٤- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا أَبُو عَوَانَةَ: حَدَّثَنَا الْحَكَمُ وَأَبُو بِشْرٍ عَنْ مَيْمُونِ ابْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ

ﷺ نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ. [راجع: ٢٧٤٧]

تخريج: إسناده صحيح، م: (١٩٣٤).

Comments: [Its *isnad* is *saheeh*, Muslim (1934)]

٣٥٤٥- حَدَّثَنَا عَبْدُ الصَّمَدِ: أَخْبَرَنَا ثَابِتٌ وَحَسَنُ بْنُ مُوسَى: حَدَّثَنَا ثَابِتٌ قَالَ: حَدَّثَنِي هِلَالٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ (١/ ٣٧٤) ﷺ كَانَ يَبِيتُ اللَّيَالِيَ _ قَالَ عَبْدُ الصَّمَدِ: الْمُتَتَابِعَةَ _ طَاوِيًا وَأَهْلُهُ لَا يَجِدُونَ عَشَاءً، وَكَانَ عَامَّةُ خُبْزِهِمْ خُبْزَ الشَّعِيرِ. [راجع: ٢٣٠٣]

تخريج: إسناده صحيح.

3545. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to go to bed hungry for several nights - 'Abdus-Samad said: in a row - and his family could find no supper. And most of their bread was barley bread.

Comments: [Its *isnad* is *saheeh*]

٣٥٤٦- حَدَّثَنَا عَبْدُ الصَّمَدِ وَحَسَنٌ قَالَا: حَدَّثَنَا ثَابِتٌ _ قَالَ حَسَنٌ: أَبُو زَيْدٍ _ قَالَ عَبْدُ الصَّمَدِ: قَالَ: حَدَّثَنَا هِلَالٌ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: أُسْرِيَ بِالنَّبِيِّ ﷺ إِلَى بَيْتِ الْمَقْدِسِ، ثُمَّ جَاءَ مِنْ لَيْلَتِهِ فَحَدَّثَهُمْ بِمَسِيرِهِ، وَبِعَلَامَةِ بَيْتِ الْمَقْدِسِ، وَبِعِيرِهِمْ، فَقَالَ نَاسٌ؛ قَالَ حَسَنٌ: نَحْنُ نُصَدِّقُ مُحَمَّدًا بِمَا يَقُولُ؟! فَارْتَدُّوا كُفَّارًا، فَضَرَبَ اللَّهُ أَعْنَاقَهُمْ مَعَ أَبِي جَهْلٍ، وَقَالَ أَبُو جَهْلٍ: يُخَوِّفُنَا مُحَمَّدٌ بِشَجَرَةِ الزَّقُّومِ! هَاتُوا تَمْرًا وَزُبْدًا، فَتَزَقَّمُوا. وَرَأَى الدَّجَّالَ فِي صُورَتِهِ رُؤْيَا عَيْنٍ، لَيْسَ رُؤْيَا مَنَامٍ، وَعِيسَى، وَمُوسَى، وَإِبْرَاهِيمَ، صَلَوَاتُ اللَّهِ عَلَيْهِمْ، فَسُئِلَ النَّبِيُّ ﷺ عَنِ الدَّجَّالِ؟ فَقَالَ: «أَقْمَرُ هِجَانٌ _ قَالَ حَسَنٌ: قَالَ: رَأَيْتُهُ فَيْلَمَانِيًّا

3546. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) was taken on his Night Journey, then he came the same night and told them of his journey, with the proof of the description of Baital-Maqdis, and of their caravan. Some people said: Should we believe what Muhammad says?! And they apostatised and became disbelievers, and Allah caused them to be slain with Abu Jahl. Abu Jahl said: Is Muhammad trying to scare us with the tree of az-Zaqqoom? Bring us some dates and butter and let us have some Zaqqoom! And he (the Prophet (ﷺ)) saw the Dajjal in his real form with his own eyes, not in a dream, and (he saw) 'Eesa, Moosa and Ibraheem, blessings of Allah be upon them. And the Prophet (ﷺ) was asked about the Dajjal

and he said: "He is white with a pinkish colour - Hasan said: I saw him with a huge body, white with a pinkish colour; one of his eyes protrudes like a shining star, and it is as if the hair on his head is the branches of a tree. And I saw 'Eesa, a young white man, with curly hair, keen-sighted and lean. And I saw Moosa, dark with a lot of hair, strongly built. And I looked at Ibraheem, and I did not look at any part of his body but I thought I was looking at part of my own body, as if he is your companion [referring to himself]. And Jibreel (as) said: Greet Malik with *salam*, so I greeted him with *salam*."

Comments: [Its *isnad* is *saheeh*]

أَقْمَرَ هِجَانًا _ إِحْدَى عَيْنَيْهِ قَائِمَةٌ، كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ، كَأَنَّ شَعْرَ رَأْسِهِ أَغْصَانُ شَجَرَةٍ، وَرَأَيْتُ عِيسَى شَابًّا أَبْيَضَ، جَعْدَ الرَّأْسِ، حَدِيدَ الْبَصَرِ، مُبَطَّنَ الْخَلْقِ، وَرَأَيْتُ مُوسَى أَسْحَمَ آدَمَ، كَثِيرَ الشَّعْرِ _ قَالَ حَسَنٌ: الشَّعْرَةِ _ شَدِيدَ الْخَلْقِ، وَنَظَرْتُ إِلَى إِبْرَاهِيمَ، فَلَا أَنْظُرُ إِلَى إِرْبٍ مِنْ آرَابِهِ، إِلَّا نَظَرْتُ إِلَيْهِ مِنِّي، كَأَنَّهُ صَاحِبُكُمْ، فَقَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ: سَلِّمْ عَلَى مَالِكٍ، فَسَلَّمْتُ عَلَيْهِ. [راجع: ١٩١٦]

تخريج: إسناده صحيح.

3547. Hilal narrated that 'Ikrimah was asked about the one who is fasting - can he be treated with cupping? He said: It is only disliked because it weakens the individual. And he narrated from Ibn 'Abbas (﷛) that the Prophet (ﷺ) was treated with cupping when he was in *ihram* because of some poisoned mutton that he had eaten, that was poisoned by a woman from among the people of Khaibar.

Comments: [Its *isnad* is *saheeh*]

٣٥٤٧- حَدَّثَنَا عَبْدُ الصَّمَدِ وَحَسَنٌ قَالَا: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالٌ أَنَّ عِكْرِمَةَ سُئِلَ _ قَالَ حَسَنٌ: سَأَلْتُ عِكْرِمَةَ _ عَنِ الصَّائِمِ، أَيَحْتَجِمُ؟ فَقَالَ: إِنَّمَا كُرِهَ لِلضَّعْفِ. وَحَدَّثَ عَنِ ابْنِ عَبَّاسٍ _ قَالَ حَسَنٌ: ثُمَّ حَدَّثَ عَنِ ابْنِ عَبَّاسٍ _: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ مِنْ أَكْلَةٍ أَكَلَهَا مِنْ شَاةٍ مَسْمُومَةٍ، سَمَّتْهَا امْرَأَةٌ مِنْ أَهْلِ خَيْبَرَ. [راجع: ٢٧٨٤]

تخريج: إسناده صحيح.

آخِرُ مُسْنَدِ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷛.

مُسْنَدُ عَبْدِ اللهِ بْنِ مَسْعُودٍ ﷺ
Musnad of Abdullah bin Mas'ood ﷺ

3548. Abdur-Rahman bin Yazeed said: I saw Ibn Mas'ood (ﷺ) stoning the *Jamrah,* Jamratal-'Aqabah, from the middle of the valley. Then he said: This - by the One besides Whom there is no other God - is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [*Saheeh,* al-Bukhari (1747) and Muslim (1296)]

٣٥٤٨- حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مُغِيرَةُ عَنْ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ قَالَ: رَأَيْتُ ابْنَ مَسْعُودٍ رَمَى الْجَمْرَةَ، جَمْرَةَ الْعَقَبَةِ، مِنْ بَطْنِ الْوَادِي، ثُمَّ قَالَ: هَذَا - وَالَّذِي لَا إِلَهَ غَيْرُهُ - مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [انظر: ٣٨٧٤، ٣٩٤١، ٣٩٤٢، ٤٠٠٢، ٤٠٦١، ٤٠٨٩، ٤١١٧، ٤١٥٠، ٤٣٥٩، ٤٣٧٠، ٤٣٧٨، ٤٤٠٤].

تخريج: صحيح، خ: (١٧٤٧)، م: (١٢٩٦) وهذا إسناد فيه مغيرة الضبي، مدلس وقد عنعن وروايته عن إبراهيم وحده ضعيفة، وقد توبع.

3549. It was narrated from 'Abdur-Rahman bin Yazeed that 'Abdullah recited the *Talbiyah* when he moved on from Muzdalifah, and it was said: Is this man a Bedouin? 'Abdullah said: Have people forgotten or gone astray? I heard the one to whom Sooratal-Baqarah was revealed saying in this place: 'Labbaik Allahumma labbaik."

Comments: [Its *isnad* is *saheeh,* Muslim (1283)]

٣٥٤٩- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ كَثِيرِ بْنِ مُدْرِكٍ الْأَشْجَعِيِّ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ: أَنَّ عَبْدَ اللَّهِ لَبَّى حِينَ أَفَاضَ مِنْ جَمْعٍ، فَقِيلَ: أَعْرَابِيٌّ هَذَا؟ فَقَالَ عَبْدُ اللَّهِ: أَنَسِيَ النَّاسُ أَمْ ضَلُّوا؟ سَمِعْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ يَقُولُ فِي هَذَا الْمَكَانِ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ». [راجع: ١٧٩١].

تخريج: إسناده صحيح، م: (١٢٨٣).

3550. It was narrated that Abu Hayyan al-Ashja'i said: Ibn Mas'ood (ﷺ) said to me: Recite some Qur'an to me. I said to him: Aren't you the one I learned it from and aren't you the one who

٣٥٥٠- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ هِلَالِ بْنِ يِسَافٍ، عَنْ أَبِي حَيَّانَ الْأَشْجَعِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ لِي: اقْرَأْ عَلَيَّ مِنَ الْقُرْآنِ، قَالَ: فَقُلْتُ لَهُ: أَلَيْسَ مِنْكَ تَعَلَّمْتُهُ،

taught it to us? He said: I came to the Prophet (ﷺ) one day and he said: "Recite some Qur'an to me." I said: O Messenger of Allah, aren't you the one to whom it was revealed and aren't you the one from whom we learned it? He said: "Yes, but I love to hear it from someone else."

Comments: [*Saheeh* because of corroborating evidence; al-Bukhari (4582) and Muslim (800) this is a *da'eef isnad*]

وَأَنْتَ تُقْرِئُنَا؟ فَقَالَ: إِنِّي أَتَيْتُ النَّبِيَّ ﷺ ذَاتَ يَوْمٍ، فَقَالَ: «اقْرَأْ عَلَيَّ مِنَ الْقُرْآنِ» قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَيْسَ عَلَيْكَ أُنْزِلَ، وَمِنْكَ تَعَلَّمْنَاهُ؟ قَالَ: «بَلَى، وَلَكِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي». [انظر: ٣٥٥١، ٣٦٠٦، ٤١١٨]

تخريج: صحيح لغيره، خ: (٤٥٨٢)، م: (٨٠٠)، وهذا إسناد ضعيف، أبو حيان الأشجعي مجهول.

3551. It was narrated that Ibn Mas'ood (ﷺ) said: I recited to the Messenger of Allah (ﷺ) from Sooratan-Nisa', and when I reached this verse: "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (ﷺ)) as a witness against these people?" [an-Nisa' 4:41], his eyes flowed with tears.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4582) and Muslim (800)]

٣٥٥١- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مُغِيرَةُ عَنْ أَبِي رَزِينٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ سُورَةِ النِّسَاءِ، فَلَمَّا بَلَغْتُ هَذِهِ الْآيَةَ: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾ (النساء: ٤١) قَالَ: فَفَاضَتْ عَيْنَاهُ ﷺ. [راجع: ٣٥٥٠].

تخريج: إسناده صحيح، خ: (٤٥٨٢)، م: (٨٠٠).

3552. It was narrated that Abu Wa'il said: Ibn Mas'ood (ﷺ) said: There are two things, one of which I heard from the Messenger of Allah (ﷺ) and the other is from myself (i.e., I worked it out myself): "Whoever dies ascribing a rival to Allah will enter Hell." And I say: whoever dies not ascribing any rival to Allah or associating anything with Him, will enter Paradise.

٣٥٥٢- حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا سَيَّارٌ وَمُغِيرَةُ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ ابْنُ مَسْعُودٍ: خَصْلَتَانِ، يَعْنِي، إِحْدَاهُمَا سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ، وَالْأُخْرَى مِنْ نَفْسِي: «مَنْ مَاتَ وَهُوَ يَجْعَلُ لِلَّهِ نِدًّا، دَخَلَ النَّارَ»، وَأَنَا أَقُولُ: مَنْ مَاتَ، وَهُوَ لَا يَجْعَلُ لِلَّهِ نِدًّا، وَلَا يُشْرِكُ بِهِ شَيْئًا، دَخَلَ الْجَنَّةَ. [انظر: ٣٦٢٥، ٣٨١١، ٣٨٦٥، ٤٠٣٨، ٤٠٤٣، ٤٢٣٠، ٤٣٣١، ٤٤٠٦، ٤٤٢٥].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3553. Abu 'Ubaidah bin 'Abdullah narrated: 'Abdullah said: The Messenger of Allah (ﷺ) said: "The *nutfah* (sperm drop) remains in the uterus for forty days as it is without changing. Then when forty days have passed, it becomes an *'alaqah* (blood clot), then a *mudghah* (chewed lump of flesh) for a similar length of time, then it becomes bones for a similar length of time. Then when Allah wants to give it its final shape, He sends an angel to it and the angel who is appointed in charge of it says: 'O Lord, male or female? Doomed or blessed? Short or tall? With something missing or something superfluous? (What is) its provision and life span? Healthy or sick?' And he writes down all of that." One of the people said: Then why should we strive if all of that is finished with? He said: "Strive, for each one will be helped to do that for which he was created."

٣٥٥٣- حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا عَلِيُّ بْنُ زَيْدٍ، قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ النُّطْفَةَ تَكُونُ فِي الرَّحِمِ أَرْبَعِينَ يَوْمًا عَلَى حَالِهَا لَا تَغَيَّرُ، فَإِذَا مَضَتِ الْأَرْبَعُونَ صَارَتْ عَلَقَةً، ثُمَّ مُضْغَةً كَذَلِكَ، ثُمَّ عِظَامًا كَذَلِكَ، فَإِذَا أَرَادَ اللَّهُ أَنْ يُسَوِّيَ خَلْقَهُ، بَعَثَ إِلَيْهَا مَلَكًا، فَيَقُولُ الْمَلَكُ الَّذِي يَلِيهِ: أَيْ رَبِّ أَذَكَرٌ، أَمْ أُنْثَى؟ (١/ ٣٧٥) أَشَقِيٌّ أَمْ سَعِيدٌ؟ أَقَصِيرٌ أَمْ طَوِيلٌ؟ أَنَاقِصٌ أَمْ زَائِدٌ؟ قُوتُهُ وَأَجَلُهُ؟ أَصَحِيحٌ أَمْ سَقِيمٌ؟ قَالَ: فَيَكْتُبُ ذَلِكَ كُلَّهُ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: فَفِيمَ الْعَمَلُ إِذَنْ وَقَدْ فُرِغَ مِنْ هَذَا كُلِّهِ؟ قَالَ: «اعْمَلُوا، فَكُلٌّ سَيُوَجَّهُ لِمَا خُلِقَ لَهُ». [راجع: ٦٢١].

تخريج: إسناده ضعيف ومنقطع، أبوعبيدة لم يسمع من أبيه ابن مسعود علي بن زيد ضعيف.

Comments: [Its *isnad* is *da'eef* and *munqati'* (weak and interrupted)]

3554. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no one among the Muslims, three of whose children die before reaching puberty, but they will be a strong protection against the Fire for him." It was said: O Messenger of Allah, what if they were two? He said: "Even if they were two." Abu Dharr (ﷺ) said: O Messenger of Allah, I have

٣٥٥٤- حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا الْعَوَّامُ، عَنْ مُحَمَّدِ بْنِ أَبِي مُحَمَّدٍ مَوْلًى لِعُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمَيْنِ يَمُوتُ لَهُمَا ثَلَاثَةٌ مِنَ الْوَلَدِ، لَمْ يَبْلُغُوا الْحِنْثَ، إِلَّا كَانُوا لَهُ حِصْنًا حَصِينًا مِنَ النَّارِ»، فَقِيلَ: يَا رَسُولَ اللَّهِ، فَإِنْ كَانَا اثْنَيْنِ؟ قَالَ: «وَإِنْ كَانَا اثْنَيْنِ»،

only sent two ahead of me. He said: "Even if they were two." Ubayy bin Ka'b Abul-Mundhir, the leader of the prominent scholars, said: I only sent one ahead of me. It was said to him: Even if it was one? He said: "That (i.e., the reward) is only (for showing patience) when calamity first strikes."

Comments: [Its *isnad* in this version is *da'eef* and *munqati'*]

3555. It was narrated from Abu 'Ubaidah bin 'Abdullah, from his father, that the *mushrikeen* distracted the Prophet (ﷺ) from four prayers on the day of al-Khandaq, until as much of the night as Allah willed had passed. Then he ordered Bilal to give the *adhan*, then he gave the *iqamah* and prayed *Zuhr*, then he gave the *iqamah* and prayed *'Asr*, then he gave the *iqamah* and prayed *Maghrib*, then he gave the *iqamah* and prayed *'Isha'*.

Comments: [Its *isnad* is *da'eef* and it is interrupted]

3556. It was narrated from Ibn Mas'ood (ﷺ) that the Prophet (ﷺ) said: "On the night on which I was taken on the Night Journey, I met Ibraheem, Moosa and 'Eesa. They spoke about the Hour, and referred the matter to Ibraheem, who said: 'I have no knowledge of it.' So they referred the matter to Moosa, who said: 'I have no

فَقَالَ أَبُو ذَرٍّ: يَا رَسُولَ اللَّهِ، لَمْ أُقَدِّمْ إِلَّا اثْنَيْنِ. قَالَ: «وَإِنْ كَانَا اثْنَيْنِ»، قَالَ: فَقَالَ أُبَيُّ بْنُ كَعْبٍ أَبُو الْمُنْذِرِ سَيِّدُ الْقُرَّاءِ: لَمْ أُقَدِّمْ إِلَّا وَاحِدًا. قَالَ: فَقِيلَ لَهُ: وَإِنْ كَانَ وَاحِدًا؟ فَقَالَ: «إِنَّمَا ذَاكَ عِنْدَ الصَّدْمَةِ الْأُولَى». [راجع: ٣٠٩٨].

تخريج: إسناده ضعيف ومنقطع، أبوعبيدة لم يسمع من أبيه ابن مسعود علي بن زيد ضعيف.

٣٥٥٥- حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا أَبُو الزُّبَيْرِ عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ الْمُشْرِكِينَ شَغَلُوا النَّبِيَّ ﷺ يَوْمَ الْخَنْدَقِ عَنْ أَرْبَعِ صَلَوَاتٍ، حَتَّى ذَهَبَ مِنَ اللَّيْلِ مَا شَاءَ اللهُ، قَالَ: فَأَمَرَ بِلَالًا فَأَذَّنَ، ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، ثُمَّ أَقَامَ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ. [راجع: ٩٩٤].

تخريج: إسناده بهذه السياقة فيه ضعف وانقطاع، محمد بن أبي محمد مجهول وأبو عبيدة لم يسمع من أبيه.

٣٥٥٦- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا الْعَوَّامُ عَنْ جَبَلَةَ بْنِ سُحَيْمٍ، عَنْ مُؤْثِرِ بْنِ عَفَازَةَ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَقِيتُ لَيْلَةَ أُسْرِيَ بِي: إِبْرَاهِيمَ، وَمُوسَى، وَعِيسَى» قَالَ: «فَتَذَاكَرُوا أَمْرَ السَّاعَةِ، فَرَدُّوا أَمْرَهُمْ إِلَى إِبْرَاهِيمَ، فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا الْأَمْرَ إِلَى مُوسَى، فَقَالَ: لَا عِلْمَ لِي بِهَا،

knowledge of it.' So they referred the matter to 'Eesa who said: 'When it is going to happen is not known by anyone except Allah, but among the things I have learned from my Lord, may He be glorified and exalted, is that the Dajjal will emerge. I will have two bars with me, and when he sees me he will melt like lead, and thus Allah will cause him to perish. And the rocks and trees will say: "O Muslim, there is a disbeliever beneath me, come and kill him." Thus Allah will cause them to perish. Then the people will go back to their countries and homelands. At that point Ya'jooj and Ma'jooj will emerge, swarming swiftly from every hill, and will conquer their lands. They will not pass by anything but they will destroy it, and they will not pass by any water but they will drink it. Then the people will come to me, complaining about them. I will pray to Allah against them and Allah will cause them to perish and die, until the earth becomes rotten with their stench. Then Allah will send down rain which will wash their bodies away and throw them into the sea.... And among the things I learned from my Lord, may He be glorified and exalted, is that when that happens, the Hour will be like a pregnant woman who has reached full term, and her family do not know when she will suddenly give birth by night or by day.'"

Comments: [Its *isnad* is *da'eef*]

فَرَدُّوا الْأَمْرَ إِلَى عِيسَى، فَقَالَ: أَمَّا وَجْبَتُهَا فَلَا يَعْلَمُهَا أَحَدٌ إِلَّا اللَّهُ، ذَلِكَ وَفِيمَا عَهِدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ أَنَّ الدَّجَّالَ خَارِجٌ، قَالَ وَمَعِي قَضِيبَيْنِ، فَإِذَا رَآنِي، ذَابَ كَمَا يَذُوبُ الرَّصَاصُ، قَالَ: فَيُهْلِكُهُ اللَّهُ، حَتَّى إِنَّ الْحَجَرَ وَالشَّجَرَ لَيَقُولُ: يَا مُسْلِمُ، إِنَّ تَحْتِي كَافِرًا فَتَعَالَ فَاقْتُلْهُ، قَالَ: فَيُهْلِكُهُمُ اللَّهُ ثُمَّ يَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ وَأَوْطَانِهِمْ، قَالَ: فَعِنْدَ ذَلِكَ يَخْرُجُ يَأْجُوجُ وَمَأْجُوجُ، وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَطَئُونَ بِلَادَهُمْ، لَا يَأْتُونَ عَلَى شَيْءٍ إِلَّا أَهْلَكُوهُ، وَلَا يَمُرُّونَ عَلَى مَاءٍ إِلَّا شَرِبُوهُ، ثُمَّ يَرْجِعُ النَّاسُ إِلَيَّ فَيَشْكُونَهُمْ، فَأَدْعُو اللَّهَ عَلَيْهِمْ، فَيُهْلِكُهُمُ اللَّهُ وَيُمِيتُهُمْ، حَتَّى تَجْوَى الْأَرْضُ مِنْ نَتْنِ رِيحِهِمْ، قَالَ: فَيُنْزِلُ اللَّهُ عَزَّ وَجَلَّ الْمَطَرَ، فَتَجْرُفُ أَجْسَادَهُمْ حَتَّى يَقْذِفَهُمْ فِي الْبَحْرِ». قَالَ أَبِي: ذَهَبَ عَلَيَّ هَاهُنَا شَيْءٌ لَمْ أَفْهَمْهُ، كَأَدِيمٍ، وَقَالَ يَزِيدُ ـ يَعْنِي ابْنَ هَارُونَ ـ ثُمَّ تُنْسَفُ الْجِبَالُ، وَتُمَدُّ الْأَرْضُ مَدَّ الْأَدِيمِ». ثُمَّ رَجَعَ إِلَى حَدِيثِ هُشَيْمٍ، قَالَ: «فَفِيمَا عَهِدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ: أَنَّ ذَلِكَ إِذَا كَانَ كَذَلِكَ، فَإِنَّ السَّاعَةَ كَالْحَامِلِ الْمُتِمِّ، الَّتِي لَا يَدْرِي أَهْلُهَا مَتَى تَفْجَؤُهُمْ بِوِلَادِهَا لَيْلًا أَوْ نَهَارًا».

تخريج: إسناده ضعيف، مؤثر بن غفارة، لم يوثقه غير ابن حبان والعجلي.

3557. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that a man came to the Prophet (ﷺ) and said: So and so slept yesterday and missed the prayer. The Messenger of Allah (ﷺ) said: "That is (because) the *Shaitan* urinated in his ear - or ears."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1144) and Muslim (774)]

٣٥٥٧- حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا مَنْصُورٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: إِنَّ فُلَانًا نَامَ الْبَارِحَةَ عَنِ الصَّلَاةِ، قَالَ رَسُولُ اللَّهِ ﷺ: «ذَاكَ الشَّيْطَانُ بَالَ فِي أُذُنِهِ، أَوْ فِي أُذُنَيْهِ». [انظر: ٤٠٥٩].

تخريج: إسناده صحيح، خ: (١١٤٤)، م: (٧٧٤).

3558. It was narrated that Muslim bin Subaih said: I was with Masrooq in a house in which there was a statue of Mary. Masrooq said: Is this a statue of Chosroes? I said: No; it is a statue of Mary. Masrooq said: I heard 'Abdullah bin Mas'ood say: The Messenger of Allah (ﷺ) said: "The most severely punished of the people on the Day of Resurrection will be the image makers."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5950) and Muslim (2109)]

٣٥٥٨- حَدَّثَنَا عَبْدُ الْعَزِيزِ: حَدَّثَنَا مَنْصُورٌ عَنْ مُسْلِمِ بْنِ صُبَيْحٍ قَالَ: كُنْتُ مَعَ مَسْرُوقٍ فِي بَيْتٍ فِيهِ تِمْثَالُ مَرْيَمَ، فَقَالَ مَسْرُوقٌ: هَذَا تِمْثَالُ كِسْرَى؟ فَقُلْتُ: لَا، وَلَكِنْ تِمْثَالُ مَرْيَمَ، فَقَالَ مَسْرُوقٌ: أَمَا إِنِّي سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ». [راجع: ٢٨١١].

تخريج: إسناده صحيح، خ: (٥٩٥٠)، م: (٢١٠٩).

3559. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever sees me in a dream has truly seen me, for the *Shaitan* cannot appear in my form."

Comments: [Its *isnad* is *saheeh*]

٣٥٥٩- حَدَّثَنَا إِسْحَاقُ _ هُوَ الْأَزْرَقُ _ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لَا يَنْبَغِي لَهُ أَنْ يَتَمَثَّلَ بِمِثْلِي». [انظر: ٣٧٩٩، ٤١٩٣، ٤٣٠٤].

تخريج: إسناده صحيح.

3560. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said:

٣٥٦٠- حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ:

The Messenger of Allah (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad."

Comments: [Its *isnad* is *saheeh*, Muslim (2184)]

قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ يُحْزِنُهُ». [انظر: ٤٠٣٩، ٤٠٤٠، ٤٠٩٣، ٤١٠٦، ٤١٧٥، ٤١٩٠، ٤١٩١، ٤٣٩٥، ٤٤٠٧، ٤٤٢٤، ٤٤٣٦].

تخريج: إسناده صحيح، م: (٢١٨٤).

3561. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) led us in offering the fear prayer. They stood in two rows; one row stood behind the Prophet (ﷺ) and the other stood facing the enemy. The Messenger of Allah (ﷺ) led the row that was behind him in praying one *rak'ah*, then they got up and left, and took the place of those who had been facing the enemy, and the others came and stood in their place. Then the Messenger of Allah (ﷺ) led them (the second group) in praying one *rak'ah*, then he said the *tasleem* and those people got up and prayed (a second *rak'ah*) by themselves. Then they said the *tasleem* and went and took the place of the ones who were facing the enemy, and that group came back to their place and prayed one *rak'ah* by themselves, then they said the *tasleem*.

Comments: *[Saheeh; this is a da'eef isnad because it is interrupted]*

٣٥٦١- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ خُصَيْفٍ: حَدَّثَنَا أَبُو عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ (١/٣٧٦) صَلَاةَ الْخَوْفِ، فَقَامُوا صَفَّيْنِ، فَقَامَ صَفٌّ خَلْفَ النَّبِيِّ ﷺ، وَصَفٌّ مُسْتَقْبِلَ الْعَدُوِّ، فَصَلَّى رَسُولُ اللَّهِ ﷺ بِالصَّفِّ الَّذِينَ يَلُونَهُ رَكْعَةً، ثُمَّ قَامُوا فَذَهَبُوا، فَقَامُوا مَقَامَ أُولَئِكَ مُسْتَقْبِلِي الْعَدُوِّ، وَجَاءَ أُولَئِكَ فَقَامُوا مَقَامَهُمْ، فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ رَكْعَةً، ثُمَّ سَلَّمَ، ثُمَّ قَامُوا فَصَلَّوْا لِأَنْفُسِهِمْ رَكْعَةً، ثُمَّ سَلَّمُوا، ثُمَّ ذَهَبُوا فَقَامُوا مَقَامَ أُولَئِكَ مُسْتَقْبِلِي الْعَدُوِّ، وَرَجَعَ أُولَئِكَ إِلَى مَقَامِهِمْ، فَصَلَّوْا لِأَنْفُسِهِمْ رَكْعَةً، ثُمَّ سَلَّمُوا. [انظر: ٣٨٨٢].

تخريج: صحيح، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من عبدالله وهو أبوه.

3562. It was narrated that 'Abdullah (ﷺ) said that the Messenger of Allah (ﷺ) taught him the *tashahhud* and instructed

٣٥٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا خُصَيْفٌ الْجَزَرِيُّ، قَالَ: حَدَّثَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ قَالَ: عَلَّمَهُ رَسُولُ اللَّهِ

him to teach the people, "All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and Messenger."

Comments: [*Saheeh;* al-Bukhari (831) and Muslim (402) this is a *da'eef isnad* because it is interrupted]

ﷺ التَّشَهُّدَ، وَأَمَرَهُ أَنْ يُعَلِّمَ النَّاسَ: «التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

تخريج: صحيح، خ: (٨٣١)، م: (٤٠٢) وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه.

3563. It was narrated that 'Abdullah (ﷺ) said: We used to greet the Messenger of Allah (ﷺ) with *salam* when he was praying, and he would return the greeting. When we came back from being with the Negus, we greeted him with *salam* and he did not return the greeting. We said: O Messenger of Allah, we used to greet you when you were praying and you would return the greeting. He said: "There is sufficient preoccupation in the prayer."

٣٥٦٣- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللَّهِ، كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ، فَتَرُدُّ عَلَيْنَا؟ فَقَالَ: «إِنَّ فِيَّ - أَوْ فِي الصَّلَاةِ - لَشُغْلًا». [انظر: ٣٨٨٤].

تخريج: إسناده صحيح، خ: (١١٩٩)، م: (٥٣٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1199) and Muslim (538)]

3564. It was narrated from Abul-Ahwas that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "A man's prayer in congregation is twenty-odd times better than his praying alone."

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٣٥٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَضْلُ صَلَاةِ الرَّجُلِ فِي الْجَمَاعَةِ عَلَى صَلَاتِهِ وَحْدَهُ، بِضْعٌ وَعِشْرُونَ دَرَجَةً». [انظر: ٣٥٦٧، ٤١٥٨، ٤١٥٩، ٤٣٢٣، ٤٣٢٤].

تخريج: صحيح لغيره، هذا إسناد ضعيف، عطاء بن السائب- مختلط- قد توبع.

٣٥٦٥- حَدَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ أَبُو قَطَنٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ سَعِيدِ بْنِ عَمْرٍو، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: مَتَى لَيْلَةُ الْقَدْرِ؟ قَالَ: «مَنْ يَذْكُرُ مِنْكُمْ لَيْلَةَ الصَّهْبَاوَاتِ؟» قَالَ عَبْدُ اللَّهِ: أَنَا، بِأَبِي أَنْتَ وَأُمِّي، وَإِنَّ فِي يَدِي لَتَمَرَاتٍ أَتَسَحَّرُ بِهِنَّ، مُسْتَتِرًا بِمُؤْخِرَةِ رَحْلِي مِنَ الْفَجْرِ، وَذَلِكَ حِينَ طَلَعَ الْقَمَرُ». [انظر: ٣٧٦٧].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من عبدالله.

3563. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that a man came to the Prophet (ﷺ) and said: When is *Lailatal-Qadr*? He said: "Who among you remembers the night when there was some brightness in the sky?" 'Abdullah said: I do, may my father and mother be sacrificed for you. I had some dates in my hand that I was eating for *sahoor*, and I was concealing myself behind the back of my saddle to eat them before dawn came. And that was when the moon rose.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٣٥٦٦- حَدَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ خَمْسًا، فَقِيلَ: زِيدَ فِي الصَّلَاةِ؟ قِيلَ: صَلَّيْتَ خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ.

تخريج: إسناده صحيح، خ: (١٢٢٦)،م: (٥٧٢).

3566. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) prayed *Zuhr* with five *rak'ahs*. It was said: Has something been added to the prayer? And it was said: You prayed five (*rak'ahs*). And he prostrated twice.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1226) and Muslim (572)]

٣٥٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «صَلَاةُ الْجَمِيعِ تَفْضُلُ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ، خَمْسَةً وَعِشْرِينَ ضِعْفًا، كُلُّهَا مِثْلُ صَلَاتِهِ». [انظر: ٤١٥٨، ٤١٥٩، ٤٣٢٣].

3567. It was narrated from 'Abdullah bin Mas'ood that the Prophet of Allah (ﷺ) said: "Prayer in congregation is twenty five times better than a man praying on his own, each time like his prayer."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

تخريج: صحيح لغيره، وهذا سند ضعيف لانقطاعه، قتادة لم يسمع من أبي الأحوص ومحمد ابن أبي عدي سمع من سعيد بعد اختلاطه.

3568. It was narrated that 'Abdullah bin Ma'qil bin Muqarrin said: My father and I entered upon 'Abdullah bin Mas'ood (ﷺ) and he said: Did you hear the Prophet (ﷺ) say: "Regret is repentance"? He said: Yes. On one occasion he said: I heard him say, "Regret is repentance."

Comments: [*Saheeh*; this is a *hasan isnad*]

٣٥٦٨- حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ، قَالَ: أَخْبَرَنِي زِيَادُ بْنُ أَبِي مَرْيَمَ عَنْ عَبْدِ اللَّهِ ابْنِ مَعْقِلِ بْنِ مُقَرِّنٍ، قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَقَالَ: أَنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «النَّدَمُ تَوْبَةٌ»؟ قَالَ: نَعَمْ. وَقَالَ مَرَّةً: سَمِعْتُهُ يَقُولُ: «النَّدَمُ تَوْبَةٌ». [انظر: ٤٠١٢، ٤٠١٤، ٤٠١٦، ٤١٢٤].

تخريج: صحيح، وهذا إسناد حسن.

3569. It was narrated from 'Abdullah (ﷺ) that the Messenger of Allah (ﷺ) said: "Give charity, O women, even if it is from your jewellery, for you are most of the people of Hell." A woman who was not one of the prominent women stood up and said: Why, O Messenger of Allah? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that could be *hasan*]

٣٥٦٩- حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ ذَرٍّ، عَنْ وَائِلِ بْنِ مَهَانَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ، وَلَوْ مِنْ حُلِيِّكُنَّ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ النَّارِ» فَقَامَتِ امْرَأَةٌ لَيْسَتْ مِنْ عِلْيَةِ النِّسَاءِ، فَقَالَتْ: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِأَنَّكُنَّ تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ». [انظر: ٤٠١٩، ٤٠٣٤، ٤١٢٢، ٤١٥١، ٤١٥٢].

تخريج: صحيح لغيره، وهذا سند محتمل للتحسين.

3570. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) did the two prostrations after the *salam*. And on one occasion he said: The Prophet (ﷺ) did the two prostrations of forgetfulness after the *salam*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1226) and Muslim (572)]

٣٥٧٠- حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ سَجَدَهُمَا بَعْدَ السَّلَامِ. وَقَالَ مَرَّةً: إِنَّ النَّبِيَّ ﷺ سَجَدَ السَّجْدَتَيْنِ فِي السَّهْوِ بَعْدَ السَّلَامِ. [راجع: ٣٥٦٦]. (إسناده صحيح، خ: ١٢٢٦، م: ٥٧٢)

تخريج: إسناده صحيح، خ: (١٢٢٦)، م: (٥٧٢).

3571. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ): "The Hour will not begin until a man from my family whose name is the same as mine becomes in charge (of the Muslims)."

Comments: [Its *isnad* is *hasan*]

٣٥٧١- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَلِيَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يُوَاطِئُ اسْمُهُ اسْمِي».

قَالَ عَبْدُ اللهِ: قَالَ أَبِي: حَدَّثَنَا بِهِ فِي بَيْتِهِ، فِي غُرْفَتِهِ، أُرَاهُ سَأَلَهُ بَعْضُ وَلَدِ جَعْفَرِ بْنِ يَحْيَى، أَوْ يَحْيَى بْنِ خَالِدِ بْنِ يَحْيَى. [انظر: ٣٥٧٢، ٣٥٧٣، ٤٠٩٨، ٤٢٧٩].

تخريج: إسناده حسن.

3572. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Days will not cease and time will not end until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [Its *isnad* is *hasan*]

٣٥٧٢- حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَنْقَضِي الْأَيَّامُ، وَلَا يَذْهَبُ الدَّهْرُ، حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ (١/ ٣٧٧) بَيْتِي، اسْمُهُ يُوَاطِئُ اسْمِي». [راجع: ٣٥٧١].

تخريج: إسناده حسن.

3573. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "This world will not end until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [Its *isnad* is *hasan*]

٣٥٧٣- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي عَاصِمٌ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَذْهَبُ الدُّنْيَا» _ أَوْ قَالَ: «لَا تَنْقَضِي الدُّنْيَا _ حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يُوَاطِئُ اسْمُهُ اسْمِي». [راجع: ٣٥٧١].

تخريج: إسناده حسن.

3574. It was narrated that 'Abdullah (ﷺ) said: We were with the Prophet (ﷺ) in the cave and

٣٥٧٤- حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي

"By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77] was revealed to him. I learned it from his lips when it was fresh (had just been revealed), but I do not know with which words he ended it, "Then in what statement after this (the Qur'an) will they believe?" [v. 50] or "And when it is said to them: 'Bow down yourself (in prayer)!' They bow not down (offer not their prayers)" [v. 48]. A snake got away from us and entered a hole, and the Prophet (ﷺ) said: "You have been protected from its evil and it has been protected from your evil."

غَارٍ، فَنَزَلَتْ عَلَيْهِ: ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا﴾ (المرسلت: ١) فَأَخَذْتُهَا مِنْ فِيهِ، وَإِنَّ فَاهُ لَرَطْبٌ بِهَا، فَلَا أَدْرِي بِأَيِّهَا خَتَمَ: ﴿فَبِأَيِّ حَدِيثٍ بَعْدَهُۥ يُؤْمِنُونَ﴾ (المرسلت: ٥٠) أَوْ: ﴿وَإِذَا قِيلَ لَهُمُ ٱرْكَعُوا۟ لَا يَرْكَعُونَ﴾ (المرسلت: ٤٨) سَبَقَتْنَا حَيَّةٌ، فَدَخَلَتْ فِي جُحْرٍ، فَقَالَ النَّبِيُّ ﷺ: «قَدْ وُقِيتُمْ شَرَّهَا، وَوُقِيَتْ شَرَّكُمْ». [انظر: ٣٥٨٦، ٤٠٠٤، ٤٠٠٥، ٦٠٦٣، ٤٠٦٨، ٤٠٦٩، ٤٤٠٤].

تخريج: صحيح لغيره، وهذا إسناد حسن، خ: (١٨٣٠)، م: (٢٢٣٤).

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *hasan*]

3575. It was narrated that 'Abdullah (ﷺ) said: We used to greet the Prophet (ﷺ) [when he was praying] when we were in Makkah before we went to Abyssinia. When we came from Abyssinia, we came to him and greeted him [when he was praying] but he did not return the greeting and I got very distressed and started trying to find out why, until they finished praying. I asked him and he said: "Allah introduces whatever He wants into His matter [i.e., religion] and He has decreed that we should not speak whilst praying."

٣٥٧٥- حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ إِذْ كُنَّا بِمَكَّةَ قَبْلَ أَنْ نَأْتِيَ أَرْضَ الْحَبَشَةِ، فَلَمَّا قَدِمْنَا مِنْ أَرْضِ الْحَبَشَةِ، أَتَيْنَاهُ فَسَلَّمْنَا عَلَيْهِ، فَلَمْ يَرُدَّ، فَأَخَذَنِي مَا قَرُبَ وَمَا بَعُدَ، حَتَّى قَضَوُا الصَّلَاةَ، فَسَأَلْتُهُ، فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحْدِثُ فِي أَمْرِهِ مَا يَشَاءُ، وَإِنَّهُ قَدْ أُحْدِثَ مِنْ أَمْرِهِ: أَنْ لَا نَتَكَلَّمَ فِي الصَّلَاةِ». [راجع: ٣٥٦٣].

تخريج: صحيح، وهذا إسناد حسن، خ: (١١٩٩)، م: (٥٣٨).

Comments: [*Saheeh*, and its *isnad* is *hasan*]

3576. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "Whoever swears an

٣٥٧٦- حَدَّثَنَا سُفْيَانُ عَنْ جَامِعٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ

oath to take the property of a Muslim unlawfully will meet Allah when He is angry with him." And the Messenger of Allah (ﷺ) recited the confirmation of that from the Book of Allah, may He be glorified and exalted: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them." [Al 'Imran 3:77].

حَلَفَ عَلَى يَمِينٍ، يَقْتَطِعُ بِهَا مَالَ مُسْلِمٍ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ» وَقَرَأَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُوْلَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِى ٱلْءَاخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ﴾ (آل عمران: ٧٧) [انظر: ٣٥٩٧، ٣٩٤٦، ٤٠٤٩، ٤٢١٢، ٤٣٩٥].

تخريج: إسناده صحيح، خ: (٧٤٤٥)،م: (١٣٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7445) and Muslim (138)]

3577. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "No one withholds the *zakah* of his wealth but a bald-headed serpent will be made for him which will follow him, and he will flee from it and it will follow him, saying: 'I am your treasure.'" Then 'Abdullah recited the confirmation of that from the Book of Allah: "the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection" [Al 'Imran 3:180].

٣٥٧٧- حَدَّثَنَا سُفْيَانُ عَنْ جَامِعٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «لَا يَمْنَعُ عَبْدٌ زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ شُجَاعٌ أَقْرَعُ يَتْبَعُهُ، يَفِرُّ مِنْهُ وَهُوَ يَتْبَعُهُ، فَيَقُولُ: أَنَا كَنْزُكَ». ثُمَّ قَرَأَ عَبْدُ اللَّهِ مِصْدَاقَهُ فِي كِتَابِ اللَّهِ: ﴿سَيُطَوَّقُونَ مَا بَخِلُوا بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ﴾ (آل عمران: ١٨٠).

قَالَ سُفْيَانُ مَرَّةً: يُطَوَّقُهُ فِي عُنُقِهِ.

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

3578. It was narrated that Abu 'Abdur-Rahman 'Abdullah bin Habeeb said: I heard 'Abdullah bin Mas'ood (ﷺ) attribute it to the Prophet (ﷺ): "Allah has not sent down any disease but He has also sent down a remedy for it; those who know it know it and those who did not know it is not know it."

٣٥٧٨- حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «مَا أَنْزَلَ اللَّهُ دَاءً، إِلَّا قَدْ أَنْزَلَ لَهُ شِفَاءً، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهِلَهُ مَنْ جَهِلَهُ».

تخريج: صحيح لغيره، وهذا إسناد حسن.

Comments: [*Saheeh* because of corroborating evidences and its *isnad* is *Hasan*]

3579. It was narrated from 'Abdullah (ﷺ) that the Messenger of Allah (ﷺ) said: "Do not acquire farmland (or a garden) lest that increase your interest in this world."

Comments: [Its *isnad* is *da'eef*]

٣٥٧٩- حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ شِمْرٍ، عَنْ مُغِيرَةَ بْنِ سَعْدِ بْنِ الْأَخْرَمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَتَّخِذُوا الضَّيْعَةَ، فَتَرْغَبُوا فِي الدُّنْيَا». [انظر: ٤٠٤٨، ٤٢٣٤].

تخريج: إسناده ضعيف، المغيرة لم يوثقه غير ابن حبان والعجلي.

3580. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ): "I disavow the friendship of anyone who claims I am his close friend. If I were to have taken a close friend (*khaleel*) I would have taken Abu Bakr as a close friend, but your companion (meaning himself) is the close friend (*khaleel*) of Allah."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٣٥٨٠- حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خُلَّتِهِ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا، لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ». [انظر: ٣٦٨٩، ٣٧٤٩، ٣٧٥٠، ٣٧٥١، ٣٧٥٢، ٣٧٥٣]

تخريج: إسناده صحيح، م: (٢٣٨٣).

3581. Shaqeeq said: We were waiting in the mosque for 'Abdullah bin Mas'ood to come out to us. Yazeed bin Mu'awiyah - i.e., an-Nakha'i - came to us and said: Shall I go and see if he is in the house? Maybe I could bring him out to you. He came out to us and said: I was told about you being here but I do not want to come out to you for fear of boring you. The Messenger of Allah (ﷺ) used to choose the right time to address us for fear of boring us.

٣٥٨١- حَدَّثَنَا سُفْيَانُ، قَالَ سُلَيْمَانُ: سَمِعْتُ شَقِيقًا يَقُولُ: كُنَّا نَنْتَظِرُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فِي الْمَسْجِدِ يَخْرُجُ عَلَيْنَا، فَجَاءَنَا يَزِيدُ بْنُ مُعَاوِيَةَ - يَعْنِي النَّخَعِيَّ - قَالَ: فَقَالَ: أَلَا أَذْهَبُ فَأَنْظُرَ، فَإِنْ كَانَ فِي الدَّارِ لَعَلِّي أَنْ أُخْرِجَهُ إِلَيْكُمْ، فَجَاءَنَا فَقَامَ عَلَيْنَا، فَقَالَ: إِنَّهُ لَيُذْكَرُ لِي مَكَانُكُمْ، فَمَا آتِيكُمْ كَرَاهِيَةَ أَنْ أُمِلَّكُمْ، لَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهِيَةَ السَّآمَةِ عَلَيْنَا. [انظر: ٣٥٨٧، ٤٠٤١، ٤٠٦٠، ٤١٨٨، ٤٢٢٨، ٤٤٠٩، ٤٤٣٩].

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6411) and Muslim (2821)]

تخريج: إسناده صحيح، خ: (٦٤١١)،م: (٢٨٢١).

3582. It was narrated from Abul-Kanood: I got a ring one day - and he described it. Ibn Mas'ood (ﷺ) saw it on his hand and said: The Messenger of Allah (ﷺ) forbade rings of gold.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef* and *munqati' isnad*]

٣٥٨٢- حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ، عَنْ أَبِي الْكَنُودِ: أَصَبْتُ خَاتَمًا يَوْمًا، فَذَكَرَهُ، فَرَآهُ ابْنُ مَسْعُودٍ فِي يَدِهِ، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ حَلْقَةِ الذَّهَبِ. [نظر: ٣٧١٥، ٣٨٠٤].

تخريج: صحيح لغيره، وهذا إسناد ضعيف منقطع، يزيد ضعيف ولم يسمع من أبي الكنود.

3583. It was narrated from Ibn Mas'ood: The moon was split at the time of the Messenger of Allah (ﷺ) into two parts and they saw it. And the Messenger of Allah (ﷺ) said: "Bear witness."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3636) and Muslim (2800)]

٣٥٨٣- حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ ابْنِ مَسْعُودٍ: انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ شِقَّتَيْنِ، حَتَّى نَظَرُوا إِلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْهَدُوا». [انظر: ٣٩٢٤، ٤٢٧٠، ٤٣٦٠].

تخريج: إسناده صحيح، خ: (٣٦٣٦)،م: (٢٨٠٠).

3584. It was narrated from 'Abdullah bin Mas'ood (ﷺ): The Prophet (ﷺ) entered [the Mosque] and around the Ka'bah were three hundred and sixty idols. And he started prodding them with a stick that he had in his hand and saying: "*Al-Haqq* (the truth, i.e. the Qur'an and Allah's Revelation) has come, and *Al-Batil* [falsehood - *Iblees* (Satan)] can neither create anything nor resurrect (anything)" [Saba' 34:49] and "Truth (i.e. Islamic Monotheism or this Qur'an or *Jihad* against polytheists) has come and *Batil* (falsehood, i.e. Satan or polytheism) has vanished. Surely, *Batil* is ever bound to vanish" [al-Isra' 17:81].

٣٥٨٤- حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ: دَخَلَ النَّبِيُّ ﷺ، وَحَوْلَ الْكَعْبَةِ سِتُّونَ وَثَلَاثُ مِائَةِ نُصُبٍ، فَجَعَلَ يَطْعُنُهَا بِعُودٍ كَانَ بِيَدِهِ، وَيَقُولُ: ﴿قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ﴾ (سبأ: ٤٩)، ﴿جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ (١/ ٣٧٨) كَانَ زَهُوقًا﴾. (الإسراء: ٨١).

تخريج: إسناده صحيح، خ: (٢٤٧٨)،م: (١٧٨١).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2478) and Muslim (1781)]

3585. It was narrated that Abu Majid al-Hanafi said: I heard 'Abdullah say: We asked the Messenger of Allah (ﷺ) about walking in funeral processions and he said: "[The bier] is to be followed and should not follow (or be preceded)."

٣٥٨٥- حَدَّثَنَا سُفْيَانُ قَالَ: وَلَيْسَ مِنْهَا مَنْ يَقْدُمُهَا، وَقُرِئَ عَلَى سُفْيَانَ: سَمِعْتُ يَحْيَى الْجَابِرَ عَنْ أَبِي مَاجِدٍ الْحَنَفِيِّ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ السَّيْرِ بِالْجِنَازَةِ، فَقَالَ: «مَتْبُوعَةٌ، وَلَيْسَتْ بِتَابِعَةٍ».

Comments: [Its *isnad* is *da'eef* because Abu Majid is unknown and Yahya al-Jabir is *da'eef*]

تخريج: إسناده ضعيف، لجهالة أبي ماجد الحنفي ويحيى الجابر، ضعيف.

3586. It was narrated that 'Abdullah (ﷺ) said: We were with the Messenger of Allah (ﷺ) in Mina and a snake appeared. The Messenger of Allah (ﷺ) said: "Kill it." We rushed to kill it but it got away from us.

٣٥٨٦- حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِمِنًى، قَالَ: فَخَرَجَتْ عَلَيْنَا حَيَّةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْتُلُوهَا» فَابْتَدَرْنَاهَا، فَسَبَقَتْنَا.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1830) and Muslim (2234)]

تخريج: إسناده صحيح، خ: (١٨٣٠)، م: (٢٢٣٤).

3587. It was narrated that Shaqeeq said: 'Abdullah used to come out to us and say: I was told about you being here, and nothing kept me from coming out to you but the fact that I did not want to bore you. The Messenger of Allah (ﷺ) used to choose the right time to exhort us because he did not want to bore us.

٣٥٨٧- حَدَّثَنَا عَبْدُ اللَّهِ بْنِ إِدْرِيسَ قَالَ: سَمِعْتُ الْأَعْمَشَ يَرْوِي عَنْ شَقِيقٍ، قَالَ: كَانَ عَبْدُ اللَّهِ يَخْرُجُ إِلَيْنَا، فَيَقُولُ: إِنِّي لَأُخْبَرُ بِمَكَانِكُمْ، وَمَا يَمْنَعُنِي أَنْ أَخْرُجَ إِلَيْكُمْ إِلَّا كَرَاهِيَةَ أَنْ أُمِلَّكُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهِيَةَ السَّآمَةِ عَلَيْنَا. [راجع: ٣٥٨١].

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6411) and Muslim (2821)]

تخريج: إسناده صحيح، خ: (٦٤١١)، م: (٢٨٢١).

3588. It was narrated that 'Abdullah (ﷺ) said: When one of you bows, let him put his forearms

٣٥٨٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، عَنْ عَبْدِ

on his thighs, and bow down, and put his hands together. It is as if I can see the interlaced fingers of the Messenger of Allah (ﷺ). Then he put his hands together and showed them.

اللهِ قَالَ: إِذَا رَكَعَ أَحَدُكُمْ فَلْيَفْتَرِشْ ذِرَاعَيْهِ فَخِذَيْهِ، وَلْيَجْنَأْ، ثُمَّ طَبِّقْ بَيْنَ كَفَّيْهِ، فَكَأَنِّي أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، قَالَ: ثُمَّ طَبَّقَ بَيْنَ كَفَّيْهِ، فَأَرَاهُمْ. [انظر: ٤٠٤٥، ٤٢٧٢].

Comments: [Its *isnad* is *saheeh*, Muslim (534)]

تخريج: إسناده صحيح، م: (٥٣٤).

3589. It was narrated that 'Abdullah (ﷺ) said: When this verse was revealed, "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allah)" [al-An'am 6:82], it was hard on the people and they said: O Messenger of Allah, who among us does not wrong himself? He said: "It is not what you think. Have you not heard what the righteous slave said: 'O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great *Zulm* (wrong) indeed' [Luqman 31:13]? Rather it refers to *shirk*."

٣٥٨٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿ٱلَّذِينَ ءَامَنُواْ وَلَمْ يَلْبِسُوٓاْ إِيمَٰنَهُم بِظُلْمٍ﴾ (الأنعام: ٨٢)، شَقَّ ذَلِكَ عَلَى النَّاسِ، وَقَالُوا: يَا رَسُولَ اللَّهِ، فَأَيُّنَا لَا يَظْلِمُ نَفْسَهُ قَالَ: «إِنَّهُ لَيْسَ الَّذِي تَعْنُونَ، أَلَمْ تَسْمَعُوا مَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿يَٰبُنَيَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (لقمان: ١٣) إِنَّمَا هُوَ الشِّرْكُ». [انظر: ٤٠٣١، ٤٢٤٠].

تخريج: إسناده صحيح، خ: (٣٥)، م: (١٢٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (35) and Muslim (124)]

3590. It was narrated that 'Abdullah (ﷺ) said: A man from the People of the Book came to the Prophet (ﷺ) and said: O Abul-Qasim, have you heard that Allah, may He be glorified and exalted, will carry all living beings on one finger, and the heavens on one finger, and the earth on one finger and the trees on one finger

٣٥٩٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ مِنْ أَهْلِ الْكِتَابِ، فَقَالَ: يَا أَبَا الْقَاسِمِ، أَبَلَغَكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَحْمِلُ الْخَلَائِقَ عَلَى إِصْبَعٍ، وَالسَّمَوَاتِ عَلَى إِصْبَعٍ، وَالْأَرَضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالثَّرَى عَلَى إِصْبَعٍ؟! فَضَحِكَ النَّبِيُّ

and the soil on one finger? The Prophet (ﷺ) smiled so broadly that his molars could be seen, then Allah revealed the words: "They made not a just estimate of Allah such as is due to Him..." [az-Zumar 39:67].

ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ الْآيَةَ (الزمر: ٦٧). [انظر: ٤٠٨٧].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7415) and Muslim (801)]

تخريج: إسناده صحيح، خ: (٧٤١٥)، م: (٢٧٨٦).

3591. It was narrated from 'Abdullah that he recited Soorat Yoosuf in Hims and a man said: This is not how it was revealed! 'Abdullah drew close to him and found the smell of wine on him, and he said: Are you rejecting the truth and drinking alcohol (lit. an abomination)? I will not let you go until I flog you as a *hadd* punishment. He flogged him as the *hadd* punishment and he said: By Allah, this is how the Messenger of Allah (ﷺ) taught it to me.

٣٥٩١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ قَرَأَ سُورَةَ يُوسُفَ بِحِمْصَ، فَقَالَ رَجُلٌ: مَا هَكَذَا أُنْزِلَتْ! فَدَنَا مِنْهُ عَبْدُ اللَّهِ، فَوَجَدَ مِنْهُ رِيحَ الْخَمْرِ، فَقَالَ: أَتُكَذِّبُ بِالْحَقِّ، وَتَشْرَبُ الرِّجْسَ؟! لَا أَدَعُكَ حَتَّى أَجْلِدَكَ حَدًّا، قَالَ: فَضَرَبَهُ الْحَدَّ، وَقَالَ: وَاللَّهِ، لَهَكَذَا أَقْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ. [انظر: ٤٠٢٣].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5001) and Muslim (801)]

تخريج: إسناده صحيح، خ: (٥٠٠١)، م: (٨٠١).

3592. It was narrated that 'Alqamah said: I was walking with 'Abdullah in Mina when he was met by 'Uthman. He stood and talked with him and 'Uthman said to him: O Abu 'Abdur-Rahman, shall we not marry you to a young girl who can remind you of times past? 'Abdullah said: If that is what you are telling me, (let me tell you that) the Messenger of Allah (ﷺ) said to us: "O young men, whoever among you can afford it, let him get married, for it is more effective

٣٥٩٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كُنْتُ أَمْشِي مَعَ عَبْدِ اللَّهِ بِمِنًى، فَلَقِيَهُ عُثْمَانُ، فَقَامَ مَعَهُ يُحَدِّثُهُ، فَقَالَ لَهُ عُثْمَانُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَلَا نُزَوِّجُكَ جَارِيَةً شَابَّةً، لَعَلَّهَا أَنْ تُذَكِّرَكَ مَا مَضَى مِنْ زَمَانِكَ؟ فَقَالَ عَبْدُ اللَّهِ: أَمَا لَئِنْ قُلْتَ ذَاكَ، لَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ، فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ

in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ، فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ». [انظر: ٦٦١٢].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5065) and Muslim (1400)]

تخريج: إسناده صحيح، خ: (٥٠٦٥)، م: (١٤٠٠).

3593. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Uthman prayed in Mina with four *rak'ahs* and 'Abdullah (ﷺ) said: I prayed with the Prophet (ﷺ) in Mina with two *rak'ahs* and with Abu Bakr two *rak'ahs* and with 'Umar two *rak'ahs*.

٣٥٩٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: صَلَّى عُثْمَانُ بِمِنًى أَرْبَعًا، فَقَالَ عَبْدُ اللَّهِ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنًى رَكْعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ رَكْعَتَيْنِ، وَمَعَ عُمَرَ رَكْعَتَيْنِ. [انظر: ٣٩٥٣، ٤٠٠٣، ٤٠٣٤، ٤٤٢٧].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1084) and Muslim (695)]

تخريج: إسناده صحيح، خ: (١٠٨٤)، م: (٦٩٥).

3594. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best of people are my generation, then those who come after them, then those who come after them, then those who come after them. Then there will come people who will rush to give their testimony before their oath or vice versa (i.e., they will combine their oath and testimony, sometimes putting one before the other, meaning that they will be careless about the issue of testimony and oath).

٣٥٩٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَأْتِي بَعْدَ ذَلِكَ قَوْمٌ تَسْبِقُ شَهَادَاتُهُمْ أَيْمَانَهُمْ، وَأَيْمَانُهُمْ شَهَادَاتِهِمْ». [انظر: ٣٩٦٣، ٤١٣٠، ٤١٧٣، ٤٢١٧]

تخريج: إسناده صحيح، خ: (٦٤٢٩)، م: (٢٥٣٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6429) and Muslim (2533)]

3595. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Verily I know the last of the people of Hell to emerge from Hell. (It will be) a

٣٥٩٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ

man who will come out of it crawling. It will be said to him: 'Go and enter Paradise.' He will go and enter it, and he will find that the people have already occupied their places, so he will go back and say: 'O Lord, the people have already occupied their places.' It will be said, 'Do you remember the time you were in (Hell)?' He will say, 'Yes.' It will be said to him, 'Wish (for whatever you want).' So he will wish, then it will be said to him: 'You will have what you wished for and ten times as much as the world.' He will say: 'Are You mocking me when You are the Sovereign?''' He said: And I saw the Messenger of Allah (ﷺ) smiling so broadly that his molars showed.

Comments: Its *isnad* is *saheeh*, al-Bukhari (6571) and Muslim (186)]

النَّارِ خُرُوجًا مِنَ النَّارِ، رَجُلٌ يَخْرُجُ مِنْهَا زَحْفًا، فَيُقَالُ لَهُ: انْطَلِقْ فَادْخُلِ الْجَنَّةَ، قَالَ: فَيَذْهَبُ يَدْخُلُ، فَيَجِدُ النَّاسَ قَدْ أَخَذُوا الْمَنَازِلَ، (١/ ٣٧٩) قَالَ: فَيَرْجِعُ، فَيَقُولُ: يَا رَبِّ، قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ، قَالَ: فَيُقَالُ لَهُ: أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ؟ قَالَ: فَيَقُولُ: نَعَمْ، فَيُقَالُ لَهُ: تَمَنَّهْ، فَيَتَمَنَّى، فَيُقَالُ: إِنَّ لَكَ الَّذِي تَمَنَّيْتَ، وَعَشَرَةَ أَضْعَافِ الدُّنْيَا، قَالَ: فَيَقُولُ: أَتَسْخَرُ بِي وَأَنْتَ الْمَلِكُ؟! قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ. [انظر: ٣٧١٤، ٣٨٩٩، ٤١٣٠، ٤٣٩١، ٤٣٣٧].

تخريج: إسناده صحيح، خ: (٦٥٧١)، م: (١٨٦).

3596. It was narrated that 'Abdullah (ؓ) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, if I do well in Islam, will I be blamed for what I did during the Jahiliyyah? He said: "If you do well in Islam, you will not be blamed for what you did during the Jahiliyyah, but if you do badly in Islam, you will be blamed for the former and the latter."

Comments: Its *isnad* is *saheeh*, al-Bukhari (6921) and Muslim (120)]

٣٥٩٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِذَا أَحْسَنْتُ فِي الْإِسْلَامِ، أُؤَاخَذُ بِمَا عَمِلْتُ فِي الْجَاهِلِيَّةِ؟ فَقَالَ: «إِذَا أَحْسَنْتَ فِي الْإِسْلَامِ، لَمْ تُؤَاخَذْ بِمَا عَمِلْتَ فِي الْجَاهِلِيَّةِ، وَإِذَا أَسَأْتَ فِي الْإِسْلَامِ، أُخِذْتَ بِالْأَوَّلِ وَالْآخِرِ». [انظر: ٣٥٠٤، ٣٨٨٦، ٤٠٨٦، ٤١٠٣، ٤٤٠٨].

تخريج: إسناده صحيح، خ: (٦٩٢١)، م: (١٢٠).

3597. It was narrated that 'Abdullah (ؓ) said: The Messenger of Allah (ﷺ) said: "Whoever

٣٥٩٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ

ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ هُوَ فِيهَا فَاجِرٌ، لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَانُ»، فَقَالَ الْأَشْعَثُ: فِيَّ وَاللَّهِ كَانَ ذَلِكَ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ، فَجَحَدَنِي، فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَكَ بَيِّنَةٌ؟» قُلْتُ: لَا، فَقَالَ لِلْيَهُودِيِّ: «احْلِفْ» فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِذَنْ يَحْلِفُ، فَيَذْهَبُ مَالِي، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾ (آل عمران: ٧٧) إِلَى آخِرِ الْآيَةِ. [راجع: ٣٥٧٦].

تخريج: إسناده صحيح، خ: (٢٤١٦)، م: (١٣٨).

swears an oath in which he is lying in order to usurp the property of a Muslim will meet Allah when He is angry with him." Al-Ash'ath bin Qais said: By Allah, that was said concerning me. There was a dispute between me and a Jewish man concerning some land; he denied my right, so I took him to the Prophet (ﷺ). The Messenger of Allah (ﷺ) said to me: "Do you have any proof?" I said: No. He said to the Jewish man: "Swear an oath." I said: O Messenger of Allah, then he will swear an oath and take my property. Then Allah, may He be glorified and exalted, revealed the verse: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment" [Al 'Imran 3:77].

Comments: [Its *isnad* is *saheeh* al-Bukhari (2416) and Muslim (138)]

٣٥٩٨- حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنِي عَاصِمٌ عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنْتُ أَرْعَى غَنَمًا لِعُقْبَةَ بْنِ أَبِي مُعَيْطٍ، فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، فَقَالَ: «يَا غُلَامُ، هَلْ مِنْ لَبَنٍ؟» قَالَ: قُلْتُ: نَعَمْ، وَلَكِنِّي مُؤْتَمَنٌ، قَالَ: «فَهَلْ مِنْ شَاةٍ لَمْ يَنْزُ عَلَيْهَا الْفَحْلُ» فَأَتَيْتُهُ بِشَاةٍ، فَمَسَحَ ضَرْعَهَا، فَنَزَلَ لَبَنٌ، فَحَلَبَهُ فِي إِنَاءٍ، فَشَرِبَ، وَسَقَى أَبَا بَكْرٍ، ثُمَّ قَالَ لِلضَّرْعِ: «اقْلِصْ» فَقَلَصَ،

3598. It was narrated that Ibn Mas'ood (ﷺ) said: I was tending some sheep belonging to 'Uqbah bin Abi Mu'ait when the Messenger of Allah (ﷺ) and Abu Bakr passed by me. He [the Prophet (ﷺ)] said: "O boy, do you have any milk?" I said: Yes, but this is a trust (i.e., the sheep do not belong to me). He said: "Is there a sheep that has not been impregnated by the ram? I brought a sheep and he wiped its udder and it filled with milk. Then

he milked it into a vessel and drank, and he gave some to Abu Bakr to drink. Then he said to the udder: "Dry up," and it did. Then I came to him after that and said: O Messenger of Allah, teach me some of these words. He patted me on the head and said: "May Allah have mercy on you; you are a little boy and you will learn (later)."

قَالَ: ثُمَّ أَتَيْتُهُ بَعْدَ هَذَا، فَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلِّمْنِي مِنْ هَذَا الْقَوْلِ، قَالَ: فَمَسَحَ رَأْسِي، وَقَالَ: «يَرْحَمُكَ اللَّهُ، فَإِنَّكَ غُلَيِّمٌ مُعَلَّمٌ». [انظر: ٣٥٩٩، ٤٣٣٠، ٤٣٧٢، ٤٤١٢].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3599. It was narrated from 'Asim with his *isnad*. He said: Abu Bakr brought him a hollowed out stone and he milked [the sheep] into it, then he drank and Abu Bakr drank and I drank. I came to him after that and said: Teach me some of this Qur'an. He said: "You are a boy and you will learn (later)." And I learned seventy soorahs from his lips.

٣٥٩٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ، بِإِسْنَادِهِ، قَالَ: فَأَتَاهُ أَبُو بَكْرٍ بِصَخْرَةٍ مَنْقُورَةٍ، فَاحْتَلَبَ فِيهَا، فَشَرِبَ وَشَرِبَ أَبُو بَكْرٍ وَشَرِبْتُ، قَالَ: ثُمَّ أَتَيْتُهُ بَعْدَ ذَلِكَ، قُلْتُ: عَلِّمْنِي مِنْ هَذَا الْقُرْآنِ، قَالَ: «إِنَّكَ غُلَامٌ مُعَلَّمٌ» قَالَ: فَأَخَذْتُ مِنْ فِيهِ سَبْعِينَ سُورَةً. [راجع: ٣٥٩٨، انظر: ٤٤١٢].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3600. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: Verily Allah looked into the hearts of His slaves and He found that the heart of Muhammad (ﷺ) was the best of the hearts of His slaves. So He chose him for Himself and sent him with His Message. Then he looked into the hearts of His slaves after Muhammad, and found the hearts of his Companions were the best of the hearts of His slaves. So he made them the helpers and advisors of His Prophet, to fight to support His religion. So whatever the Muslims think is good is good

٣٦٠٠- حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَاصِمٌ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِنَّ اللَّهَ نَظَرَ فِي قُلُوبِ الْعِبَادِ فَوَجَدَ قَلْبَ مُحَمَّدٍ ﷺ خَيْرَ قُلُوبِ الْعِبَادِ، فَاصْطَفَاهُ لِنَفْسِهِ، فَابْتَعَثَهُ بِرِسَالَتِهِ، ثُمَّ نَظَرَ فِي قُلُوبِ الْعِبَادِ بَعْدَ قَلْبِ مُحَمَّدٍ، فَوَجَدَ قُلُوبَ أَصْحَابِهِ خَيْرَ قُلُوبِ الْعِبَادِ، فَجَعَلَهُمْ وُزَرَاءَ نَبِيِّهِ، يُقَاتِلُونَ عَلَى دِينِهِ، فَمَا رَأَى الْمُسْلِمُونَ حَسَنًا، فَهُوَ عِنْدَ اللَّهِ حَسَنٌ، وَمَا رَأَوْا سَيِّئًا، فَهُوَ عِنْدَ اللَّهِ سَيِّئٌ.

تخريج: إسناده حسن.

before Allah, and whatever the Muslims think is bad, is bad before Allah.

Comments: [Its *isnad* is *hasan*]

3601. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Perhaps you will see people who offer the prayer at the wrong time. If you see them, offer the prayer in your houses at the time you know, then pray with them and make it *nafl*."

Comments: [Its *isnad* is *hasan*]

٣٦٠١- حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّكُمْ سَتُدْرِكُونَ أَقْوَامًا يُصَلُّونَ صَلَاةً لِغَيْرِ وَقْتِهَا، فَإِذَا أَدْرَكْتُمُوهُمْ، فَصَلُّوا فِي بُيُوتِكُمْ فِي الْوَقْتِ الَّذِي تَعْرِفُونَ، ثُمَّ صَلُّوا مَعَهُمْ وَاجْعَلُوهَا سُبْحَةً». [انظر: ٤٣٨٦].

تخريج: إسناده حسن.

3602. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) prayed and I do not know whether he added or omitted something. When he said the *salam*, it was said to him: O Messenger of Allah, has something new been introduced into the prayer? He said: "No. Why are you asking?" They said: You did such and such in the prayer. He turned to face the *qiblah*, then he prostrated twice and said the *tasleem*, then he said: "I am human, I forget as you forget. If one of you is unsure in his prayer, let him try to work out what is correct and proceed on that basis, then prostrate twice."

٣٦٠٢- حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةً، فَلَا أَدْرِي زَادَ أَمْ نَقَصَ؟ فَلَمَّا سَلَّمَ، قِيلَ لَهُ: يَا رَسُولَ اللَّهِ، هَلْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «لَا، وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، قَالَ: فَثَنَى رِجْلَيْهِ، فَسَجَدَ سَجْدَتَي السَّهْوِ، فَلَمَّا سَلَّمَ قَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ، وَإِذَا شَكَّ أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَتَحَرَّ الصَّلَاةَ، فَإِذَا سَلَّمَ فَلْيَسْجُدْ سَجْدَتَيْنِ».

تخريج: إسناده صحيح، خ: (٤٠١)،م: (٥٧٢).

Comments: [Its *isnad* is *saheeh* al-Bukhari (401) and Muslim (572)]

3603. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Staying up after the prayer - i.e., *'Isha'* prayer - is only for two men: one who is praying or one who is travelling."

٣٦٠٣- حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ خَيْثَمَةَ، عَنْ رَجُلٍ مِنْ قَوْمِهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا سَمَرَ بَعْدَ الصَّلَاةِ ـ يَعْنِي: الْعِشَاءَ الْآخِرَةَ ـ، إِلَّا

لِأَحَدِ رَجُلَيْنِ: مُضِلٍّ، أَوْ مُسَافِرٍ». [انظر: ٣٩١٧، ٤٤١٩].

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

تخريج: حديث حسن، وهذا إسناد ضعيف لإبهام راويه عن ابن مسعود.

٣٦٠٤- حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ نَاسٌ: يَا رَسُولَ اللَّهِ، أَنُؤَاخَذُ بِأَعْمَالِنَا فِي الْجَاهِلِيَّةِ؟ فَقَالَ: «مَنْ أَحْسَنَ مِنْكُمْ فِي الْإِسْلَامِ، فَلَا يُؤَاخَذُ بِهِ، وَمَنْ أَسَاءَ، فَيُؤْخَذُ (١/ ٣٨٠) بِعَمَلِهِ الْأَوَّلِ وَالْآخِرِ». [راجع: ٣٥٩٦].

تخريج: إسناده صحيح، خ: (٦٩٢١)، م: (١٢٠).

3604. It was narrated that 'Abdullah (ﷺ) said: Some people said: O Messenger of Allah, will we be blamed for our deeds during the Jahiliyyah? He said: "Whoever among you does well in Islam will not be blamed for it, but whoever does badly will be blamed for his earlier and later actions."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6921) and Muslim (120)]

٣٦٠٥- حَدَّثَنَا جَرِيرٌ عَنِ الرُّكَيْنِ، عَنِ الْقَاسِمِ بْنِ حَسَّانَ، عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَكْرَهُ عَشْرَ خِلَالٍ: تَخَتُّمَ الذَّهَبِ، وَجَرَّ الْإِزَارِ، وَالصُّفْرَةَ _ يَعْنِي الْخَلُوقَ _ ، وَتَغْيِيرَ الشَّيْبِ _ قَالَ جَرِيرٌ: إِنَّمَا يَعْنِي بِذَلِكَ نَتْفَهُ _ وَعَزْلَ الْمَاءِ عَنْ مَحِلِّهِ، وَالرُّقَى إِلَّا بِالْمُعَوِّذَاتِ، وَفَسَادَ الصَّبِيِّ غَيْرَ مُحَرِّمِهِ، وَعَقْدَ التَّمَائِمِ، وَالتَّبَرُّجَ بِالزِّينَةِ لِغَيْرِ مَحِلِّهَا، وَالضَّرْبَ بِالْكِعَابِ.

تخريج: إسناده ضعيف، عبدالرحمن، قد تكلم فيه والقاسم، حديثه منكر.

3605. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) disliked ten characteristics: wearing gold rings; letting the lower garment drag; *sufrah* - i.e., *khalooq* (a type of perfume); changing grey hair - Jareer said: what he meant was plucking it; coitus interruptus (*'azl*); *ruqyah* except by means of al-*mu'awwidhat* (soorahs praying for refuge with Allah); intercourse with a woman who is breastfeeding a child (because if pregnancy results, it may interrupt the supply of milk) - but he did not say that it is *haram*; wearing amulets; showing one's adornment before non-*mahrams* (for women); and throwing dice.

Comments: [Its *isnad* is *da'eef*]

٣٦٠٦- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي سُلَيْمَانُ عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ

3606. It was narrated that 'Abdullah (ﷺ) said: The Prophet (ﷺ) said: "Recite (Qur'an) to me."

I said: Should I recite to you, when you are the one to whom it was revealed? He said: "I love to hear it from someone else." So I recited until I reached the verse, "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (ﷺ)) as a witness against these people?" [an-Nisa' 4:41]. And I saw his eyes flowing with tears.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4582) and Muslim (800)]

اللَّهِ _ قَالَ سُلَيْمَانُ: وَبَعْضُ الْحَدِيثِ عَنْ عَمْرِو بْنِ مُرَّةَ _ قَالَ: وَحَدَّثَنِي أَبِي، عَنْ أَبِي الضُّحَى، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «اقْرَأْ عَلَيَّ»، قَالَ: قُلْتُ: أَقْرَأُ عَلَيْكَ، وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ، حَتَّى إِذَا بَلَغْتُ: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾ (النساء: ٤١) قَالَ: رَأَيْتُ عَيْنَيْهِ تَذْرِفَانِ دُمُوعًا. [راجع: ٣٥٥٠].

تخريج: إسناده صحيح، خ: (٤٥٨٢)، م: (٨٠٠).

3607. It was narrated that Shaqeeq bin Salamah said: A man from Banu Bajeelah who was called Naheek bin Sinan came to 'Abdullah (ﷺ) and said: O Abu 'Abdur-Rahman, how do you recite this verse? Do you find it ya' or alif? [i.e., *ghair asin* or *ghair yasin*] "water the taste and smell of which are not changed (min ma'in ghair asin)" [Muhammad 47:15]. 'Abdullah said to him: Have you read all the Qur'an except this? He said: I recite al-Mufassal [the Soorahs from Qaf to the end of the Qur'an] in one *rak'ah*. 'Abdullah said: Do you recite Qur'an as you recite poetry? The best part of the prayer is bowing and prostration, and some people recite the Qur'an but it does not go past their collarbones. But if he recites it and it takes root in his heart, he will benefit from it. I know the pairs

٣٦٠٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقِ بْنِ سَلَمَةَ، قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ مِنْ بَنِي بَجِيلَةَ، يُقَالُ لَهُ: نَهِيكُ بْنُ سِنَانٍ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، كَيْفَ تَقْرَأُ هَذِهِ الْآيَةَ، أَيَاءً تَجِدُهَا أَوْ أَلِفًا ﴿مِن مَّاءٍ غَيْرِ ءَاسِنٍ﴾ (محمد: ١٥)؟ فَقَالَ لَهُ عَبْدُ اللَّهِ: أَوَ كُلَّ الْقُرْآنِ أَحْصَيْتَ غَيْرَ هَذِهِ؟ قَالَ: إِنِّي لَأَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ، فَقَالَ عَبْدُ اللهِ: هَذًّا كَهَذِّ الشِّعْرِ؟! إِنَّ مِنْ أَحْسَنِ الصَّلَاةِ الرُّكُوعَ وَالسُّجُودَ، وَلَيَقْرَأَنَّ الْقُرْآنَ أَقْوَامٌ لَا يُجَاوِزُ تَرَاقِيَهُمْ، وَلَكِنَّهُ إِذَا قَرَأَهُ، فَرَسَخَ فِي قَلْبِهِ نَفَعَ، إِنِّي لَأَعْرِفُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ سُورَتَيْنِ فِي رَكْعَةٍ، قَالَ: ثُمَّ قَامَ فَدَخَلَ فَجَاءَ عَلْقَمَةُ فَدَخَلَ عَلَيْهِ قَالَ: فَقُلْنَا لَهُ سَلْهُ لَنَا النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ سُورَتَيْنِ فِي رَكْعَةٍ، قَالَ: فَدَخَلَ

of soorahs that the Messenger of Allah (ﷺ) used to recite in one *rak'ah*. Then he went in and asked him, then he came out to us and said: Twenty soorahs from the beginning of al-Mufassal, in the *Mushaf* of 'Abdullah.

فَسَأَلَهُ، ثُمَّ خَرَجَ إِلَيْنَا، فَقَالَ: عِشْرُونَ سُورَةً مِنْ أَوَّلِ الْمُفَصَّلِ، فِي تَأْلِيفِ عَبْدِ اللهِ. [انظر: ٣٩١٠، ٣٩٥٨، ٣٩٦٨، ٤٠٦٢، ٤١٦٤، ٤٣٥٠، ٤٤١٠].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (775) and Muslim (822)]

تخريج: إسناده صحيح، خ: (٧٧٥)،م: (٨٢٢).

3608. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) divided some booty one day and a man from among the Ansar said: This is a division (of booty) that was not done for the sake of Allah, may He be glorified and exalted! I said: O enemy of Allah, I shall certainly tell the Messenger of Allah (ﷺ) of what you have said. He mentioned that to the Prophet (ﷺ) and his face turned red. Then he said: "May Allah have mercy on Moosa; he was annoyed with more than this and he was patient."

٣٦٠٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ قَسْمًا، قَالَ: فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: إِنَّ هَذِهِ لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ عَزَّ وَجَلَّ! قَالَ: فَقُلْتُ: يَا عَدُوَّ اللَّهِ، أَمَا لَأُخْبِرَنَّ رَسُولَ اللَّهِ ﷺ بِمَا قُلْتَ، قَالَ: فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ، فَاحْمَرَّ وَجْهُهُ، قَالَ: ثُمَّ قَالَ: «رَحْمَةُ اللَّهِ عَلَى مُوسَى، لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ». [انظر: ٣٩٠٢، ٣٧٥٩، ٤٢٠٤، ٤٣٣١].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3150) and Muslim (1062)]

تخريج: إسناده صحيح، خ: (٣١٥٠)،م: (١٠٦٢).

3609. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "No woman should talk about another woman and describe her to her husband so that it is as if he can see her."

٣٦٠٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ، حَتَّى تَصِفَهَا لِزَوْجِهَا، كَأَنَّمَا يَنْظُرُ إِلَيْهَا. [انظر: ٣٦٥٨، ٤٤٠٧، ٤١٧٥، ٤١٩٠، ٤١٩١، ٤٢٢٩، ٤٣٩٥، ٤٤٢٤].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5240)]

تخريج: إسناده صحيح، خ: (٥٢٤٠).

3610. It was narrated that 'Abdullah said: We were walking with the Prophet (ﷺ) and he passed by Ibn Sayyad and said: "I am hiding something in my mind for you." Ibn Sayyad said: (It is) *dukh* [referring to Soorat ad-Dukhan]. The Messenger of Allah (ﷺ) said: "May you be disgraced and dishonoured; you will never go beyond your station." 'Umar said: O Messenger of Allah, let me strike his neck. He said: "No. If he is the one you fear he is, you will never be able to kill him."

٣٦١٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَمْشِي مَعَ النَّبِيِّ ﷺ، فَمَرَّ بِابْنِ صَيَّادٍ، فَقَالَ: «إِنِّي قَدْ خَبَأْتُ لَكَ خَبْئًا»، قَالَ ابْنُ صَيَّادٍ: دُخٌّ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «اخْسَأْ، فَلَنْ تَعْدُوَ قَدْرَكَ»، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، دَعْنِي أَضْرِبْ عُنُقَهُ، قَالَ: «لَا، إِنْ يَكُنِ الَّذِي تَخَافُ، فَلَنْ تَسْتَطِيعَ قَتْلَهُ».

تخريج: إسناده صحيح، م: (٢٩٢٤).

Comments: [Its *isnad* is *saheeh*, Muslim (2924)]

3611. It was narrated that 'Abdullah (ﷺ) said: It is as if I can see the Messenger of Allah (ﷺ), telling the story of one of the Prophets who was beaten by his people, and he wiped the blood from his face and said: "Lord forgive my people, for they do not know."

٣٦١١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: لَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَحْكِي نَبِيًّا ضَرَبَهُ قَوْمُهُ، فَهُوَ يَمْسَحُ عَنْ وَجْهِهِ الدَّمَ، وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي، فَإِنَّهُمْ لَا يَعْلَمُونَ». [انظر: ٤٠٥٧، ٤١٠٧، ٤٢٠٣، ٤٣٦٦، ٤٣٣١].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3477) and Muslim (1792)]

تخريج: إسناده صحيح، خ: (٣٤٧٧)، م: (١٧٩٢).

3612. It was narrated that 'Abdullah (ﷺ) said: I asked the Messenger of Allah (ﷺ): Which sin is the worst before Allah? He said: "Attributing a partner to Allah when He has created you." I said: Then what? He said: "Then killing your child for fear that he may share your food." I said: Then what? He said: "Then committing adultery with your neighbour's

٣٦١٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الذَّنْبِ أَكْبَرُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ أَنْ يَطْعَمَ مَعَكَ»، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»، قَالَ: قَالَ عَبْدُ اللَّهِ: فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ: ﴿وَالَّذِينَ

wife." Then Allah revealed, confirming that: "And those who invoke not any other *ilah* (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment" [al-Furqan 25:68].

لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا﴾ (الفرقان: ٦٨). [انظر: ٤١٠٢، ٤١٣١، ٤١٣٤].

تخريج: إسناده صحيح، خ: (٤٧٦١)،م: (٨٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4761) and Muslim (86)]

3613. It was narrated that Masrooq said: A man came to 'Abdullah (ﷺ) and said: I have left a man in the mosque who was interpreting the Qur'an according to his own opinion. He interpreted this verse, "the Day when the sky will bring forth a visible smoke" by saying: On the Day of Resurrection a smoke will overwhelm the people which they will inhale and they will get something like a cold from it. 'Abdullah said: Whoever knows something, let him speak of it, and whoever does not know, let him say: Allah knows best. It is a part of a man's understanding of religion to say regarding that of which he has no knowledge of it, Allah knows best. This (verse) was (revealed) because when Quraish displayed a stubborn attitude towards the Prophet (ﷺ), he prayed against them and prayed for a famine like the famine of Yoosuf, and they were so afflicted by severe drought and famine that they even ate bones and a man would look at the sky and see something like smoke

٣٦١٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ، فَقَالَ: إِنِّي تَرَكْتُ فِي الْمَسْجِدِ رَجُلًا يُفَسِّرُ الْقُرْآنَ بِرَأْيِهِ، يَقُولُ فِي هَذِهِ الْآيَةِ: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴾ (الدخان: ١٠) إِلَى (١/ ٣٨١) آخِرِهَا: يَغْشَاهُمْ يَوْمَ الْقِيَامَةِ دُخَانٌ يَأْخُذُ بِأَنْفَاسِهِمْ، حَتَّى يُصِيبَهُمْ مِنْهُ كَهَيْئَةِ الزُّكَامِ! قَالَ: فَقَالَ عَبْدُ اللَّهِ: مَنْ عَلِمَ عِلْمًا، فَلْيَقُلْ بِهِ، وَمَنْ لَمْ يَعْلَمْ، فَلْيَقُلِ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنْ فِقْهِ الرَّجُلِ، أَنْ يَقُولَ لِمَا لَا يَعْلَمُ: اللَّهُ أَعْلَمُ، إِنَّمَا كَانَ هَذَا لِأَنَّ قُرَيْشًا لَمَّا اسْتَعْصَتْ عَلَى النَّبِيِّ ﷺ، دَعَا عَلَيْهِمْ بِسِنِينَ كَسِنِي يُوسُفَ، فَأَصَابَهُمْ قَحْطٌ جَهْدٌ حَتَّى أَكَلُوا الْعِظَامَ، وَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ، فَيَنْظُرُ مَا بَيْنَهُ وَبَيْنَ السَّمَاءِ كَهَيْئَةِ الدُّخَانِ مِنَ الْجَهْدِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ۝ يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ﴾ (الدخان: ١٠، ١١) فَأُتِيَ رَسُولُ اللَّهِ ﷺ، فَقِيلَ: يَا رَسُولَ اللَّهِ،

between him and it, because of hunger. Then a man came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, pray to Allah for rain for Mudar, for they are dying. So he prayed to Allah for them, and Allah, may He be glorified and exalted, revealed the words: "Verily, We shall remove the torment for a while." [ad-Dukhan 44:15]. But when it rained a second time, they reverted to their former ways. Then Allah, may He be glorified and exalted, revealed the words: "On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution" [ad-Dukhan 44:16] This refers to the day of Badr.

اسْتَسْقِ اللَّهَ لِمُضَرَ، فَإِنَّهُمْ قَدْ هَلَكُوا. قَالَ: فَدَعَا لَهُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّا كَاشِفُوا الْعَذَابِ﴾ (الدخان: ١٥) فَلَمَّا أَصَابَهُمُ الْمَرَّةَ الثَّانِيَةَ عَادُوا، فَنَزَلَتْ: ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ﴾ (الدخان: ١٦) يَوْمَ بَدْرٍ.

تخريج: إسناده صحيح، خ: (٤٨٢١)، م: (٢٧٩٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4821) and Muslim (2798)]

3614. It was narrated that 'Abdullah (ﷺ) said: I was hiding behind the curtain of the Ka'bah, and three people came, a Qurashi and his two Thaqafi in-laws or a Thaqafi and his two Qurashi in-laws; they were very fat but not very smart. They said something I did not hear, then one of them said: Do you think Allah hears what we say? The other said: I think if we raise our voices, He will hear us but if we do not raise our voices He will not hear us. The other one said: If He hears some of it He will hear all of it. I mentioned that to the Prophet (ﷺ) and Allah, may He be glorified and exalted, revealed the words: "And you have not been

٣٦١٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ مُسْتَتِرًا بِسِتَارِ الْكَعْبَةِ، فَجَاءَ ثَلَاثَةُ نَفَرٍ: قُرَشِيٌّ، وَخَتَنَاهُ ثَقَفِيَّانِ، أَوْ ثَقَفِيٌّ وَخَتَنَاهُ قُرَشِيَّانِ، كَثِيرٌ شَحْمُ بُطُونِهِمْ، قَلِيلٌ فِقْهُ قُلُوبِهِمْ، فَتَكَلَّمُوا بِكَلَامٍ لَمْ أَسْمَعْهُ، فَقَالَ أَحَدُهُمْ: أَتَرَوْنَ اللَّهَ يَسْمَعُ كَلَامَنَا هَذَا؟ فَقَالَ الْآخَرُ: أُرَانَا إِذَا رَفَعْنَا أَصْوَاتَنَا سَمِعَهُ، وَإِذَا لَمْ نَرْفَعْهَا لَمْ يَسْمَعْهُ، فَقَالَ الْآخَرُ: إِنْ سَمِعَ مِنْهُ شَيْئًا سَمِعَهُ كُلَّهُ، قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا

hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!" [Fussilat 41:22,23].

أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾ إِلَى قَوْلِهِ: ﴿ذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ﴾ (فصلت: ٢٢، ٢٣). [انظر: ٣٨٧٥، ٤٢٢١، ٤٢٣٨].

تخريج: إسناده صحيح، خ: (٤٨١٧)، م: (٢٧٧٥).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4817) and Muslim (2775)]

3615. It was narrated that Zainab, the wife of 'Abdullah, said: When 'Abdullah came home from an errand and reached the door, he would clear his throat and spit, lest he take us by surprise and see us doing something he disapproved of. He came one day and cleared his throat, and there was an old woman with me who was doing *ruqyah* for me for erysipelas. I put her under the bed and he came in and sat beside me, and he saw a thread around my neck. He said: What is this thread? I said: A thread with which *ruqyah* was done for me. He took it and broke it, then he said: The family of 'Abdullah have no need of *shirk* I heard the Messenger of Allah (ﷺ) say: "*Ruqyahs*, amulets and love-spells are *shirk*." I said: Why do you say that? By Allah, I had a discharge in my eye, and I kept going to So and so, the Jew, who did *ruqyah* for me, and when he did *ruqyah* for me, it calmed

٣٦١٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ أَخِي زَيْنَبَ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ: كَانَ عَبْدُ اللَّهِ إِذَا جَاءَ مِنْ حَاجَةٍ فَانْتَهَى إِلَى الْبَابِ، تَنَحْنَحَ وَبَزَقَ، كَرَاهِيَةَ أَنْ يَهْجُمَ مِنَّا عَلَى شَيْءٍ يَكْرَهُهُ، قَالَتْ: وَإِنَّهُ جَاءَ ذَاتَ يَوْمٍ، فَتَنَحْنَحَ قَالَتْ: وَعِنْدِي عَجُوزٌ تَرْقِينِي مِنَ الْحُمْرَةِ، فَأَدْخَلْتُهَا تَحْتَ السَّرِيرِ، فَدَخَلَ، فَجَلَسَ إِلَى جَنْبِي، فَرَأَى فِي عُنُقِي خَيْطًا، قَالَ: مَا هَذَا الْخَيْطُ؟ قَالَتْ: قُلْتُ: خَيْطٌ أُرْقِيَ لِي فِيهِ، قَالَتْ: فَأَخَذَهُ فَقَطَعَهُ، ثُمَّ قَالَ: إِنَّ آلَ عَبْدِ اللَّهِ لَأَغْنِيَاءُ عَنِ الشِّرْكِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الرُّقَى، وَالتَّمَائِمَ، وَالتِّوَلَةَ شِرْكٌ»، قَالَتْ: فَقُلْتُ لَهُ: لِمَ تَقُولُ هَذَا، وَقَدْ كَانَتْ عَيْنِي تَقْذِفُ، فَكُنْتُ أَخْتَلِفُ إِلَى فُلَانٍ الْيَهُودِيِّ يَرْقِيهَا، وَكَانَ إِذَا رَقَاهَا سَكَنَتْ؟! قَالَ: إِنَّمَا ذَلِكَ عَمَلُ الشَّيْطَانِ، كَانَ يَنْخُسُهَا

down. 'Abdullah said: That was the work of the *Shaitan*, who was poking it with his hand, but when he did *ruqyah* for it, it stopped. It would have been sufficient for you to say as the Messenger of Allah (ﷺ) used to say: "Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness."

بِيَدِهِ، فَإِذَا رَقَيْتِهَا كَفَّ عَنْهَا، إِنَّمَا كَانَ يَكْفِيكِ أَنْ تَقُولِي كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: «أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ، اشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا».

تخريج: صحيح لغيره، وهذا إسناد ضعيف، ابن أخي زينب، لكنه متابع.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

3616. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "No one has more protective jealousy (*gheerah*) than Allah, may He be glorified and exalted. Hence He forbade immoral actions, both open and hidden. And none loves to be praised more than Allah, may He be glorified and exalted."

٣٦١٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَحَدَ أَغْيَرُ مِنَ اللَّهِ عَزَّ وَجَلَّ، فَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ». [انظر: ٤٠٤٤، ٤١٥٣].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5220) and Muslim (2760)]

تخريج: إسناده صحيح، خ: (٥٢٢٠)، م: (٢٧٦٠).

3617. It was narrated that 'Abdullah (ﷺ) said: To swear by Allah nine times that the Messenger of Allah (ﷺ) was killed is dearer to me than swearing once, because Allah, may He be glorified and exalted, chose him as a Prophet and made him a martyr.

Comments: [Its *isnad* is *saheeh*]

٣٦١٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَأَنْ أَحْلِفَ بِاللَّهِ تِسْعًا، أَنَّ رَسُولَ اللَّهِ ﷺ قُتِلَ قَتْلًا، أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ وَاحِدَةً، وَذَلِكَ بِأَنَّ اللَّهَ عَزَّ وَجَلَّ اتَّخَذَهُ نَبِيًّا، وَجَعَلَهُ شَهِيدًا.

تخريج: إسناده صحيح.

3618. It was narrated that 'Abdullah said: I entered upon the Messenger of Allah (ﷺ) and he

٣٦١٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ،

عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُوعَكُ، فَمَسِسْتُهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ لَتُوعَكُ وَعْكًا شَدِيدًا؟ قَالَ: «أَجَلْ، إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ» قُلْتُ: إِنَّ لَكَ أَجْرَيْنِ؟ قَالَ: «نَعَمْ، وَالَّذِي نَفْسِي بِيَدِهِ، مَا عَلَى الْأَرْضِ مُسْلِمٌ يُصِيبُهُ أَذًى، مِنْ مَرَضٍ فَمَا سِوَاهُ، إِلَّا حَطَّ اللَّهُ عَنْهُ بِهِ خَطَايَاهُ، كَمَا تَحُطُّ الشَّجَرُ وَرَقَهَا». [انظر: ٣٦١٩، ٤٢٠٥، ٤٣٤٦].

was running a fever. I touched him with my hand and said: O Messenger of Allah, you are running a high fever. The Messenger of Allah (ﷺ) said: "Yes, I am running a fever like two of you." I said: Then you will have two rewards. The Messenger of Allah (ﷺ) said: "Yes. There is no Muslim who is afflicted with sickness or anything else, but Allah will erase thereby his bad deeds just as trees shed their leaves."

تخريج: إسناده صحيح، خ: (٥٦٤٧)، م: (٢٥٧١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5647) and Muslim (2571)]

٣٦١٩- حَدَّثَنَاهُ يَعْلَى: حَدَّثَنَا الْأَعْمَشُ...، مِثْلَهُ. [راجع: ٣٦١٨].

تخريج: إسناده صحيح كسابقه.

3619. Al-A'mash told us... A similar report.

Comments: [Its *isnad* is *saheeh* like the previous report]

٣٦٢٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: تَعَاهَدُوا هَذِهِ (١/ ٣٨٢) الْمَصَاحِفَ _ وَرُبَّمَا قَالَ الْقُرْآنَ _ فَلَهُوَ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ، مِنَ النَّعَمِ مِنْ عُقُلِهِ، قَالَ: وَقَالَ رَسُولُ اللَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «لَا يَقُلْ أَحَدُكُمْ: إِنِّي نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ بَلْ هُوَ نُسِّيَ». [انظر: ٣٩٦٠، ٤٠٢٠، ٤١٧٦، ٤٤١٦، ٤٠٨٥، ٤٢٨٨]

تخريج: إسناده صحيح، خ: (٥٣٢)، م: (٧٩٠).

3620. It was narrated that 'Abdullah said: Keep refreshing your knowledge of these *Mushafs* - or he said, the Qur'an - for it is more inclined to escape from the hearts of men than camels from their ropes. And the Messenger of Allah (ﷺ) said: "No one of you should say, I have forgotten such and such a verse; rather he has been caused to forget."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (532) and Muslim (790)]

٣٦٢١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ دَمُ امْرِئٍ

3621. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "The blood of a Muslim man who bears witness

that there is no god but Allah and that I am the Messenger of Allah is not permissible except in one of three cases: a married adulterer, a soul for a soul, and one who leaves his religion and separates from the *jama'ah* (the main body of Muslims)."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6778) and Muslim (1676)]

مُسْلِمٍ، يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، إِلَّا بِإِحْدَى ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ». [انظر: ٤٢٤٥، ٤٤٢٩].

تخريج: إسناده صحيح، خ: (٦٨٧٨)،م: (١٦٧٦).

3622. It was narrated that 'Abdullah (ﷺ) said: When we sat with the Messenger of Allah (ﷺ) in the prayer, we said: Peace be upon Allah before His slaves, peace be upon Jibreel, peace be upon Mika'eel, peace be upon So and so, peace be upon So and so. Then we heard the Messenger of Allah (ﷺ) say: "Allah Himself is *as-Salam* (peace), so when one of you sits in the prayer, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah.' If he says that, it will reach all the righteous slaves in heaven and on earth. 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him choose whatever supplication he wants."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (831) and Muslim (402)]

٣٦٢٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ، قُلْنَا: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى فُلَانٍ، السَّلَامُ عَلَى فُلَانٍ، فَسَمِعَنَا رَسُولُ اللَّهِ ﷺ،فَقَالَ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسَ أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِذَا قَالَهَا، أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ بَعْدُ مِنَ الدُّعَاءِ مَا شَاءَ». [انظر: ٣٩٢٠، ٣٩٦٧، ٤٠١٧، ٤١٠١، ٤١٨٩].

تخريج: إسناده صحيح، خ: (٨٣١)،م: (٤٠٢).

3623. It was narrated that 'Abdullah (ﷺ) said: Whoever

٣٦٢٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُسْلِمٍ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ

would like to meet Allah tomorrow as a Muslim, let him pay attention to praying these five (daily) prayers when the call for them is given, for they are part of the ways of guidance, and Allah prescribed the ways of guidance to your Prophet (ﷺ). There is no one among you who does not have a prayer-space in his house, but if you pray in your houses as this one who stays away (from the prayer in congregation) does, you will have abandoned the *Sunnah* of your Prophet (ﷺ), and if you abandon the *Sunnah* of your Prophet you will go astray. I remember when no one stayed away from it (i.e., the prayer in congregation) except a hypocrite who was known for his hypocrisy. I have seen a man coming supported by two others, until he was made to stand in the row (of worshippers). The Messenger of Allah (ﷺ) said: "There is no man who does *wudoo'* and does it well, and comes to the mosque and prays there, but for every step that he takes he will be raised in status one degree thereby, or one of his sins will be erased, or one good deed will be recorded for him." So we would make our steps short. And a man's prayer offered in congregation is superior to his prayer offered on his own by twenty-five degrees."

اللَّهِ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَزَّ وَجَلَّ غَدًا مُسْلِمًا، فَلْيُحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ الْمَكْتُوبَاتِ حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ شَرَعَ لِنَبِيِّكُمْ سُنَنَ الْهُدَى، وَمَا مِنْكُمْ إِلَّا وَلَهُ مَسْجِدٌ فِي بَيْتِهِ، وَلَوْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ، لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَلَقَدْ رَأَيْتُنِي وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومٌ نِفَاقُهُ، وَلَقَدْ رَأَيْتُ الرَّجُلَ يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ رَجُلٍ يَتَوَضَّأُ، فَيُحْسِنُ الْوُضُوءَ، ثُمَّ يَأْتِي مَسْجِدًا مِنَ الْمَسَاجِدِ، فَيَخْطُو خُطْوَةً، إِلَّا رُفِعَ بِهَا دَرَجَةً، أَوْ حُطَّ عَنْهُ بِهَا خَطِيئَةٌ، أَوْ كُتِبَتْ لَهُ بِهَا حَسَنَةٌ» حَتَّى إِنْ كُنَّا لَنُقَارِبُ بَيْنَ الْخُطَا، وَإِنَّ فَضْلَ صَلَاةِ الرَّجُلِ فِي جَمَاعَةٍ عَلَى صَلَاتِهِ وَحْدَهُ، بِخَمْسٍ وَعِشْرِينَ دَرَجَةً». [انظر: ٣٩٣٦].

Comments: [*Saheeh*; this is a *da'eef isnad*]

تخريج: صحيح، وهذا إسناد ضعيف، للين إبراهيم الهجري.

3624. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ), who is the most

٣٦٢٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا

رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ فِي أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ، فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: رِزْقُهُ، وَأَجَلُهُ، وَعَمَلُهُ، وَشَقِيٌّ أَمْ سَعِيدٌ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ، إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُهَا، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَدْخُلُهَا».

تخريج: إسناده صحيح، خ: (٣٢٠٨)، م: (٢٦٤١).

truthful one, told us: "The creation of any one of you is put together in his mother's womb for forty days, then he becomes a *'alaqah* (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (*mudghah*) for a similar period, then Allah sends to him an angel who breathes the soul into him and is enjoined to write down four things: his provision, his lifespan, his deeds and whether he is doomed (to Hell) or blessed (destined for Paradise). By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is nothing between him and it but a cubit, then the decree overtakes him and he does a deed of the people of Hell and enters it. And one of you may do the deeds of the people of Hell until there is nothing between him and it but a cubit, then the decree overtakes him and he does a deed of the people of Paradise, and enters it."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3208) and Muslim (2641)]

٣٦٢٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كَلِمَةً، وَقُلْتُ أُخْرَى، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، دَخَلَ الْجَنَّةَ». قَالَ: وَقُلْتُ أَنَا: مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا، دَخَلَ النَّارَ. [راجع: ٣٥٥٣].

تخريج: رجاله ثقات إلا أن فيه قلبا، فقد جعل المرفوع موقوفا، والموقوف مرفوعا، خ: (١٢٣٨)، م: (٩٢).

3625. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said something and I may add something else. The Messenger of Allah (ﷺ) said: "Whoever dies not associating anything with Allah will enter Paradise." And I say: Whoever dies associating anything with Allah will enter Hell.

Comments: [Its men are *thiqat*]

3626. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Who among you likes his heir's wealth more than his own wealth?" They said: O Messenger of Allah, there is no one among us for whom his own wealth is not dearer to him than his heir's wealth. He said: "You should know that there is no one among you for whom his heir's wealth is not dearer than his own wealth. You will have nothing of your wealth except what you send ahead, and your heir's wealth is what you leave behind." And the Messenger of Allah (ﷺ) said: "Who do you consider to be a strong wrestler among you?" They said: The one who cannot be thrown to the ground by other men. He said: "No; the strong man is the one who can control himself at the time of anger." And the Messenger of Allah (ﷺ) said: "Who do you consider to be childless among you?" We said: The one who has no children. He said: "No; the childless one is the one who has not sent any of his children ahead of him (i.e., none of his children died before him)."

٣٦٢٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّكُمْ مَالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟» قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِ وَارِثِهِ، قَالَ: «اعْلَمُوا أَنَّهُ لَيْسَ مِنْكُمْ أَحَدٌ إِلَّا مَالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ، مَا لَكَ مِنْ مَالِكَ إِلَّا مَا قَدَّمْتَ، وَمَالُ وَارِثِكَ مَا أَخَّرْتَ». قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعُدُّونَ فِيكُمُ الصُّرَعَةَ؟» قَالَ: قُلْنَا: الَّذِي لَا يَصْرَعُهُ الرِّجَالُ، قَالَ: قَالَ: «لَا، وَلَكِنِ الصُّرَعَةُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ». قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعُدُّونَ فِيكُمُ الرَّقُوبَ؟» قَالَ: قُلْنَا: الَّذِي لَا وَلَدَ لَهُ، (١/ ٣٨٣) قَالَ: «لَا، وَلَكِنِ الرَّقُوبُ الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ شَيْئًا».

تخريج: إسناده صحيح، خ: (٦٤٤٢)، م: (٢٦٠٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6442) and Muslim (2608)]

3627. 'Abdullah told us two reports, one of them from himself and the other from the Messenger of Allah (ﷺ). 'Abdullah (ﷺ) said: The believer sees his sins as being like the bottom of a mountain that he fears will fall on him; the evildoer sees his sins as being like flies that land on his nose, and he

٣٦٢٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ حَدِيثَيْنِ: أَحَدُهُمَا عَنْ نَفْسِهِ، وَالْآخَرُ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ فِي أَصْلِ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ

does this and they fly away. He said: And the Messenger of Allah (ﷺ) said: "Verily, Allah rejoices more over the repentance of His believing slave than a man who goes out in a desolate land and has his mount with him, on which is his food and drink and provisions and all that he needs, then he loses it, so he goes out looking for it until he is about to die and has not found it, so he says to himself: I will go back to the place where I lost it, and die there. He goes back to that place and falls asleep, then he wakes up and there is his mount, standing at his head, with his food and drink and provisions and all that he needs on it."

كَذُبَابٍ وَقَعَ عَلَى أَنْفِهِ. فَقَالَ لَهُ هَكَذَا، فَطَارَ. قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَلَّهُ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ، مِنْ رَجُلٍ خَرَجَ بِأَرْضٍ دَوِّيَّةٍ مَهْلَكَةٍ، مَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَزَادُهُ وَمَا يُصْلِحُهُ، فَأَضَلَّهَا فَخَرَجَ فِي طَلَبِهَا، حَتَّى إِذَا أَدْرَكَهُ الْمَوْتُ فَلَمْ يَجِدْهَا، قَالَ: أَرْجِعُ إِلَى مَكَانِي الَّذِي أَضْلَلْتُهَا فِيهِ، فَأَمُوتُ فِيهِ، قَالَ: فَأَتَى مَكَانَهُ، فَغَلَبَتْهُ عَيْنُهُ، فَاسْتَيْقَظَ، فَإِذَا رَاحِلَتُهُ عِنْدَ رَأْسِهِ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَزَادُهُ وَمَا يُصْلِحُهُ». [انظر: ٣٦٢٨].

تخريج: إسناده صحيح، خ: (٦٣٠٨)،م: (٢٧٤٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6308) and Muslim (2744)]

3628. A similar report was narrated from 'Abdullah (ﷺ)...

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6308) and Muslim (2744)]

٣٦٢٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ... مِثْلَهُ. [راجع: ٣٦٢٧].

تخريج: إسناده صحيح، خ: (٦٣٠٨)،م: (٢٧٤٤).

3629. It was narrated that al-Aswad said: 'Abdullah (ﷺ) said: The believer sees his sins as being like the bottom of a mountain that he fears will fall on him; the evildoer sees his sins as being like flies that land on his nose, and he does this and they fly away. He said: And the Messenger of Allah (ﷺ) said: "Verily, Allah rejoices more over the repentance of His believing slave than a man who

٣٦٢٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، وَالْأَعْمَشُ عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ، قَالَا: قَالَ عَبْدُ اللَّهِ: إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ فِي أَصْلِ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ وَقَعَ عَلَى أَنْفِهِ، فَقَالَ بِهِ هَكَذَا، فَطَارَ. قَالَ: وَقَالَ

رَسُولُ اللَّهِ ﷺ: «لَلَّهُ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ، مِنْ رَجُلٍ خَرَجَ بِأَرْضٍ دَوِّيَّةٍ _ ثُمَّ قَالَ أَبُو مُعَاوِيَةَ: قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ حَدِيثَيْنِ: أَحَدَهُمَا عَنْ نَفْسِهِ، وَالْآخَرَ عَنْ رَسُولِ اللَّهِ ﷺ _ مَهْلَكَةٍ، مَعَهُ رَاحِلَتُهُ، عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ، فَأَضَلَّهَا، فَخَرَجَ فِي طَلَبِهَا، حَتَّى إِذَا أَدْرَكَهُ الْمَوْتُ، قَالَ: أَرْجِعُ إِلَى مَكَانِي الَّذِي أَضْلَلْتُهَا فِيهِ، فَأَمُوتُ فِيهِ، قَالَ: فَرَجَعَ، فَغَلَبَتْهُ عَيْنُهُ، فَاسْتَيْقَظَ، فَإِذَا رَاحِلَتُهُ عِنْدَ رَأْسِهِ، عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ». [هما مكرر (٣٦٢٧) و (٣٦٢٨)].

تخريج: إسناداه صحيحان، وهما مكرر ماقبلهما.

goes out in a desolate land and has his mount with him, on which are his provisions and food and drink and all that he needs, then he loses it, so he goes out looking for it until he is about to die, so he says: I will go back to the place where I lost it, and die there. He goes back to that place and falls asleep, then he wakes up and there is his mount, standing at his head, with his provisions and food and drink and all that he needs on it."

Comments: [Its two *isnads* are *saheeh*; it is a repeat of 3627 and 3628]

٣٦٣٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُقْتَلُ نَفْسٌ ظُلْمًا، إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ». [انظر: ٤٠٩٢، ٤١٢٣].

تخريج: إسناده صحيح، خ: (٣٣٣٥)، م: (١٦٧٧).

3630. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3335) and Muslim (1677)]

٣٦٣١- حَدَّثَنَا أَبُو مُعَاوِيَةَ وَابْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، وَيَحْيَى عَنِ الْأَعْمَشِ: حَدَّثَنِي عُمَارَةُ: حَدَّثَنِي الْأَسْوَدُ الْمَعْنَى عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: لَا يَجْعَلُ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا، لَا يَرَى إِلَّا أَنَّ حَقًّا

3631. It was narrated that 'Abdullah said: No one of you should give a share of himself to the *Shaitan* by thinking that it is obligatory to leave to the right only (after finishing the prayer). Most of the time I saw the Messenger of Allah (ﷺ) leave to his left.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (852) and Muslim (707)]

عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَإِنَّ أَكْثَرَ انْصِرَافِهِ لَعَلَى يَسَارِهِ. [انظر: ٤٠٨٤، ٤٤٢٦، ٣٨٧٢، ٤٣٨٣، ٤٣٨٤]

تخريج: إسناده صحيح، خ: (٨٥٢)،م: (٧٠٧).

3632. It was narrated that 'Abdullah (ﷺ) said: On the day of Badr, the Messenger of Allah (ﷺ) said: "What do you think (we should do with) these prisoners?" Abu Bakr said: O Messenger of Allah, they are your people and your family; keep them alive and give them respite, and perhaps Allah may cause them to repent. 'Umar said: O Messenger of Allah, they drove you out and disbelieved you, bring them forth and strike their necks. 'Abdullah bin Rawahah said: O Messenger of Allah, find a valley with a lot of wood and put them there, then set it alight. Al-'Abbas said: Then you will have severed your ties of kinship with them. The Messenger of Allah (ﷺ) went in and did not give them any answer. Some people said: He will follow the suggestion of Abu Bakr. Others said: He will follow the suggestion of 'Umar; others said: He will follow the suggestion of 'Abdullah bin Rawahah. Then the Messenger of Allah (ﷺ) came out and said: Allah may make some men's hearts so soft that they are softer than milk, and He may make some men's hearts so hard that they are

٣٦٣٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَقُولُونَ فِي هَؤُلَاءِ الْأَسْرَى؟» قَالَ: فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، قَوْمُكَ وَأَهْلُكَ، اسْتَبْقِهِمْ، وَاسْتَأْنِ بِهِمْ، لَعَلَّ اللَّهَ أَنْ يَتُوبَ عَلَيْهِمْ، قَالَ: وَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَخْرَجُوكَ وَكَذَّبُوكَ، قَرِّبْهُمْ فَاضْرِبْ أَعْنَاقَهُمْ، قَالَ: وَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: يَا رَسُولَ اللَّهِ، انْظُرْ وَادِيًا كَثِيرَ الْحَطَبِ، فَأَدْخِلْهُمْ فِيهِ، ثُمَّ أَضْرِمْ عَلَيْهِمْ نَارًا، قَالَ: فَقَالَ الْعَبَّاسُ: قَطَعْتَ رَحِمَكَ، قَالَ: فَدَخَلَ رَسُولُ اللَّهِ ﷺ، وَلَمْ يَرُدَّ عَلَيْهِمْ شَيْئًا، قَالَ: فَقَالَ نَاسٌ: يَأْخُذُ بِقَوْلِ أَبِي بَكْرٍ، وَقَالَ نَاسٌ: يَأْخُذُ بِقَوْلِ عُمَرَ، وَقَالَ نَاسٌ: يَأْخُذُ بِقَوْلِ عَبْدِ اللَّهِ بْنِ رَوَاحَةَ. قَالَ: فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَقَالَ: إِنَّ اللَّهَ لَيُلِينُ قُلُوبَ رِجَالٍ فِيهِ، حَتَّى تَكُونَ أَلْيَنَ مِنَ اللَّبَنِ، وَإِنَّ اللَّهَ لَيَشُدُّ قُلُوبَ رِجَالٍ فِيهِ، حَتَّى تَكُونَ أَشَدَّ مِنَ الْحِجَارَةِ، وَإِنَّ مَثَلَكَ يَا أَبَا بَكْرٍ كَمَثَلِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، قَالَ: ﴿مَن تَبِعَنِي فَإِنَّهُ

harder than rock. Your likeness, O Abu Bakr, is that of Ibraheem (as) who said: 'But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful' [Ibraheem 14:36] and your likeness, O Abu Bakr, is that of 'Eesa who said: 'If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:118]. And your likeness, O 'Umar, is that of Nooh who said: 'My Lord! Leave not one of the disbelievers on the earth!' [Nooh 71:26], and your likeness, O 'Umar, is that of Moosa, who said: My Lord, 'harden their hearts, so that they will not believe until they see the painful torment' [Yoonus 10:88]. You are poor, so none of them should be set free except in return for a ransom or his neck should be struck." 'Abdullah said: I said: O Messenger of Allah, except Suhail bin Baida', for I heard him speak well of Islam. He remained silent, and I was never more afraid that a rock would fall on me from heaven except on that day, until he said: "Except Suhail bin Baida'." Then Allah, may He be glorified and exalted, revealed the words: "It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah

مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ﴾ (إبراهيم: ٣٦) وَمَثَلُكَ يَا أَبَا بَكْرٍ، كَمَثَلِ عِيسَى قَالَ: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾ (المائدة: ١١٨) وَإِنَّ مَثَلَكَ يَا عُمَرُ كَمَثَلِ نُوحٍ قَالَ: ﴿وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا﴾ (نوح: ٢٦) وَإِنَّ مَثَلَكَ يَا عُمَرُ كَمَثَلِ مُوسَى، قَالَ: رَبِّ ﴿اشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ﴾، أَنْتُمْ عَالَةٌ، فَلَا يَنْفَلِتَنَّ مِنْهُمْ أَحَدٌ إِلَّا بِفِدَاءٍ أَوْ ضَرْبَةِ عُنُقٍ»، قَالَ عَبْدُ اللَّهِ: فَقُلْتُ: (١/ ٣٨٤) يَا رَسُولَ اللَّهِ، إِلَّا سُهَيْلَ ابْنَ بَيْضَاءَ، فَإِنِّي قَدْ سَمِعْتُهُ يَذْكُرُ الْإِسْلَامَ، قَالَ: فَسَكَتَ، قَالَ: فَمَا رَأَيْتُنِي فِي يَوْمٍ، أَخْوَفَ أَنْ تَقَعَ عَلَيَّ حِجَارَةٌ مِنَ السَّمَاءِ فِي ذَلِكَ الْيَوْمِ حَتَّى قَالَ: «إِلَّا سُهَيْلَ ابْنَ بَيْضَاءَ» قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ٥ لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ﴾ (الأنفال: ٦٧، ٦٨).

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took" [al-Anfal 8:67-68].

Comments: [Its *isnad* is *da'eef* because it is interrupted]

3633. Abu Mu'awiyah - meaning Ibn 'Amr - told us: Za'idah told us... And he narrated a similar report, except that he said: "Except Suhail Ibn Baida'." And he said with regard to the words of Abu Bakr: Abu Bakr said: O Messenger of Allah, your family, your origin, your people; pardon them, for perhaps Allah will save them through you from the Fire. He said: And 'Abdullah bin Rawahah said: O Messenger of Allah, you are in a valley with a great deal of wood; set it on fire then throw them into it. And al-'Abbas said: May Allah cut off your ties of kinship.

Comments: [Its *isnad* is *da'eef* because it is interrupted and it is a repeat of 3632]

٣٦٣٣- حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ عَمْرٍو ـ: حَدَّثَنَا زَائِدَةُ... فَذَكَرَ نَحْوَهُ، إِلَّا أَنَّهُ قَالَ: «إِلَّا سُهَيْلَ ابْنَ بَيْضَاءَ» وَقَالَ فِي قَوْلِ أَبِي بَكْرٍ: قَالَ: فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، عِتْرَتُكَ وَأَصْلُكَ وَقَوْمُكَ، تَجَاوَزْ عَنْهُمْ، يَسْتَنْقِذْهُمُ اللَّهُ بِكَ مِنَ النَّارِ، قَالَ: وَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: يَا رَسُولَ اللَّهِ، أَنْتَ بِوَادٍ كَثِيرِ الْحَطَبِ، فَأَضْرِمْهُ نَارًا، ثُمَّ أَلْقِهِمْ فِيهِ، فَقَالَ الْعَبَّاسُ: قَطَعَ اللَّهُ رَحِمَكَ.

[راجع: ٣٦٣٢].

تخريج: إسناده ضعيف لانقطاعه، وهو مكرر ماقبله.

3634. A similar report was narrated from al-A'mash, except that he said: 'Abdullah bin Jahsh said: O Messenger of Allah, (they are) the enemies of Allah; they disbelieved you, persecuted you, expelled you and fought you; you are in a valley with a great deal of wood, so gather a great deal of firewood for them, then set it on fire and burn them. And he said: Sahl Ibn Baida'.

٣٦٣٤- حَدَّثَنَاهُ حُسَيْنٌ ـ يَعْنِي ابْنَ مُحَمَّدٍ: ـ حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ ، عَنِ الْأَعْمَشِ... فَذَكَرَ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: فَقَامَ عَبْدُ اللَّهِ بْنُ جَحْشٍ: فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْدَاءُ اللَّهِ كَذَّبُوكَ، وَآذَوْكَ، وَأَخْرَجُوكَ، وَقَاتَلُوكَ، وَأَنْتَ بِوَادٍ كَثِيرِ الْحَطَبِ، فَاجْمَعْ لَهُمْ حَطَبًا كَثِيرًا، ثُمَّ أَضْرِمْهُ عَلَيْهِمْ، وَقَالَ: سَهْلُ ابْنُ بَيْضَاءَ.

[راجع: ٣٥٣٢، ٣٦٣٣].

Comments: [Its *isnad* is *da'eef*; it is a repeat of the previous report]

تخريج: إسناده ضعيف، وهو مكرر ماقبله.

3635. It was narrated from Ibn 'Mas'ood that the Messenger of Allah (ﷺ) set the *diyah* for accidental killing in fifths.

Comments: [Its *isnad* is *da'eef*]

٣٦٣٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَّاجُ عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ خِشْفِ بْنِ مَالِكٍ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَعَلَ الدِّيَةَ فِي الْخَطَإِ أَخْمَاسًا. [انظر: ٤٣٠٣].

تخريج: إسناده ضعيف، الحجاج بن أرطاة مدلس وقد عنعن خشف مجهول.

3636. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "He is not poor (*miskeen*) who goes around begging or will be happy with a date or two or with a mouthful or two. Rather the poor man (*miskeen*) is the one who is reluctant to ask people for anything (out of dignity) and no one realises his situation so that they might give him some charity."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٦٣٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُسْلِمٍ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْمِسْكِينُ بِالطَّوَّافِ، وَلَا بِالَّذِي تَرُدُّهُ التَّمْرَةُ وَلَا التَّمْرَتَانِ، وَلَا اللُّقْمَةُ وَلَا اللُّقْمَتَانِ، وَلَكِنِ الْمِسْكِينُ: الْمُتَعَفِّفُ الَّذِي لَا يَسْأَلُ النَّاسَ شَيْئًا، وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ». [انظر: ٤٢٦٠].

تخريج: صحيح لغيره، وهذا إسناد ضعيف للين إبراهيم الهجري.

3637. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah (ﷺ) said: I never saw the Messenger of Allah (ﷺ) offer any prayer that was not on time except in two cases: *Maghrib* and *'Isha'* in Muzdalifah, and he prayed *Fajr* on that day before the time when he usually prayed it (but after ascertaining that dawn had broken).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1682) and Muslim (1289)]

٣٦٣٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللَّهِ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةً إِلَّا لِمِيقَاتِهَا، إِلَّا صَلَاتَيْنِ: صَلَاةَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، وَصَلَاةَ الْفَجْرِ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا. [انظر: ٣٨٩٣، ٤١٣٧، ٣٩٦٩، ٤٢٩٣، ٤٣٩٩].

تخريج: إسناده صحيح، خ: (١٦٨٢)، م: (١٢٨٩).

3638. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may continue to tell the truth until he is recorded with Allah as a speaker of truth. And beware of lying, for lying leads to wickedness and wickedness leads to Hell. A man may continue to tell lies and endeavour to tell lies, until he is recorded with Allah as a liar."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6094) and Muslim (2607)]

٣٦٣٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ، وَيَتَحَرَّى الْكَذِبَ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ كَذَّابًا». [انظر: ٣٧٢٧، ٣٨٩٦، ٤٠٢٢، ٤٠٩٥، ٤١٠٨، ٤١٦٠، ٤١٨٧].

تخريج: إسناده صحيح، خ: (٦٠٩٤)، م: (٢٦٠٧).

3639. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead concerning some people then I will have to give them up. I will say: 'O Lord, my companions!' It will be said: 'You do not know what they did after you were gone.'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6576) and Muslim (2297)]

٣٦٣٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَلَأُنَازِعَنَّ أَقْوَامًا، ثُمَّ لَأُغْلَبَنَّ عَلَيْهِمْ، فَأَقُولُ: يَا رَبِّ أَصْحَابِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ». [انظر: ٣٨١٢، ٣٨١٢، ٣٨٥٠، ٣٨٦٦، ٤١٨٠، ٤٣٣٢، ٤٣٥١].

تخريج: إسناده صحيح، خ: (٦٥٧٦)، م: (٢٢٩٧).

3640. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "There will be rulers over you and you will see selfishness (i.e., they will not give you your dues)." They said: O Messenger of Allah, what should

٣٦٤٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ سَيَكُونُ عَلَيْكُمْ أُمَرَاءُ، وَتَرَوْنَ أَثَرَةً»، قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، فَمَا

those of us who live to see that do? He said: "Pay your dues and ask Allah for that which is due to you."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7052) and Muslim (1843)]

يَصْنَعُ مَنْ أَدْرَكَ ذَاكَ مِنَّا؟ قَالَ: «أَدُّوا الْحَقَّ الَّذِي عَلَيْكُمْ، وَسَلُوا اللَّهَ الَّذِي لَكُمْ». [انظر: ٣٦٤١، ٣٥٥٣، ٤٠٦٦، ٤٠٦٧، ٤١٢٧].

تخريج: إسناده صحيح، خ: (٧٠٥٢)، م: (١٨٤٣).

3641. Zaid bin Wahb said: I heard 'Abdullah (ﷺ) say: The Messenger of Allah (ﷺ) said to us: "After I am gone, you will see selfishness (on the part of others) and things that you disapprove of." We said: What do you instruct us to do? He said: "Give them their dues, and ask Allah for what is due to you."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7052) and Muslim (1843)]

٣٦٤١- سَمِعْتُ يَحْيَى قَالَ: سَمِعْتُ سُلَيْمَانَ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً، وَأُمُورًا تُنْكِرُونَهَا»، قَالَ: قُلْنَا: مَا تَأْمُرُنَا؟ قَالَ: «أَدُّوا إِلَيْهِمْ حَقَّهُمْ، وَسَلُوا اللَّهَ حَقَّكُمْ». [راجع: ٣٦٤٠].

تخريج: إسناده صحيح، خ: (٧٠٥٢)، م: (١٨٤٣).

3642. It was narrated that Harithah bin Mudarrib said: 'Abdullah (ﷺ) said to Ibn an-Nawwahah: I heard the Messenger of Allah (ﷺ) say: "Were it not that you are an envoy, I would have killed you." ['Abdullah continued:] But today, you are not an envoy; O Kharashah, get up and strike his neck." So he got up and struck his neck.

Comments: [A *saheeh hadeeth*]

٣٦٤٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ قَالَ: قَالَ عَبْدُ اللَّهِ لِابْنِ النَّوَّاحَةِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنَّكَ رَسُولٌ لَقَتَلْتُكَ»، فَأَمَّا الْيَوْمَ فَلَسْتَ بِرَسُولٍ، يَا خَرَشَةُ، قُمْ فَاضْرِبْ عُنُقَهُ، قَالَ: فَقَامَ إِلَيْهِ، فَضَرَبَ عُنُقَهُ. [انظر: ٣٧٠٨، ٣٧٦١، ٣٨٣٧، ٣٨٥١، ٣٨٥٥].

تخريج: حديث صحيح.

3643. It was narrated that Yusair bin Jabir said: A red wind blew in Koofah, and there came a man who had nothing to say except: O 'Abdullah bin Mas'ood, the Hour has come. He sat up, as he had

٣٦٤٣- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي قَتَادَةَ، عَنْ يُسَيْرِ ابْنِ جَابِرٍ قَالَ: هَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ، فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجِّيرَى إِلَّا: يَا عَبْدَ اللَّهِ

ابْنَ مَسْعُودٍ، جَاءَتِ السَّاعَةُ! قَالَ: (١/ ٣٨٥) وَكَانَ مُتَّكِئًا فَجَلَسَ، فَقَالَ: إِنَّ السَّاعَةَ لَا تَقُومُ، حَتَّى لَا يُقْسَمَ مِيرَاثٌ، وَلَا يُفْرَحَ بِغَنِيمَةٍ، قَالَ: عَدُوًّا يَجْمَعُونَ لِأَهْلِ الْإِسْلَامِ، وَيَجْمَعُ لَهُمْ أَهْلُ الْإِسْلَامِ... فَذَكَرَ الْحَدِيثَ، قَالَ: جَاءَهُمُ الصَّرِيخُ: أَنَّ الدَّجَّالَ قَدْ خَلَفَ فِي ذَرَارِيِّهِمْ، فَيَرْفُضُونَ مَا فِي أَيْدِيهِمْ وَيُقْبِلُونَ، فَيَبْعَثُونَ عَشَرَةَ فَوَارِسَ طَلِيعَةً، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ أَسْمَاءَهُمْ، وَأَسْمَاءَ آبَائِهِمْ، وَأَلْوَانَ خُيُولِهِمْ، هُمْ خَيْرُ فَوَارِسَ عَلَى ظَهَرِ الْأَرْضِ يَوْمَئِذٍ»، أَوْ قَالَ: هُمْ مِنْ خَيْرِ فَوَارِسَ عَلَى ظَهَرِ الْأَرْضِ يَوْمَئِذٍ». [انظر: ٤١٤٦].

تخريج: إسناده صحيح، م: (٢٨٩٩).

been reclining, and said: The Hour will not begin until shares of inheritance are not distributed and there is no rejoicing over war booty. He said: An enemy will gather against the people of Islam and the people of Islam will gather against them... And he narrated the *hadeeth*. The cry will reach them: The Dajjal has taken your place among your offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts. The Messenger of Allah (ﷺ) said: "I know their names, and the names of their fathers, and the colours of their horses. They will be the best horsemen on the face of the earth at that time, or among the best horsemen on the face of the earth at that time."

Comments: [Its *isnad* is *saheeh*, Muslim (2899)]

٣٦٤٤- حَدَّثَنَا إِسْمَاعِيلُ عَنِ ابْنِ عَوْنٍ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ ابْنُ مَسْعُودٍ: كُنْتُ لَا أُحْجَبُ عَنِ النَّجْوَى، وَلَا عَنْ كَذَا، وَلَا عَنْ كَذَا، قَالَ ابْنُ عَوْنٍ: فَنَسِيَ وَاحِدَةً، وَنَسِيتُ أَنَا وَاحِدَةً، قَالَ: فَأَتَيْتُهُ وَعِنْدَهُ مَالِكُ بْنُ مُرَارَةَ الرَّهَاوِيُّ، فَأَدْرَكْتُ مِنْ آخِرِ حَدِيثِهِ، وَهُوَ يَقُولُ: يَا رَسُولَ اللَّهِ، قَدْ قُسِمَ لِي مِنَ الْجَمَالِ مَا تَرَى، فَمَا أُحِبُّ أَنَّ أَحَدًا مِنَ النَّاسِ فَضَلَنِي بِشِرَاكَيْنِ فَمَا فَوْقَهُمَا، أَفَلَيْسَ ذَلِكَ هُوَ الْبَغْيَ؟ قَالَ: «لَا، لَيْسَ ذَلِكَ بِالْبَغْيِ، وَلَكِنَّ الْبَغْيَ مَنْ بَطِرَ ـ

3644. It was narrated that Humaid bin 'Abdur-Rahman said: Ibn Mas'ood (ﷺ) said: I was never kept away from any conversation (of the Messenger of Allah (ﷺ), with someone else) or from such and such, or from such and such. - Ibn 'Awn [one of the narrators] said: He forgot one and I forgot one - I [Ibn Mas'ood] came to him [the Prophet (ﷺ)] when Malik bin Murarah ar-Rahawi was with him and I caught up with the end of their conversation, when he was saying: O Messenger of Allah, I have been given a share of the camels (i.e., booty) and I would not like anyone

to have been given more than me, not even two shoelaces or more; is that injustice? He said: "No, that is not injustice; rather injustice is rejecting the truth and looking down on people."

قَالَ: أَوْ قَالَ: سَفِهَ ـ الْحَقَّ، وَغَمَطَ النَّاسَ».

[انظر: ٤٠٥٨].

تخريج: حديث صحيح، وهذا إسناد صحيح إن ثبت سماع حميد بن عبدالله.

Comments: [A *saheeh hadeeth*; this is a *saheeh isnad*]

3645. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: When I tell you of a *hadeeth* from the Messenger of Allah (ﷺ), then think of the Messenger of Allah (ﷺ) as being the best, the most guided and the most pious.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٦٤٥- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ عَجْلَانَ قَالَ: حَدَّثَنِي عَوْنٌ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِذَا حُدِّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظُنُّوا بِرَسُولِ اللَّهِ ﷺ أَهْيَاهُ، وَأَهْدَاهُ، وَأَتْقَاهُ.

تخريج: حديث صحيح، وهذا إسناد ضعيف، عون لم يسمع من عم أبيه عبدالله.

3646. It was narrated that 'Abdullah (ﷺ) said: I prayed one night with the Messenger of Allah (ﷺ) and he kept standing until I thought of doing something bad. We said: What was that? He said: I thought of sitting down and leaving him.

Comments: Its *isnad* is *saheeh*, al-Bukhari (1135) and Muslim (773)]

٣٦٤٦- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي سُلَيْمَانُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ، قُلْنَا: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدَعَهُ.

[انظر: ٣٧٦٦، ٣٩٣٧، ٤١٩٩].

تخريج: إسناده صحيح، خ: (١١٣٥)، م: (٧٧٣).

3647. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "Trading insults with a Muslim is an evil action and fighting him is *kufr*." I said to Abu Wa'il: Did you hear that from 'Abdullah? He said: Yes.

Comments: Its *isnad* is *saheeh*, al-Bukhari (48) and Muslim (64)]

٣٦٤٧- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي زُبَيْدٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ» قَالَ: قُلْتُ لِأَبِي وَائِلٍ: أَنْتَ سَمِعْتَ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ. [انظر: ٣٩٠٣، ٤١٢٦، ٤١٧٨، ٤٣٤٥، ٣٩٥٧، ٤٢٦٢، ٤٣٩٤].

تخريج: إسناده صحيح، خ: (٤٨)، م: (٦٤).

3648. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no one among you who has not been allocated his companion from among the jinn and his companion from among the angels." They said: Even you, O Messenger of Allah? He said: "Even me, but Allah helped me against him, so he does not tell me to do anything except that which is right and proper."

Comments: [Its *isnad* is *saheeh*, Muslim (2814)]

٣٦٤٨- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي مَنْصُورٌ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ، وَقَرِينُهُ مِنَ الْمَلَائِكَةِ» قَالُوا: وَإِيَّاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَإِيَّايَ، وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ، فَلَا يَأْمُرُنِي إِلَّا بِحَقٍّ». [انظر: ٣٧٧٩، ٣٨٠٢، ٤٣٩٢].

تخريج: إسناده صحيح، م: (٢٨١٤).

3649. Abu 'Ubaidah narrated that his father said: We were sitting in the mosque of al-Khaif on the night of Arafat, before the day of Arafat, when we heard the hissing of a snake. The Messenger of Allah (ﷺ) said: "Kill it." We got up and it entered a crack in a rock. A palm branch was brought and fire was lit on it, and we took a stick and removed some of the rock, but we did not find it. The Messenger of Allah (ﷺ) said: "Let it be; Allah saved it from your mischief as He saved you from its mischief."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1830) and Muslim (2234)]

٣٦٤٩- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّ مُجَاهِدًا أَخْبَرَهُ: أَنَّ أَبَا عُبَيْدَةَ أَخْبَرَهُ عَنْ أَبِيهِ قَالَ: كُنَّا جُلُوسًا فِي مَسْجِدِ الْخَيْفِ لَيْلَةَ عَرَفَةَ الَّتِي قَبْلَ يَوْمِ عَرَفَةَ، إِذْ سَمِعْنَا حِسَّ الْحَيَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْتُلُوا» قَالَ: فَقُمْنَا، قَالَ: فَدَخَلَتْ شَقَّ جُحْرٍ، فَأُتِيَ بِسَعَفَةٍ فَأُضْرِمَ فِيهَا نَارًا، وَأَخَذْنَا عُودًا، فَقَلَعْنَا عَنْهَا بَعْضَ الْجُحْرِ، فَلَمْ نَجِدْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُوهَا، وَقَاهَا اللَّهُ شَرَّكُمْ، كَمَا وَقَاكُمْ شَرَّهَا».

تخريج: إسناده صحيح، خ: (١٨٣٠)،م: (٢٢٣٤).

3650. It was narrated that Ibn Mas'ood (ﷺ) said: We used to go on campaigns with the Messenger of Allah (ﷺ) and we had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that.

٣٦٥٠- حَدَّثَنَا يَحْيَى: حَدَّثَنَا إِسْمَاعِيلُ _ هُوَ ابْنُ أَبِي خَالِدٍ _: حَدَّثَنِي قَيْسٌ عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ لَيْسَ لَنَا نِسَاءٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَلَا نَسْتَخْصِي؟! فَنَهَانَا عَنْ ذَلِكَ. [انظر: ٣٧٠٦، ٤٣٠٢].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5071) and Muslim (1404)]

تخريج: إسناده صحيح، خ: (٥٠٧١)، م: (١٤٠٤).

3651. It was narrated that Ibn Mas'ood (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "There is no cause for envy except in two cases: a man to whom Allah gives wealth and enables him to spend it appropriately, and a man to whom Allah gives wisdom and he rules in accordance with it and teaches it to the people."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1409) and Muslim (816)]

٣٦٥١- حَدَّثَنَا يَحْيَى: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي قَيْسٌ عَنِ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا حَسَدَ إِلَّا فِي اثْنَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا، فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا، وَيُعَلِّمُهَا النَّاسَ». [انظر: ٤١٠٩].

تخريج: إسناده صحيح، خ: (١٤٠٩)، م: (٨١٦).

3652. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that the Prophet (ﷺ) drew a square, and a line in the middle of the square, and lines beside the line in the middle of the square, and a line outside the square, and he said: "Do you know what this is?" They said: Allah and His Messenger know best. He said: "This is man, the line in the middle, and these lines beside him are the sicknesses and problems that assail him from all places. If one misses him, another will befall him. The square is his death that is surrounding him and the line outside it is his hope."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6417)]

٣٦٥٢- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي أَبِي عَنْ أَبِي يَعْلَى، عَنْ رَبِيعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ خَطَّ خَطًّا مُرَبَّعًا، وَخَطَّ خَطًّا وَسَطَ الْخَطِّ الْمُرَبَّعِ، وَخُطُوطًا إِلَى جَنْبِ الْخَطِّ الَّذِي وَسَطَ الْخَطِّ الْمُرَبَّعِ، وَخَطٌّ خَارِجٌ مِنَ الْخَطِّ الْمُرَبَّعِ، قَالَ: «هَلْ تَدْرُونَ مَا هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: هَذَا الْإِنْسَانُ؛ الْخَطُّ الْأَوْسَطُ، وَهَذِهِ الْخُطُوطُ الَّتِي إِلَى جَنْبِهِ: الْأَعْرَاضُ تَنْهَشُهُ مِنْ كُلِّ مَكَانٍ، إِنْ أَخْطَأَهُ هَذَا، أَصَابَهُ هَذَا، وَالْخَطُّ الْمُرَبَّعُ الْأَجَلُ الْمُحِيطُ بِهِ، وَالْخَطُّ الْخَارِجُ الْأَمَلُ».

تخريج: إسناده صحيح، خ: (٦٤١٧).

3653. It was narrated from Ibn Mas'ood (ﷺ) that a man kissed a woman once, then he came to the Prophet (ﷺ) and asked him about expiation. Then the words "And perform *As-Salat* (*Iqamatas- Salat*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salat* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins)." [Hood 11:114] were revealed. The man said: O Messenger of Allah, is that only for me? He said: "It is for anyone who does that among my *ummah*."

٣٦٥٣- حَدَّثَنَا يَحْيَى عَنِ (١/ ٣٨٦) التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَجُلًا أَصَابَ مِنَ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ يَسْأَلُهُ عَنْ كَفَّارَتِهَا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿أَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾ (هود: ١١٤)، فَقَالَ: يَا رَسُولَ اللَّهِ، أَلِي هَذِهِ؟ فَقَالَ: «لِمَنْ عَمِلَ كَذَا مِنْ أُمَّتِي». [انظر: ٣٨٥٤، ٤٢٥٠، ٤٢٩٠، ٤٢٩١، ٤٣٢٥].

تخريج: إسناده صحيح، خ: (٥٢٦)، م: (٢٧٦٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (526) and Muslim (2763)]

3654. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "None of you should let the *adhan* of Bilal keep him from his *sahoor*, because he gives the *adhan* so that those of you who are praying *qiyam* may go back (to rest), and those of you who are asleep should wake up. It is not when it is like this"- and he put his fingers together and raised (his hand - to indicate vertical) - "rather it is until it is like this"- and Yahya spread his forefingers apart (to indicate horizontal).

٣٦٥٤- حَدَّثَنَا يَحْيَى عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلَالٍ عَنْ سَحُورِهِ، فَإِنَّهُ يُؤَذِّنُ - أَوْ قَالَ: يُنَادِي - لِيَرْجِعَ قَائِمُكُمْ، وَيَنْتَبِهَ نَائِمُكُمْ، لَيْسَ أَنْ يَقُولَ هَكَذَا - وَضَمَّ يَدَهُ وَرَفَعَهَا - وَلَكِنْ حَتَّى يَقُولَ هَكَذَا» وَفَرَّقَ يَحْيَى بَيْنَ السَّبَّابَتَيْنِ. [انظر: ٣٧١٧، ٤١٤٧].

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الْحَدِيثُ لَمْ أَسْمَعْهُ مِنْ أَحَدٍ.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (621) and Muslim (1093)]

تخريج: إسناده صحيح، خ: (٦٢١)، م: (١٠٩٣).

3655. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that the Prophet (ﷺ) said: "Indeed, those who go to extremes are doomed," three times.

٣٦٥٥- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ عَتِيقٍ عَنْ طَلْقِ ابْنِ حَبِيبٍ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا

هَلَكَ الْمُتَنَطِّعُونَ» ثَلَاثَ مِرَارٍ. قَالَ يَحْيَى: فِي حَدِيثٍ طَوِيلٍ.

تخريج: إسناده صحيح، م: (٢٦٧٠).

Comments: [Its *isnad* is *saheeh*, Muslim (2670)]

٣٦٥٦- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي الرَّكْعَتَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ، قُلْتُ: حَتَّى يَقُومَ؟ قَالَ: حَتَّى يَقُومَ. [انظر: ٣٨٩٥، ٤٠٧٤، ٤١٥٥، ٤٣٨٨، ٤٣٨٩، ٤٣٩٠].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه.

3656. It was narrated from Abu 'Ubaidah, from his father, that the Prophet (ﷺ) would, after the two *rak'ahs* (i.e., in the first *tashahhud*), be as if he were (sitting on) baked stones. I [the narrator] said: Until he got up? He said: Until he got up.

Comments: [Its *isnad* is *da'eef* because it is interrupted; Abu 'Ubaidah, the son of 'Abdullah bin Mas'ood, did not hear *hadeeth* from his father]

٣٦٥٧- حَدَّثَنَا يَحْيَى حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي جَامِعُ بْنُ شَدَّادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَلْقَمَةَ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: أَقْبَلَ النَّبِيُّ ﷺ مِنَ الْحُدَيْبِيَةِ لَيْلًا، فَنَزَلْنَا دَهَاسًا مِنَ الْأَرْضِ، فَقَالَ: «مَنْ يَكْلَؤُنَا؟» فَقَالَ بِلَالٌ: أَنَا، قَالَ: إِذًا تَنَامُ» قَالَ: لَا، فَنَامَ حَتَّى طَلَعَتِ الشَّمْسُ، فَاسْتَيْقَظَ فُلَانٌ وَفُلَانٌ، فِيهِمْ عُمَرُ، فَقَالَ: اهْضِبُوا، فَاسْتَيْقَظَ النَّبِيُّ ﷺ فَقَالَ: «افْعَلُوا مَا كُنْتُمْ تَفْعَلُونَ»، فَلَمَّا فَعَلُوا، قَالَ: «هَكَذَا فَافْعَلُوا، لِمَنْ نَامَ مِنْكُمْ أَوْ نَسِيَ». [انظر: ٣٧١٠، ٤٣٠٧].

تخريج: إسناده حسن.

3657. It was narrated that 'Abdur-Rahman bin Abi 'Alqamah said: I heard Ibn Mas'ood (ﷺ) say: The Prophet (ﷺ) came from al-Hudaibiyah at night, and we halted at some sandy ground. He said: "Who will keep watch?" Bilal said: I will. He said: "But you might fall asleep." He said: No (I will not). But he slept until the sun rose, then some people woke up, including 'Umar, who said: Speak. The Prophet (ﷺ) woke up and said: "Do what you usually do." When they had done that, he said: "This is what you should do, if anyone among you falls asleep or forgets."

Comments: [Its *isnad* is *hasan*]

٣٦٥٨- حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي زُبَيْدٌ عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ،

3658. It was narrated from 'Abdullah (ﷺ), that the Prophet (ﷺ) said: "He is not one of us who slaps his cheeks and rends

his garment and calls with the call of Jahiliyyah."

وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ». [انظر: ٤٢١٥، ٤١١١، ٤٣٦١، ٤٤٣٠].

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1294) and Muslim (103)]

تخريج: إسناده صحيح، خ: (١٢٩٤)، م: (١٠٣).

3659. It was narrated that 'Abdullah bin Salimah said: 'Abdullah (ﷺ) said: Your Prophet (ﷺ) was given the keys of everything except five things: "Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)" [Luqman 31:34].

٣٦٥٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: أُوتِيَ نَبِيُّكُمْ ﷺ مَفَاتِيحَ كُلِّ شَيْءٍ غَيْرَ خَمْسٍ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ﴾ (لقمان: ٣٤). [انظر: ٤١٦٧، ٤٢٥٣].

تخريج: صحيح لغيره، وهذا إسناد يحتمل التحسين.

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that could reach the level of *hasan*]

3660. It was narrated that 'Abdullah (ﷺ) said: I saw the Messenger of Allah (ﷺ) saying *takbeer* every time he lowered or raised his head (in prayer), and every time he moved to stand or sit, and he said the *salam* to his right and to his left, until the whiteness of his cheeks - or cheek - became visible, and I saw Abu Bakr and 'Umar doing likewise.

٣٦٦٠- حَدَّثَنَا يَحْيَى عَنْ زُهَيْرٍ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: أَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ، وَقِيَامٍ وَقُعُودٍ، وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى يُرَى بَيَاضُ خَدَّيْهِ ـ أَوْ خَدِّهِ ـ وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ يَفْعَلَانِ ذَلِكَ. [انظر: ٤٠٥٥].

Comments: [*Saheeh*; this is a *da'eef isnad*]

تخريج: صحيح، وهذا إسناد ضعيف، زهير سمع من أبي إسحاق السبيعي، بعد اختلاطه.

3661. It was narrated that 'Abdullah (ﷺ) said: We were with the Prophet (ﷺ), nearly forty

٣٦٦١- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ

قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي قُبَّةٍ نَحْوٌ مِنْ أَرْبَعِينَ، فَقَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذَاكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي الشِّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ ثَوْرٍ أَسْوَدَ، أَوِ السَّوْدَاءِ فِي جِلْدِ ثَوْرٍ أَحْمَرَ». [انظر: ٤١٦٦، ٤٢٥١]

people in a tent, and he said: "Would it please you to be one quarter of the people of Paradise?" We said: Yes. He said: "Would it please you to be one third of the people of Paradise?" We said: Yes. He said: "By the One in Whose hand is my soul, I hope that you will be half of the people of Paradise, and that is because no one will enter Paradise except a Muslim soul, and you, compared to the *mushrikeen*, are like a white hair on the hide of a black bull, or a black hair on the hide of a red bull."

تخريج: إسناده صحيح، خ: (٦٥٢٨)، م: (٢٢١).

Comments: Its *isnad* is *saheeh*, al-Bukhari (6528) and Muslim (221)]

٣٦٦٢- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا أُصَلِّي، فَقَالَ: «سَلْ تُعْطَهْ يَا ابْنَ أُمِّ عَبْدٍ» فَابْتَدَرَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ عُمَرُ: مَا بَادَرَنِي أَبُو بَكْرٍ إِلَى شَيْءٍ، إِلَّا سَبَقَنِي إِلَيْهِ أَبُو بَكْرٍ، فَسَأَلَاهُ عَنْ قَوْلِهِ، فَقَالَ: مِنْ دُعَائِي الَّذِي لَا أَكَادُ أَدَعُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ نَعِيمًا لَا يَبِيدُ، وَقُرَّةَ عَيْنٍ لَا تَنْفَدُ، وَمُرَافَقَةَ النَّبِيِّ ﷺ مُحَمَّدٍ فِي أَعْلَى الْجَنَّةِ، جَنَّةِ الْخُلْدِ. [انظر: ٣٧٩٧، ٤١٦٥، ٤٢٥٥، ٤٣٤٠، ٤٣٤١].

3662. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) passed by me when I was praying and said: "Ask, you will be given, O son of Umm 'Abd." Abu Bakr and 'Umar (ﷺ) raced (to ask him about his supplication). 'Umar said: I never competed with Abu Bakr in anything but he beat me to it. They asked him about what he had said, and he said: Part of my supplication that I almost never omit to say is: O Allah, I ask You for blessing that never ends and joy that never ceases and to accompany the Prophet Muhammad (ﷺ) in the highest part of Paradise, the Paradise of eternity.

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

3663. Zaid bin Wahb said: I heard 'Abdullah (ﷺ) say: The Messenger of Allah (ﷺ) said to us: "After I am gone, you will see selfishness (on the part of others) and things that you disapprove of." We said: What do you instruct us to do? He said: "Give them their dues, and ask Allah for what is due to you."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7052) and Muslim (1843)]

٣٦٦٣- سَمِعْتُ يَحْيَى قَالَ: سَمِعْتُ سُلَيْمَانَ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: (١/ ٣٨٧) «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً، وَأُمُورًا تُنْكِرُونَهَا» قَالَ: قُلْنَا: وَمَا تَأْمُرُنَا؟ قَالَ: «أَدُّوا إِلَيْهِمْ حَقَّهُمْ، وَسَلُوا اللَّهَ حَقَّكُمْ».

تخريج: إسناده صحيح، خ: (٧٠٥٢)، م: (١٨٤٣).

3664. It was narrated that al-Aswad bin Yazeed said: The *iqamah* for prayer was given in the mosque and we came walking with 'Abdullah bin Mas'ood (ﷺ). When the people bowed, 'Abdullah bowed and we bowed with him whilst we were still walking. A man passed in front of him and said: *As-salamu 'alaika ya Aba 'Abdur-Rahman.* 'Abdullah said whilst he was bowing: Allah and His Messenger spoke the truth. When he had finished, some of the people asked him: Why did you say, when the man greeted you, Allah and His Messenger spoke the truth? He said: I heard the Messenger of Allah (ﷺ) say: "One of the portents of the Hour will be when greetings are restricted to people whom one knows."

٣٦٦٤- حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ: أُقِيمَتِ الصَّلَاةُ فِي الْمَسْجِدِ، فَجِئْنَا نَمْشِي مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَلَمَّا رَكَعَ النَّاسُ، رَكَعَ عَبْدُ اللَّهِ وَرَكَعْنَا مَعَهُ، وَنَحْنُ نَمْشِي، فَمَرَّ رَجُلٌ بَيْنَ يَدَيْهِ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ الرَّحْمَنِ، فَقَالَ عَبْدُ اللَّهِ وَهُوَ رَاكِعٌ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَلَمَّا انْصَرَفَ، سَأَلَهُ بَعْضُ الْقَوْمِ: لِمَ قُلْتَ حِينَ سَلَّمَ عَلَيْكَ الرَّجُلُ: صَدَقَ اللَّهُ وَرَسُولُهُ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ، إِذَا كَانَتِ التَّحِيَّةُ عَلَى الْمَعْرِفَةِ». [انظر: ٣٨٤٨].

تخريج: حديث حسن، وهذا إسناد ضعيف، لضعف مجالد.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

3665. It was narrated that 'Abdullah (ﷺ) said: When the Messenger of Allah (ﷺ) was taken on the Night Journey, he was taken as far as *Sidratal-Muntaha,* which is

٣٦٦٥- حَدَّثَنَا ابْنُ نُمَيْرٍ: أَخْبَرَنَا مَالِكُ بْنُ مِغْوَلٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ طَلْحَةَ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ

in the sixth heaven; anything that ascends from earth stops there and is taken from there; anything that comes down from above stops there and is taken from there. He said: "When that covered the lote tree which did cover it!" [an-Najm 53:16]. He said: Butterflies of gold. He said: And the Messenger of Allah (ﷺ) was given three things: he was given the five daily prayers, he was given the final verses of Soorat al-Baqarah, and those of his *ummah* who do not associate anything with Allah were forgiven major sins that may cause one to end up in Hellfire.

اللَّهِ ﷺ انْتُهِيَ بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى، وَهِيَ فِي السَّمَاءِ السَّادِسَةِ، إِلَيْهَا يُنْتَهَى مَا يُعْرَجُ بِهِ مِنَ الْأَرْضِ، فَيُقْبَضُ مِنْهَا، وَإِلَيْهَا يَنْتَهِي مَا يُهْبَطُ بِهِ مِنْ فَوْقِهَا، فَيُقْبَضُ مِنْهَا، قَالَ: ﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ﴾ (النجم: ١٦) قَالَ: فَرَاشٌ مِنْ ذَهَبٍ، قَالَ: فَأُعْطِيَ رَسُولُ اللَّهِ ﷺ ثَلَاثًا: وَأُعْطِيَ الصَّلَوَاتِ الْخَمْسَ، وَأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ، وَغُفِرَ لِمَنْ لَا يُشْرِكُ بِاللَّهِ مِنْ أُمَّتِهِ شَيْئًا الْمُقْحِمَاتُ.

تخريج: إسناده صحيح، م: (١٧٣).

Comments: [Its *isnad* is *saheeh*, Muslim (173)]

3666. It was narrated that Zadhan said: 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah has angels who travel about the earth and convey to me the *salams* of my *ummah*."

Comments: [Its *isnad* is *saheeh*]

٣٦٦٦- حَدَّثَنَا ابْنُ نُمَيْرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ زَاذَانَ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ فِي الْأَرْضِ مَلَائِكَةً سَيَّاحِينَ، يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ». [انظر: ٤٢١٠، ٤٣٢٠].

تخريج: إسناده صحيح.

3667. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Paradise is closer to one of you than his shoelace and the Fire is likewise."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6488)]

٣٦٦٧- حَدَّثَنَا ابْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ». [انظر: ٣٩٢٣، ٤٢١٦].

تخريج: إسناده صحيح، خ: (٦٤٨٨).

3668. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "No woman should describe another woman to her husband as if he can see her."

٣٦٦٨- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ، لِتَنْعَتَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا». [راجع: ٣٦٠٩].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5240)]

تخريج: إسناده صحيح، خ: (٥٢٤٠).

3669. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Follow one *Hajj* and *'Umrah* with another, it will erase poverty and sin as the bellows eliminates the dross of iron and gold and silver. And an accepted *Hajj* brings no less a reward than Paradise."

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

٣٦٦٩- حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ قَالَ: سَمِعْتُ عَمْرَو بْنَ قَيْسٍ عَنْ عَاصِمٍ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ، كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ، وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ دُونَ الْجَنَّةِ».

تخريج: صحيح لغيره، وهذا إسناد حسن.

3670. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said, then the colour of his face changed, then he said something like that or something similar to that.

Comments: [A *saheeh* report]

٣٦٧٠- حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عُمَرُ بْنُ سَعْدٍ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، ثُمَّ تَغَيَّرَ وَجْهُهُ ثُمَّ قَالَ نَحْوًا مِنْ ذَا، أَوْ قَرِيبًا مِنْ ذَا. [انظر: ٤٠١٥، ٤٣٢١، ٤٣٣٣].

تخريج: أثر صحيح.

3671. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said one day: "Feel shy before Allah in the true sense of the word." We said: O Messenger of Allah, we do feel shy before Him, praise be to Allah. He said: "That is not what I meant. Rather the one who feels shy before Allah in the true sense of the word, let him guard his head and whatever is in it, guard his stomach and whatever it contains, and let him remember death and decay. Whoever seeks the Hereafter

٣٦٧١- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا أَبَانُ ابْنُ إِسْحَاقَ عَنِ الصَّبَّاحِ بْنِ مُحَمَّدٍ، عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ: «اسْتَحْيُوا مِنَ اللَّهِ عَزَّ وَجَلَّ حَقَّ الْحَيَاءِ» قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّا نَسْتَحْيِي، وَالْحَمْدُ لِلَّهِ، قَالَ: «لَيْسَ ذَلِكَ، وَلَكِنْ مَنِ اسْتَحْيَى مِنَ اللَّهِ حَقَّ الْحَيَاءِ، فَلْيَحْفَظِ الرَّأْسَ وَمَا حَوَى، وَلْيَحْفَظِ الْبَطْنَ وَمَا وَعَى، وَلْيَذْكُرِ الْمَوْتَ وَالْبِلَى، وَمَنْ أَرَادَ الْآخِرَةَ، تَرَكَ زِينَةَ الدُّنْيَا، فَمَنْ

would give up the adornment of this world, and whoever does that has felt shy before Allah, may He be glorified and exalted, in the true sense of the word."

فَعَلَ ذَٰلِكَ، فَقَدِ اسْتَحْيَى مِنَ اللَّهِ عَزَّ وَجَلَّ حَقَّ الْحَيَاءِ».

تخريج: إسناده ضعيف، لضعف الصباح بن محمد.

Comments: [Its *isnad* is *da'eef* because As-Sabbah bin Muhammad is *da'eef*]

3672. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah shared out different natures and attitudes among you as He shared out your provision among you. Allah, may He be glorified and exalted, grants worldly gain to those He loves and those He does not love, but He only gives religious commitment to those He loves. Whoever Allah gives religious commitment to, He loves him. By the One in Whose hand is my soul, no person becomes Muslim until his heart and tongue are sound, and no one believes until his neighbour is safe from his annoyance." They said: What is his annoyance, O Prophet of Allah? He said: "His being unfair to him and wronging him. And no person who acquires wealth from *haram* sources and spends from it will be blessed in it, and if he gives it in charity it will not be accepted from him, and if he leaves it behind, it will be his provision on his journey to Hell. Allah, may He be glorified and exalted, does not erase a bad deed by means of another bad deed; rather He erases bad deeds by means of good deeds. Evil does not erase evil."

٣٦٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا أَبَانُ ابْنُ إِسْحَاقَ عَنِ الصَّبَّاحِ بْنِ مُحَمَّدٍ، عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ، كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ أَعْطَاهُ اللَّهُ الدِّينَ، فَقَدْ أَحَبَّهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُسْلِمُ عَبْدٌ حَتَّى يَسْلَمَ قَلْبُهُ وَلِسَانُهُ، وَلَا يُؤْمِنُ حَتَّى يَأْمَنَ جَارُهُ بَوَائِقَهُ»، قَالُوا: وَمَا بَوَائِقُهُ يَا نَبِيَّ اللَّهِ؟ قَالَ: «غَشْمُهُ وَظُلْمُهُ، وَلَا يَكْسِبُ عَبْدٌ مَالًا مِنْ حَرَامٍ، فَيُنْفِقَ مِنْهُ فَيُبَارَكَ لَهُ فِيهِ، وَلَا يَتَصَدَّقُ بِهِ فَيُقْبَلَ مِنْهُ، وَلَا يَتْرُكُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَمْحُو السَّيِّئَ بِالسَّيِّئِ، وَلَكِنْ يَمْحُو السَّيِّئَ بِالْحَسَنِ، إِنَّ الْخَبِيثَ لَا يَمْحُو الْخَبِيثَ».

تخريج: إسناده ضعيف، لضعف الصباح ابن محمد.

Comments: [Its *isnad* is *da'eef* because As-sabbah bin Muhammad is *da'eef*]

3673. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "When the last third of the night comes, Allah, may He be glorified and exalted, descends to the lowest heaven, then He opens the gate of heaven, then He stretches forth His Hand and says: 'Is there anyone who is asking, so that he may be given what he asked for?' And He remains like that until dawn breaks."

Comments: [A *saheeh hadeeth*, and its men are reliable]

٣٦٧٣- (١/٣٨٨) حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا كَانَ ثُلُثُ اللَّيْلِ الْبَاقِي، يَهْبِطُ اللَّهُ عَزَّ وَجَلَّ إِلَى السَّمَاءِ الدُّنْيَا، ثُمَّ تُفْتَحُ أَبْوَابُ السَّمَاءِ، ثُمَّ يَبْسُطُ يَدَهُ، فَيَقُولُ: هَلْ مِنْ سَائِلٍ يُعْطَى سُؤْلَهُ؟ فَلَا يَزَالُ كَذَلِكَ، حَتَّى يَطْلُعَ الْفَجْرُ».

تخريج: حديث صحيح رجاله ثقات.

3674. It was narrated that Shaqeeq said: 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "The first matter that will be judged between people on the Day of Resurrection will be bloodshed."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6533) and Muslim (1678)]

٣٦٧٤- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ». [انظر: ٤٢٠٠، ٤٢١٣، ٤٢١٤].

تخريج: إسناده صحيح، خ: (٦٥٣٣)، م: (١٦٧٨).

3675. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever asks of people when he has enough to suffice him, his begging will come on the Day of Resurrection like scratches or gouges on his face." It was said, O Messenger of Allah, what is sufficient for him? He said, "Fifty dirhams, or their value in gold."

Comments: [*Hasan*; this is a *da'eef isnad*]

٣٦٧٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ وَلَهُ مَا يُغْنِيهِ، جَاءَتْ يَوْمَ الْقِيَامَةِ خُدُوشًا، أَوْ كُدُوشًا فِي وَجْهِهِ» قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا غِنَاهُ؟ قَالَ: خَمْسُونَ دِرْهَمًا، أَوْ حِسَابُهَا مِنَ الذَّهَبِ». [انظر: ٤٤٤٠، ٤٢٠٧].

تخريج: حسن، وهذا إسناد ضعيف، لضعف حكيم بن جبير.

3676. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Do not buy fish in the water, for it is an ambiguous transaction."

Comments: [Its *isnad* is *da'eef*]

٣٦٧٦- حَدَّثَنَا مُحَمَّدُ بْنُ السَّمَّاكِ عَنْ يَزِيدَ ابْنِ أَبِي زِيَادٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَشْتَرُوا السَّمَكَ فِي الْمَاءِ، فَإِنَّهُ غَرَرٌ».

تخريج: إسناده ضعيف، وقد روي مرفوعا وموقوفا، والموقوف أصح، يزيد ضعيف والمسيب لم يسمع من ابن مسعود، محمد بن السماك مختلف فيه.

3677. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "On the Day of Resurrection, Allah, may He be glorified and exalted, will send a caller to call out: 'O Adam, Allah is commanding you to send a group of your offspring to the Fire.' Adam will say: 'O Lord, out of how many?' It will be said to him: 'Out of every hundred, ninety-nine.'" A man among the people said: Who is the one among us who will be saved after that, O Messenger of Allah? He said: "Do you know what you are in relation to the people? In relation to the people you are no more than a mole on the chest of a camel."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٦٧٧- حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ ابْنُ أُخْتِ سُفْيَانَ الثَّوْرِيِّ عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْعَثُ يَوْمَ الْقِيَامَةِ مُنَادِيًا يُنَادِي: يَا آدَمُ، إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَبْعَثَ بَعْثًا مِنْ ذُرِّيَّتِكَ إِلَى النَّارِ، فَيَقُولُ آدَمُ: يَا رَبِّ، وَمِنْ كَمْ؟ قَالَ: فَيُقَالُ لَهُ: مِنْ كُلِّ مِائَةٍ تِسْعَةً وَتِسْعِينَ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: مَنْ هَذَا النَّاجِي مِنَّا بَعْدَ هَذَا يَا رَسُولَ اللَّهِ؟ قَالَ: «هَلْ تَدْرُونَ مَا أَنْتُمْ فِي النَّاسِ؟ مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي صَدْرِ الْبَعِيرِ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف للين إبراهيم الهجري وعمار مختلف فيه.

3678. A similar report was narrated from Ibraheem bin Muslim Abu Ishaq al-Hajari, and he said: "Adam will say: O Lord, how many shall I send?"'

Comments: [*Saheeh* because of corroborating evidence and it is a *da'eef isnad*, it is a repeat of the previous report]

٣٦٧٨- حَدَّثَنَا عَبِيدَةُ عَنْ إِبْرَاهِيمَ بْنِ مُسْلِمٍ أَبِي إِسْحَاقَ الْهَجَرِيِّ ... فَذَكَرَ مَعْنَاهُ، وَقَالَ: فَيَقُولُ آدَمُ: يَا رَبِّ كَمْ أَبْعَثُ؟».

تخريج: صحيح لغيره، وهذا إسناد ضعيف، هو مكرر ماقبله.

3679. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Let one of you protect his face from the Fire, even if it is with half a date (given in charity)."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٦٧٩- حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيَتَّقِ أَحَدُكُمْ وَجْهَهُ النَّارَ، وَلَوْ بِشِقِّ تَمْرَةٍ». [انظر: ٤٢٦٥].

تخريج: صحيح لغيره، وهذا إسناد ضعيف للين إبراهيم الهجري.

3680. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "When the servant of one of you brings his food, let him start with him and feed him, or make him sit with him, because he endured its heat and smoke."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٦٨٠- حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنِ الْهَجَرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاءَ خَادِمُ أَحَدِكُمْ بِطَعَامِهِ، فَلْيَبْدَأْ بِهِ فَلْيُطْعِمْهُ، أَوْ لِيُجْلِسْهُ مَعَهُ، فَإِنَّهُ وَلِيَ حَرَّهُ وَدُخَانَهُ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف للين الهجري، وهو إبراهيم بن مسلم، وعمار بن محمد، مختلف فيه.

3681. It was narrated that 'Alqamah said: Ibn Mas'ood (ﷺ) said: Shall I not show you how the Messenger of Allah (ﷺ) prayed? Then he prayed, and he only raised his hands once.

Comments: [Its men are *thiqat*]

٣٦٨١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ قَالَ: قَالَ ابْنُ مَسْعُودٍ: أَلَا أُصَلِّي لَكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَصَلَّى، فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا مَرَّةً.

تخريج: رجاله ثقات، لكنه ليس هو بصحيح على هذا اللفظ كما قال أبوداود.

3682. It was narrated from Ibn Mas'ood (ﷺ) that the Prophet (ﷺ) prostrated in (Soorat) an-Najm and the Muslims prostrated, except one man of Quraish who took a handful of dust and raised it to his forehead and prostrated

٣٦٨٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ سَجَدَ بِالنَّجْمِ وَسَجَدَ الْمُسْلِمُونَ، إِلَّا رَجُلًا مِنْ قُرَيْشٍ أَخَذَ كَفًّا مِنْ تُرَابٍ، فَرَفَعَهُ إِلَى جَبْهَتِهِ، فَسَجَدَ عَلَيْهِ،

on it. 'Abdullah said: And later on I saw him slain as a *kafir*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1067) and Muslim (576)]

قَالَ عَبْدُ اللَّهِ: فَرَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا. [انظر: ٣٨٠٥، ٤١٦٤، ٤٢٣٥، ٤٤٠٥].

تخريج: إسناده صحيح، خ: (١٠٦٧)، م: (٥٧٦).

3683. It was narrated that 'Abdullah (ﷺ) said: When the verse "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed to the Messenger of Allah (ﷺ), if he recited it and bowed, he would often say: "Glory and praise be to You, O Allah our Lord. O Allah, forgive me, for You are the Acceptor of repentance, the Most Merciful," three times.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

٣٦٨٣- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا أُنْزِلَ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ (النصر: ١) كَانَ يُكْثِرُ إِذَا قَرَأَهَا وَرَكَعَ أَنْ يَقُولَ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ» ثَلَاثًا. [انظر: ٣٧١٩، ٣٧٤٥، ٣٨٩١، ٤١٤٠، ٤٣٥٢، ٣٤٥٦].

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

3684. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Permission to enter upon me will be granted when you lift the curtain and you will be permitted to listen to my private conversation until I tell you not to."

Comments: [A *saheeh hadeeth*; Muslim (2169) this is a *da'eef isnad*]

٣٦٨٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذْنُكَ عَلَيَّ أَنْ تَرْفَعَ الْحِجَابَ، وَأَنْ تَسْتَمِعَ سِوَادِي، حَتَّى أَنْهَاكَ». [انظر: ٣٨٣٣].

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: قَالَ أَبِي: سِوَادِي: سِرِّي، قَالَ: أَذِنَ لَهُ أَنْ يَسْمَعَ سِرَّهُ.

تخريج: حديث صحيح، م: (٢١٦٩)، وهذا إسناد ضعيف إبراهيم لم يسمع من عبدالله.

3685. It was narrated that 'Abdullah (ﷺ) said: The Prophet (ﷺ) went out to relieve himself and he said to me: "Find me three stones." I brought him two stones and a piece of dung; he took the two

٣٦٨٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: خَرَجَ النَّبِيُّ ﷺ لِحَاجَتِهِ، فَقَالَ لِي: «الْتَمِسْ لِي ثَلَاثَةَ أَحْجَارٍ» قَالَ: فَأَتَيْتُهُ

stones and threw the piece of dung away, and he said: "It is dirt."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

بِحَجَرَيْنِ وَرَوْثَةٍ، قَالَ: فَأَخَذَ الْحَجَرَيْنِ، وَأَلْقَى الرَّوْثَةَ، وَقَالَ: «إِنَّهَا رِكْسٌ». [انظر: ٣٩٦٦، ٤٠٥٣، ٤٠٥٦، ٤٢٩٩، ٤٤٣٥].

تخريج: صحيح لغيره، خ: (١٥٦) وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

3686. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) used to disapprove of us staying up after *'Isha'*.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

٣٦٨٦- حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ، عَنْ عَطَاءٍ، عَنْ أَبِي (١/ ٣٨٩) وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَجْدِبُ لَنَا السَّمَرَ بَعْدَ الْعِشَاءِ. [انظر: ٣٨٩٤، و راجع: ٣٦٠٣].

تخريج: حديث حسن، وهذا إسناد ضعيف، والد وكيع مختلف فيه وقد سمع من عطاء بعد الاختلاط، لكنه متابع.

3687. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "(Believing in) bird omens is *shirk*." There is no one among us who does not (think of them), but Allah takes away (such thoughts) by means of putting trust in Him.

Comments: [Its *isnad* is *saheeh*]

٣٦٨٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عِيسَى بْنِ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطِّيَرَةُ شِرْكٌ»، وَمَا مِنَّا إِلَّا، وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ. [انظر: ٤١٧١، ٤١٩٤].

تخريج: إسناده صحيح.

3688. It was narrated that 'Abdullah (ﷺ) said: I was walking with the Prophet (ﷺ) in some farmland in Madinah and he was leaning on a palm tree branch. He passed by some of the Jews, who said to one another: Ask him about the spirit [*ar-rooh*]. And some of them said: Do not ask him. So they asked him about the spirit. They said: O Muhammad, what is the spirit? He stood up and leaned on the palm tree

٣٦٨٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ بِالْمَدِينَةِ، وَهُوَ مُتَوَكِّئٌ عَلَى عَسِيبٍ، قَالَ: فَمَرَّ بِقَوْمٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، قَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ، فَسَأَلُوهُ عَنِ الرُّوحِ، فَقَالُوا: يَا مُحَمَّدُ! مَا الرُّوحُ؟ فَقَامَ، فَتَوَكَّأَ عَلَى الْعَسِيبِ، قَالَ: فَظَنَنْتُ أَنَّهُ يُوحَى

إِلَيْهِ، فَقَالَ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾ (الإسراء: ٨٥) قَالَ: فَقَالَ بَعْضُهُمْ: قَدْ قُلْنَا لَكُمْ: لَا تَسْأَلُوهُ. [انظر: ٣٨٩٨].

تخريج: إسناده صحيح، خ: (٧٤٥٦)، م: (٢٧٩٤).

branch, and I thought that he was receiving revelation. Then he said: "And they ask you (O Muhammad (ﷺ)) concerning the *Rooh* (the spirit). Say: 'The *Rooh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little'" [al-Isra' 17:85]. And some of them said: We told you not to ask him.

Comments: [Its *isnad* is *saheeh* al-Bukhari (7456) and Muslim (2794)]

٣٦٨٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خُلَّتِهِ، وَلَوِ اتَّخَذْتُ خَلِيلًا، لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٣٥٨٠].

تخريج: إسناده صحيح، م: (٢٣٨٣).

3689. It was narrated that 'Abdullah (ؓ) said: The Messenger of Allah (ﷺ) said: "I have nothing to do with any close friendship. If I were to take a close friend, I would have taken Abu Bakr as a close friend. But your companion is the close friend of Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٣٦٩٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ جَابِرٍ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يُؤْتَى بِالسَّبْيِ، فَيُعْطِي أَهْلَ الْبَيْتِ جَمِيعًا، كَرَاهِيَةَ أَنْ يُفَرِّقَ بَيْنَهُمْ.

تخريج: حسن لغيره، وهذا إسناد ضعيف، جابر الجعفي ضعيف وعبدالرحمن بن عبدالله لم يسمع من أبيه إلا الشيء اليسير.

3690. It was narrated that 'Abdullah (ؓ) said: Prisoners would be brought to the Messenger of Allah (ﷺ) and he would give an entire family [to someone, as slaves], because he did not want to separate them.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣٦٩١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ، عَنِ الْهُزَيْلِ بْنِ شُرَحْبِيلَ قَالَ: جَاءَ

3691. It was narrated that al-Huzail bin Shurahbeel said: A man came to Abu Moosa and Salman bin Rabee'ah and asked them

about a daughter, a son's daughter and a half-sister through the father [i.e., a case of inheritance]. They said: The daughter gets half and the sister gets half. Go to Ibn Mas'ood (and check with him); he will agree with us. So he went to Ibn Mas'ood and told him what they had said. Ibn Mas'ood said: "I would go astray if I did (agree with them) and would not be one of the rightly guided" [al-An'am 6:56]. I shall judge according to the verdict of the Messenger of Allah (ﷺ): half goes to the daughter and one-sixth goes to the son's daughter. That makes two-thirds, and the remainder goes to the sister.

رَجُلٌ إِلَى أَبِي مُوسَى وَسَلْمَانَ بْنِ رَبِيعَةَ، فَسَأَلَهُمَا عَنِ ابْنَةٍ، وَابْنَةِ ابْنٍ، وَأُخْتٍ لِأَبٍ، فَقَالَا: لِلْبِنْتِ النِّصْفُ وَلِلْأُخْتِ النِّصْفُ، وَأْتِ ابْنَ مَسْعُودٍ، فَإِنَّهُ سَيُتَابِعُنَا، قَالَ: فَأَتَى ابْنَ مَسْعُودٍ، فَسَأَلَهُ وَأَخْبَرَهُ بِمَا قَالَا، فَقَالَ ابْنُ مَسْعُودٍ: لَقَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ! سَأَقْضِي بِمَا قَضَى بِهِ رَسُولُ اللَّهِ ﷺ: لِلِابْنَةِ النِّصْفُ، وَلِابْنَةِ الِابْنِ السُّدُسُ، تَكْمِلَةَ الثُّلُثَيْنِ، وَمَا بَقِيَ فَلِلْأُخْتِ. [انظر: ٤٠٧٣، ٤١٩٥، ٤٤٢٠].

تخريج: إسناده صحيح، خ: (٦٧٤٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6742)]

3692. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

Comments: [Its *isnad* is *saheeh*, Muslim (2721)]

٣٦٩٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتُّقَى، وَالْعِفَّةَ، وَالْغِنَى». [انظر: ٩٠٤، ٣٩٥٠، ٤١٣٥، ٤١٦٢، ٤٢٣٣].

تخريج: إسناده صحيح، م: (٢٧٢١).

3693. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Ibn Sumayyah ['Ammar bin Yasir (ﷺ)] is never given two options but he will choose the most guided one."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

٣٦٩٣- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَمَّارِ ابْنِ مُعَاوِيَةَ الدُّهْنِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْأَشْجَعِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ابْنُ سُمَيَّةَ مَا عُرِضَ عَلَيْهِ أَمْرَانِ قَطُّ، إِلَّا اخْتَارَ الْأَرْشَدَ مِنْهُمَا».

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، سالم لم يسمع من عبدالله.

3694. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, that his father said: The Messenger of Allah (ﷺ) summoned us and we were forty men. 'Abdullah said: I was one of the last to come to him and he said: "You are on the right path and will prevail, and you will conquer other lands. Whoever among you lives to see that, let him fear Allah, enjoin what is good and forbid what is evil. And whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [Its *isnad* is *hasan* according to those who regard as *saheeh* what 'Abdur-Rahman says he heard from his father in all cases; it is *da'eef* according to those who say that he did not hear anything from his father except a few reports]

٣٦٩٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: جَمَعَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ أَرْبَعُونَ، قَالَ عَبْدُ اللَّهِ: فَكُنْتُ مِنْ آخِرِ مَنْ أَتَاهُ، فَقَالَ: إِنَّكُمْ مُصِيبُونَ، وَمَنْصُورُونَ، وَمَفْتُوحٌ لَكُمْ، فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ، فَلْيَتَّقِ اللَّهَ، وَلْيَأْمُرْ بِالْمَعْرُوفِ، وَلْيَنْهَ عَنِ الْمُنْكَرِ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [انظر: ٣٨٠١، ٤١٥٦، ٣٧٢٦].

تخريج: إسناده حسن، عند من يصحح سماع عبدالرحمن بن عبدالله بن مسعود من أبيه مطلقاً، وضعيف عند من يقول: إنه لم يسمع منه إلا اليسير.

3695. It was narrated that Abu Wa'il said: I was sitting with 'Abdullah and Abu Moosa, and they said: The Messenger of Allah (ﷺ) said: "Ahead of the Hour will be days during which ignorance will appear and knowledge will be taken away, and there will be a lot of *harj*." We said: What is *harj*? He said: "Killing."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7062) and Muslim (2672)]

٣٦٩٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى، فَقَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامًا يَنْزِلُ فِيهَا الْجَهْلُ، وَيُرْفَعُ فِيهَا الْعِلْمُ، وَيَكْثُرُ فِيهَا الْهَرْجُ» قَالَ: قُلْنَا: وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ». [انظر: ٣٨١٧، ٣٨٤١، ٤١٨٣، ٤٣٠٦].

تخريج: إسناده صحيح، خ: (٧٠٦٢)،م: (٢٦٧٢).

3696. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ): "Whoever has a need and refers his need to people deserves not to have his need met,

٣٦٩٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي بَشِيرُ بْنُ سَلْمَانَ عَنْ سَيَّارٍ أَبِي الْحَكَمِ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ

but whoever turns to Allah, He will grant him provision immediately or death at a later time."

Comments: [Its *isnad* is *hasan*]

ﷺ: «مَنْ نَزَلَ بِهِ حَاجَةٌ فَأَنْزَلَهَا بِالنَّاسِ، كَانَ قَمِنًا مِنْ أَنْ لَا تَسْهُلَ حَاجَتُهُ، وَمَنْ أَنْزَلَهَا بِاللَّهِ، أَتَاهُ بِرِزْقٍ عَاجِلٍ، أَوْ بِمَوْتٍ آجِلٍ». [انظر: ٣٨٦٩، ٤٢٢٠].

تخريج: إسناده حسن، سيار هذا هو أبو حمزة الكوفي وليس أبا الحكم.

3697. 'Abdullah (ﷺ) said: I learned seventy soorahs from the lips of the Messenger of Allah (ﷺ) when Zaid bin Thabit was still a boy with braided hair, learning to read and write.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٣٦٩٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ خُمَيْرِ بْنِ مَالِكٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ سَبْعِينَ سُورَةً، وَزَيْدُ بْنُ ثَابِتٍ لَهُ ذُؤَابَةٌ فِي الْكُتَّابِ. [انظر: ٣٩٠٦].

تخريج: حديث صحيح، خ: (٥٠٠٠)، م: (٢٤٦٢)، وهذا إسناد ضعيف، خمير مجهول.

3698. It was narrated that Tariq bin Shihab said: 'Abdullah (ﷺ) said: I was present with al-Miqdad - Abu Nu'aim bin al-Aswad said - during an incident which, if it were to happen to me, it would be dearer to me than anything else. He came to the Messenger of Allah (ﷺ) when he was praying against the *mushrikeen* and said: By Allah, O Messenger of Allah, we will not say as the Children of Israel said to Moosa, "So go you and your Lord and fight you two, we are sitting right here" [al-Ma'idah 5:34]; rather we will fight on your right and on your left, in front of you and behind you. And I saw the face of the Messenger of Allah (ﷺ) brighten and he was pleased with that. Aswad said: And I saw the face of the Messenger of Allah (ﷺ) brighten at that, and he was

٣٦٩٨- حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ أَبُو سَعِيدٍ _ يَعْنِي الْعَنْقَزِيَّ _: أَخْبَرَنَا إِسْرَائِيلُ وَأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ. وَحَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مُخَارِقٍ، (١/ ٣٩٠) عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ عَبْدُ اللَّهِ: شَهِدْتُ مِنَ الْمِقْدَادِ _ قَالَ أَبُو نُعَيْمٍ: ابْنِ الْأَسْوَدِ _ مَشْهَدًا لَأَنْ أَكُونَ أَنَا صَاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا عُدِلَ بِهِ، أَتَى رَسُولَ اللَّهِ ﷺ وَهُوَ يَدْعُو عَلَى الْمُشْرِكِينَ، فَقَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ، لَا نَقُولُ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى: ﴿اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾ (المائدة: ٢٤) وَلَكِنْ نُقَاتِلُ عَنْ يَمِينِكَ، وَعَنْ يَسَارِكَ، وَمِنْ بَيْنِ يَدَيْكَ، وَمِنْ خَلْفِكَ، فَرَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ يُشْرِقُ، وَسُرَّ بِذَلِكَ. قَالَ

أَسْوَدُ: فَرَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ يُشْرِقُ لِذَلِكَ، وَسَرَّهُ ذَلِكَ. قَالَ أَبُو نُعَيْمٍ: فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ أَشْرَقَ وَجْهُهُ، وَسَرَّهُ ذَاكَ. [انظر: ٤٣٧٦].

تخريج: إسناده صحيح، خ: (٣٩٥٢).

pleased with that. Abu Nu'aim said: And I saw the Messenger of Allah (ﷺ) with his face brightening, and he was pleased with that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3952)]

٣٦٩٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ» حَتَّى يُرَى بَيَاضُ خَدِّهِ. [راجع: ٣٦٦٠].

تخريج: إسناده صحيح.

3699. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) used to say the *salam* to his right and to his left, *"As-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah,"* until the whiteness of his cheek could be seen.

Comments: [Its *isnad* is *saheeh*]

٣٧٠٠- حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ عَلْقَمَةَ ابْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ الْيَشْكُرِيِّ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ ابْنَةُ أَبِي سُفْيَانَ: اللَّهُمَّ أَمْتِعْنِي بِزَوْجِي رَسُولِ اللَّهِ ﷺ، وَبِأَبِي أَبِي سُفْيَانَ، وَبِأَخِي مُعَاوِيَةَ، قَالَ: فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّكِ سَأَلْتِ اللَّهَ لِآجَالٍ مَضْرُوبَةٍ، وَأَيَّامٍ مَعْدُودَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، لَنْ يُعَجِّلَ شَيْءٌ قَبْلَ حِلِّهِ، أَوْ يُؤَخِّرَ شَيْءٌ عَنْ حِلِّهِ، وَلَوْ كُنْتِ سَأَلْتِ اللَّهَ أَنْ يُعِيذَكِ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ، كَانَ أَخْيَرَ، أَوْ أَفْضَلَ». قَالَ: وَذُكِرَ عِنْدَهُ الْقِرَدَةُ ـ قَالَ مِسْعَرٌ: أُرَاهُ قَالَ: وَالْخَنَازِيرُ ـ أَنَّهُ مِمَّا مُسِخَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ لَمْ يَمْسَخْ

3700. It was narrated that 'Abdullah (ﷺ) said: Umm Habeebah, the daughter of Abu Sufyan, said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ﷺ), and my father Abu Sufyan, and my brother Mu'awiyah (all my life). The Prophet (ﷺ) said: "You have asked Allah about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allah will never do anything before its due time or delay it beyond its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better or preferable." He said: And mention of monkeys was made in his

شَيْئًا فَيَدَعَ لَهُ نَسْلًا أَوْ عَاقِبَةً، وَقَدْ كَانَتِ الْقِرَدَةُ، أَوِ الْخَنَازِيرُ قَبْلَ ذَلِكَ». [انظر: ٣٩٢٥، ٤١١٩، ٤١٢٠، ٤٢٥٤، ٤٤٤١، ٣٧٤٧، ٣٧٦٨، ٣٩٩٧].

تخريج: إسناده صحيح، م: (٢٦٦٣).

presence. Mis'ar said: And pigs, which were transformed. The Prophet (ﷺ) said: "Allah never gives those who have been transformed offspring. Monkeys and pigs existed before that."

Comments: [Its *isnad* is *saheeh*, Muslim (2663)]

٣٧٠١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ: أَنَّ قَوْمًا أَتَوُا النَّبِيَّ ﷺ، فَقَالُوا: صَاحِبٌ لَنَا يَشْتَكِي، أَنَكْوِيهِ؟ قَالَ: فَسَكَتَ، ثُمَّ قَالُوا: أَنَكْوِيهِ؟ فَسَكَتَ، ثُمَّ قَالَ: «اكْوُوهُ وَارْضِفُوهُ رَضْفًا». [انظر: ٣٨٥٢، ٤٠٢١، ٤٠٥٤].

تخريج: إسناده صحيح.

3701. It was narrated from *'Abdullah (ﷺ) that some people* came to the Prophet (ﷺ) and said: A friend of ours is sick; should we use cautery? And he kept quiet. Then they said: Should we use cautery? And he kept quiet. Then he said: "Cauterize him using hot stones."

Comments: [Its *isnad* is *saheeh*]

٣٧٠٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ جَابِرٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا نَسِيتُ فِيمَا نَسِيتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يُرَى - أَوْ نَرَى بَيَاضُ خَدَّيْهِ. [راجع: ٣٦٩٩، ٣٦٦٠].

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف جابر الجعفي.

3702. It was narrated that *'Abdullah (ﷺ) said: I have not* forgotten, among the things I forgot, that the Messenger of Allah (ﷺ) used to say the *salam* to his right and to his left, "*As-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah,*" until the whiteness of his cheeks could be seen - or until we could see the whiteness of his cheeks.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٣٦٦٦م- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ، يُبَلِّغُونِي مِنْ

3666. (sic) It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: 'Allah has angels who travel about the earth, conveying to me the *salam* of my *ummah*."

أُمَّتِي السَّلَامَ». [راجع: ٣٦٦٦، وانظر: ٤٢١٠، ٤٣٢٠].

تخريج: سقط هذا الحديث من الأصول ماعدا نسخة (ظ١٤) وتقدم برقم: (٣٦٦٦).

Comments: [This *hadeeth* was omitted from *al-Usool*; it appears in *Atraful-Musnad* by Ibn Hajar, 4/135; it appeared above (3666 [sic])]

٣٧٠٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». [انظر: ٤١٩٦، ٤١٩٧].

تخريج: إسناده صحيح، خ: (٤٨٠٤).

3703. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "No one should say: I am better than Yoonus bin Matta."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4804)]

٣٧٠٤- حَدَّثَنَا وَكِيعٌ عَنِ الْمَسْعُودِيِّ، عَنْ عُثْمَانَ الثَّقَفِيِّ _ أَوِ الْحَسَنِ بْنِ سَعْدٍ، شَكَّ الْمَسْعُودِيُّ، عَنْ عَبْدَةَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَمْ يُحَرِّمْ حُرْمَةً إِلَّا وَقَدْ عَلِمَ أَنَّهُ سَيَطَّلِعُهَا مِنْكُمْ مُطَّلِعٌ، أَلَا وَإِنِّي آخِذٌ بِحُجَزِكُمْ أَنْ تَهَافَتُوا فِي النَّارِ كَتَهَافُتِ الْفَرَاشِ، أَوِ الذُّبَابِ». [انظر: ٤٠٢٨].

تخريج: إسناده حسن، سماع وكيع من المسعودي قبل الاختلاط.

3704. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah did not forbid anything but He knew beforehand that he would see some of you [committing it], but I will grab hold of your waistbands lest you fall into the Fire like moths or flies."

Comments: [Its *isnad* is *hasan*]

٣٧٠٥- حَدَّثَنَا أَبُو قَطَنٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدَةَ النَّهْدِيِّ... فَذَكَرَهُ، وَكَذَا قَالَ يَزِيدُ وَأَبُو كَامِلٍ عَنِ الْحَسَنِ بْنِ سَعْدٍ، قَالَ رَوْحٌ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا أَبُو الْمُغِيرَةِ عَنِ الْحَسَنِ بْنِ سَعْدٍ، وَقَالَ: الْفَرَاشُ، أَوِ الذُّبَابُ. [راجع: ٣٧٠٤].

تخريج: إسناده حسن، سماع أبي قطن وروح من المسعودي قبل الاختلاط.

3705. It was narrated from 'Abdah an-Nahdi... And he narrated it. And this was narrated by Yazeed and Abu Kamil from al-Hasan bin Sa'd. Rawh said: al-Mas'oodi told us, Abul-Mugheerah told us, from al-Hasan bin Sa'd, and he said: Moths or flies.

Comments: [Its *isnad* is *hasan*]

3706. It was narrated that Ibn Mas'ood said: We were on a campaign with the Prophet (ﷺ), and we were young men and had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5071) and Muslim (1404)]

٣٧٠٦- حَدَّثَنَا يَزِيدُ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ وَنَحْنُ شَبَابٌ، وَلَيْسَ لَنَا نِسَاءٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَلَا نَسْتَخْصِي؟ فَنَهَانَا عَنْ ذَلِكَ. [راجع: ٣٦٥٠].

تخريج: إسناده صحيح، خ: (٥٠٧١)، م: (١٤٠٤).

3707. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "The millstone of Islam will turn for thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years."

Comments: [A *hasan hadeeth*]

٣٧٠٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْعَوَّامُ: حَدَّثَنِي أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «تَدُورُ رَحَى الْإِسْلَامِ عَلَى رَأْسِ خَمْسٍ وَثَلَاثِينَ، أَوْ سِتٍّ وَثَلَاثِينَ، أَوْ سَبْعٍ وَثَلَاثِينَ، فَإِنْ هَلَكُوا، فَسَبِيلُ مَنْ هَلَكَ، وَإِنْ بَقُوا، يَقُمْ لَهُمْ دِينُهُمْ سَبْعِينَ سَنَةً». [انظر: ٣٧٣٠، ٣٧٣١، ٣٧٥٨].

تخريج: حديث حسن، وأن عبدالرحمن بن عبدالله لم يسمع من أبيه إلا الشيء اليسير.

3708. It was narrated that Abu Wa'il said: 'Abdullah (ﷺ) said when Ibn an-Nawwahah was killed: This man and Ibn Uthal came to the Prophet (ﷺ) as envoys of Musailimah the Liar. The Messenger of Allah (ﷺ) said to them: "Do you bear witness that I am the Messenger of Allah?" They said: We bear witness that Musailimah is the messenger of Allah! He said: "If I were to kill any envoy, I would have struck your necks." And it became a precedent that envoys were not to be killed. As for Ibn Uthal, Allah, may He be

٣٧٠٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ: حَدَّثَنِي عَاصِمٌ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ حَيْثُ قَتَلَ ابْنَ النَّوَّاحَةِ: إِنَّ هَذَا وَابْنَ أُثَالٍ، كَانَا أَتَيَا النَّبِيَّ ﷺ، (١/ ٣٩١) رَسُولَيْنِ لِمُسَيْلِمَةَ الْكَذَّابِ، فَقَالَ لَهُمَا رَسُولُ اللَّهِ ﷺ: «أَتَشْهَدَانِ أَنِّي رَسُولُ اللَّهِ؟» قَالَا: نَشْهَدُ أَنَّ مُسَيْلِمَةَ رَسُولُ اللَّهِ!! فَقَالَ: «لَوْ كُنْتُ قَاتِلًا رَسُولًا، لَضَرَبْتُ أَعْنَاقَكُمَا». قَالَ: فَجَرَتْ سُنَّةٌ أَنْ لَا يُقْتَلَ الرَّسُولُ، فَأَمَّا ابْنُ أُثَالٍ، فَكَفَانَاهُ اللَّهُ عَزَّ وَجَلَّ، وَأَمَّا هَذَا، فَلَمْ

glorified and exalted, took care of him for us. And as for this one, he persisted in his misguidance until Allah enabled the Muslims to capture him now.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

يَزَلْ ذَلِكَ فِيهِ، حَتَّى أَمْكَنَ اللَّهُ مِنْهُ الْآنَ.

[انظر: ٣٧٦١، وراجع: ٣٦٤٢].

تخريج: حديث صحيح، وهذا إسناد ضعيف، يزيد سمع من المسعودي بعد ما اختلط. والمسعودي كان يغلط فيما يرويه عن عاصم.

3709. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) lay down on a reed mat and it left marks on his side. When he woke up, I started wiping his side and I said: O Messenger of Allah, why don't you allow us to spread something on top of this reed mat for you? The Messenger of Allah (ﷺ) said: "What do I have to do with this world? What do I have to do with this world? The likeness of me and this world is that of a traveller who seeks shade under a tree, then he moves on and leaves it."

Comments: [A *saheeh hadeeth*]

٣٧٠٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: اضْطَجَعَ رَسُولُ اللَّهِ ﷺ عَلَى حَصِيرٍ، فَأَثَّرَ فِي جَنْبِهِ، فَلَمَّا اسْتَيْقَظَ جَعَلْتُ أَمْسَحُ جَنْبَهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَا آذَنْتَنَا حَتَّى نَبْسُطَ لَكَ عَلَى الْحَصِيرِ شَيْئًا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لِي وَلِلدُّنْيَا؟ مَا أَنَا وَالدُّنْيَا؟ إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا كَرَاكِبٍ ظَلَّ تَحْتَ شَجَرَةٍ، ثُمَّ رَاحَ وَتَرَكَهَا». [انظر: ٤٢٠٨].

تخريج: حديث صحيح، يزيد- وإن سمع من المسعودي بعد الاختلاط- متابع.

3710. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: When we were on our way back after the campaign of al-Hudaibiyah, the Messenger of Allah (ﷺ) said: "Who will guard us tonight?" 'Abdullah said: I said: I will. He said: "You will fall asleep." Then he repeated it: "Who will guard us tonight?" I said: I will. That happened several times. I said: I will, O Messenger of Allah. He said: "So you will guard us then." I guarded them until, as morning approached, the words of the Messenger of Allah (ﷺ), "You

٣٧١٠- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَلْقَمَةَ الثَّقَفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا انْصَرَفْنَا مِنْ غَزْوَةِ الْحُدَيْبِيَةِ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَحْرُسُنَا اللَّيْلَةَ؟» قَالَ عَبْدُ اللَّهِ: فَقُلْتُ: أَنَا، فَقَالَ: «إِنَّكَ تَنَامُ»، ثُمَّ أَعَادَ: «مَنْ يَحْرُسُنَا اللَّيْلَةَ؟» فَقُلْتُ: أَنَا، حَتَّى عَادَ مِرَارًا، قُلْتُ: أَنَا يَا رَسُولَ اللَّهِ، قَالَ: «فَأَنْتَ إِذًا» قَالَ: فَحَرَسْتُهُمْ، حَتَّى إِذَا كَانَ وَجْهُ الصُّبْحِ، أَدْرَكَنِي قَوْلُ رَسُولِ اللَّهِ

ﷺ: «إِنَّكَ تَنَامُ» فَنِمْتُ، فَمَا أَيْقَظَنَا إِلَّا حَرُّ الشَّمْسِ فِي ظُهُورِنَا، فَقَامَ رَسُولُ اللَّهِ ﷺ، وَصَنَعَ كَمَا كَانَ يَصْنَعُ مِنَ الْوُضُوءِ، وَرَكْعَتَي الْفَجْرِ، ثُمَّ صَلَّى بِنَا الصُّبْحَ، فَلَمَّا انْصَرَفَ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ، لَوْ أَرَادَ أَنْ لَا تَنَامُوا عَنْهَا، لَمْ تَنَامُوا، وَلَكِنْ أَرَادَ أَنْ تَكُونُوا لِمَنْ بَعْدَكُمْ، فَهَكَذَا لِمَنْ نَامَ أَوْ نَسِيَ»، قَالَ: ثُمَّ إِنَّ نَاقَةَ رَسُولِ اللَّهِ ﷺ وَإِبِلَ الْقَوْمِ تَفَرَّقَتْ، فَخَرَجَ النَّاسُ فِي طَلَبِهَا، فَجَاءُوا بِإِبِلِهِمْ، إِلَّا نَاقَةَ رَسُولِ اللَّهِ ﷺ، فَقَالَ عَبْدُ اللَّهِ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «خُذْ هَهُنَا» فَأَخَذْتُ حَيْثُ قَالَ لِي، فَوَجَدْتُ زِمَامَهَا قَدِ الْتَوَى عَلَى شَجَرَةٍ، مَا كَانَتْ لِتَحُلَّهَا إِلَّا يَدٌ، قَالَ: فَجِئْتُ بِهَا النَّبِيَّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا، لَقَدْ وَجَدْتُ زِمَامَهَا مُلْتَوِيًا عَلَى شَجَرَةٍ، مَا كَانَتْ لِتَحُلَّهَا إِلَّا يَدٌ، قَالَ: وَنَزَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ سُورَةُ الْفَتْحِ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا﴾ (الفتح: ١). [انظر: ٤٤٢١، وراجع: ٣٦٥٧].

تخريج: إسناده ضعيف، يزيد سمع من المسعودي بعد الاختلاط.

will fall asleep," caught up with me and I fell asleep. And we did not wake up until we felt the heat of the sun on our backs. Then the Messenger of Allah (ﷺ) got up and did what he used to do of *wudoo'* and praying the two (*Sunnah*) *rak'ahs* of *Fajr*, then he led us in praying *Fajr*. When he had finished, he said: If Allah, may He be glorified and exalted, had willed that you should not sleep (and miss it), you would not have fallen asleep. But He willed that you should (set an example) for those who come after you. This is what one who falls asleep or forgets should do." Then the she-camel of the Messenger of Allah (ﷺ) and the people's camels had scattered, so the people set out looking for them, and they brought their camels except the she-camel of the Messenger of Allah (ﷺ). 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said to me: "Go and look in that direction." So I went where he told me and I found that its reins had got caught on a tree and could only be undone by hand. So I brought it to the Prophet (ﷺ) and said: O Messenger of Allah, by the One Who sent you with the truth as a Prophet, I found its reins caught on a tree and they could only be undone by hand. Then Soorat al-Fath, "Verily, we have given you (O Muhammad ﷺ) a manifest victory." [al-Fath 48:1], was revealed to the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *da'eef*]

3711. It was narrated that Abu Majid said: A man came to Ibn Mas'ood with a nephew of his and said: This is the son of my brother; he drank alcohol. 'Abdullah said: The first *hadd* punishment to be carried out in Islam was a woman who stole, and her hand was cut off. The face of the Messenger of Allah (ﷺ) changed a great deal (i.e., in disapproval), then he said: "Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful" [an-Noor 24:22].

Comments: [Its *isnad* is a chain of weak narrators]

٣٧١١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ يَحْيَى بْنِ الْحَارِثِ الْجَابِرِ، عَنْ أَبِي مَاجِدٍ قَالَ: أَتَى رَجُلٌ ابْنَ مَسْعُودٍ بِابْنِ أَخٍ لَهُ؛ فَقَالَ: إِنَّ هَذَا ابْنُ أَخِي، وَقَدْ شَرِبَ، فَقَالَ عَبْدُ اللَّهِ: لَقَدْ عَلِمْتُ أَوَّلَ حَدٍّ كَانَ فِي الْإِسْلَامِ، امْرَأَةٌ سَرَقَتْ، فَقُطِعَتْ يَدُهَا، فَتَغَيَّرَ لِذَلِكَ وَجْهُ رَسُولِ اللَّهِ ﷺ تَغَيُّرًا شَدِيدًا، ثُمَّ قَالَ: ﴿وَلْيَعْفُوا وَلْيَصْفَحُوٓا۟ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾ (النور: ٢٢).

تخريج: إسناده مسلسل بالضعفاء، يزيد سمع من المسعودي بعد الاختلاط يحيى ضعيف أبو ماجد مجهول.

3712. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no-one who is afflicted by distress and grief, and says: 'O Allah, I am Your slave, son of Your slave, son of Your maidservant; my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You have named Yourself with, or You taught to any of Your creation, or You revealed in Your Book or You have preserved in the knowledge of the Unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety,' but Allah will take away his distress and grief, and replace it with joy." It was said: O Messenger

٣٧١٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا فُضَيْلُ بْنُ مَرْزُوقٍ: حَدَّثَنَا أَبُو سَلَمَةَ الْجُهَنِيُّ عَنِ الْقَاسِمِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ، فَقَالَ: «اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجِلَاءَ حُزْنِي، وَذَهَابَ هَمِّي، إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَحُزْنَهُ، وَأَبْدَلَهُ مَكَانَهُ فَرَحًا» قَالَ: فَقِيلَ: يَا رَسُولَ اللَّهِ، أَلَا نَتَعَلَّمُهَا؟ فَقَالَ: «بَلَى، يَنْبَغِي لِمَنْ سَمِعَهَا أَنْ يَتَعَلَّمَهَا».

of Allah, should we not learn it (by heart)? He said: "Of course. Everyone who hears it should learn it (by heart)."

تخريج: إسناده ضعيف، وأبو سلمة الجهني، مجهول.

Comments: [Its *isnad* is *da'eef*, Abu Salamah al-Juhani is unknown]

3713. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "When the Children of Israel fell into sin, their scholars told them to give it up but they did not give it up, yet they (the scholars) joined them in their gatherings - Yazeed said: I think he said: and their marketplaces - and they ate with them and drank with them. So Allah hardened their hearts equally and cursed them on the lips of Dawood and 'Eesa bin Maryam, because they disobeyed [Allah and the Messengers] and were transgressors (cf. al-Ma'idah 5:38)." The Messenger of Allah (ﷺ) was reclining and he sat up and said: "No, by the One in Whose hand is my soul, not until you put firm pressure on them to follow the truth."

٣٧١٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا وَقَعَتْ بَنُو إِسْرَائِيلَ فِي الْمَعَاصِي، نَهَتْهُمْ عُلَمَاؤُهُمْ، فَلَمْ يَنْتَهُوا، فَجَالَسُوهُمْ فِي مَجَالِسِهِمْ _ قَالَ يَزِيدُ: أَحْسِبُهُ قَالَ: وَأَسْوَاقِهِمْ _ وَوَاكَلُوهُمْ وَشَارَبُوهُمْ، فَضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ، وَلَعَنَهُمْ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ، ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ»، وَكَانَ رَسُولُ اللَّهِ ﷺ مُتَّكِئًا، فَجَلَسَ، فَقَالَ: «لَا، وَالَّذِي نَفْسِي بِيَدِهِ، حَتَّى تَأْطِرُوهُمْ عَلَى الْحَقِّ أَطْرًا».

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

3714. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that the Prophet (ﷺ) said: "The last one to enter Paradise will be a man who will walk on the *Sirat*; he will stumble once and walk once and be touched by the Fire once. When he has crossed the *Sirat*, he will turn to it and say: 'Blessed be the One Who has saved me from you. Allah has given me that which was not given to anyone of the first and the last.' Then a tree will be raised

٣٧١٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ (١/ ٣٩٢) عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ آخِرَ مَنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ يَمْشِي عَلَى الصِّرَاطِ، فَيَنْكَبُّ مَرَّةً، وَيَمْشِي مَرَّةً، وَتَسْفَعُهُ النَّارُ مَرَّةً، فَإِذَا جَاوَزَ الصِّرَاطَ الْتَفَتَ إِلَيْهَا، فَقَالَ: تَبَارَكَ الَّذِي نَجَّانِي مِنْكِ، لَقَدْ أَعْطَانِي اللَّهُ مَا لَمْ يُعْطِ أَحَدًا مِنَ الْأَوَّلِينَ

for him and he will look at it and will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' He will say: 'O My slave, perhaps if I bring you close to it, you will ask Me for something else.' He will say: 'No, O Lord,' and he will promise Allah that he will not ask Him for anything else, although the Lord knows that he will ask Him, because he will see something that he cannot help wanting. So He will bring him close to it. Then he will raise up for him another tree that is even more beautiful than it, and he will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' He will say: 'O My slave, did you not promise Me,' i.e., that you would not ask Me for anything else? He will say: 'O Lord, only this, and I will not ask You for anything else.' And he will make a promise to Him, although the Lord knows that he will ask Him for something else. So He will bring him close to it. Then he will raise up for him a tree at the gate of Paradise that is more beautiful than it, and he will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' He will say: 'O My slave, did you not promise Me that you would not ask Me for anything else?' He will say: 'O Lord, only this tree and I will not ask You for anything else.' And he will make a promise to Him, although the Lord knows that he

وَالْآخِرِينَ، قَالَ: فَتُرْفَعُ لَهُ شَجَرَةٌ فَيَنْظُرُ إِلَيْهَا، فَيَقُولُ: يَا رَبِّ أَدْنِنِي مِنْ هَذِهِ الشَّجَرَةِ، فَأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا، فَيَقُولُ: أَيْ عَبْدِي، فَلَعَلِّي إِنْ أَدْنَيْتُكَ مِنْهَا سَأَلْتَنِي غَيْرَهَا، فَيَقُولُ: لَا يَا رَبِّ، وَيُعَاهِدُ اللَّهَ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَالرَّبُّ عَزَّ وَجَلَّ يَعْلَمُ أَنَّهُ سَيَسْأَلُهُ، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ ـ يَعْنِي عَلَيْهِ ـ فَيُدْنِيهِ مِنْهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ، وَهِيَ أَحْسَنُ مِنْهَا، فَيَقُولُ: يَا رَبِّ، أَدْنِنِي مِنْ هَذِهِ الشَّجَرَةِ، فَأَسْتَظِلَّ بِظِلِّهَا، وَأَشْرَبَ مِنْ مَائِهَا، فَيَقُولُ: أَيْ عَبْدِي، أَلَمْ تُعَاهِدْنِي؟ يَعْنِي أَنَّكَ لَا تَسْأَلُنِي غَيْرَهَا! فَيَقُولُ: يَا رَبِّ، هَذِهِ لَا أَسْأَلُكَ غَيْرَهَا، وَيُعَاهِدُهُ، وَالرَّبُّ يَعْلَمُ أَنَّهُ سَيَسْأَلُهُ غَيْرَهَا، فَيُدْنِيهِ مِنْهَا، فَتُرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ، هِيَ أَحْسَنُ مِنْهَا، فَيَقُولُ: رَبِّ أَدْنِنِي مِنْ هَذِهِ الشَّجَرَةِ، أَسْتَظِلُّ بِظِلِّهَا، وَأَشْرَبُ مِنْ مَائِهَا، فَيَقُولُ: أَيْ عَبْدِي، أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا؟! فَيَقُولُ: يَا رَبِّ، هَذِهِ الشَّجَرَةُ، لَا أَسْأَلُكَ غَيْرَهَا، وَيُعَاهِدُهُ، وَالرَّبُّ يَعْلَمُ أَنَّهُ سَيَسْأَلُهُ غَيْرَهَا، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهَا، فَيُدْنِيهِ مِنْهَا، فَيَسْمَعُ أَصْوَاتَ أَهْلِ الْجَنَّةِ، فَيَقُولُ: يَا رَبِّ، الْجَنَّةَ، الْجَنَّةَ، فَيَقُولُ: عَبْدِي، أَلَمْ تُعَاهِدْنِي أَنَّكَ لَا تَسْأَلُنِي غَيْرَهَا؟! فَيَقُولُ: يَا رَبِّ أَدْخِلْنِي الْجَنَّةَ، قَالَ: فَيَقُولُ عَزَّ وَجَلَّ: مَا يَصْرِينِي مِنْكَ، أَيْ عَبْدِي؟ أَيُرْضِيكَ أَنْ أُعْطِيَكَ مِنَ الْجَنَّةِ الدُّنْيَا وَمِثْلَهَا مَعَهَا؟ قَالَ:

will ask Him for something else, because he will see something that he cannot help wanting. So He will bring him close to it. Then he will hear the voices of the people of Paradise, and he will say: 'O Lord, Paradise, Paradise.' He will say: 'O My slave, did you not promise Me that you would not ask Me for anything else?' He will say: 'O Lord, admit me to Paradise.' Allah, may He be glorified and exalted will say: 'What will make you stop asking, O My slave? Would it please you if I give you of Paradise the equivalent of the world and as much again?' He will say: 'Are you making fun of me, O my Lord, when You are the Lord of Glory?''' And 'Abdullah smiled so much that his molars could be seen, then he said: Why don't you ask me why I am smiling? They said: Why are you smiling? He said: Because the Messenger of Allah (ﷺ) smiled, then the Messenger of Allah (ﷺ) said to us: "Why don't you ask me why I am smiling?" They said: Why are you smiling, O Messenger of Allah? He said: "because the Lord smiled when he said, 'Are you making fun of me, when You are the Lord of Glory?'''

فيقولُ: أتَهْزَأُ بِي، أيْ رَبِّي، وَأَنْتَ رَبُّ الْعِزَّةِ؟»، قَالَ: فَضَحِكَ عَبْدُ اللَّهِ، حَتَّى بَدَتْ نَواجِذُهُ، ثُمَّ قَالَ: أَلَا تَسْأَلُونِي لِمَ ضَحِكْتُ؟ قَالُوا لَهُ: لِمَ ضَحِكْتَ؟ قَالَ: لِضَحِكِ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «أَلَا تَسْأَلُونِي لِمَ ضَحِكْتُ؟» قَالُوا: لِمَ ضَحِكْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: لِضَحِكِ الرَّبِّ، حِينَ قَالَ: أَتَهْزَأُ بِي، وَأَنْتَ رَبُّ الْعِزَّةِ؟!».

[انظر: ٣٨٩٩، وراجع: ٣٥٩٥].

تخريج: إسناده صحيح، خ: (٦٥٧١)، م: (١٨٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6571) and Muslim (186)]

3715. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) forbade us to wear gold rings or iron rings.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because Yazeed is *da'eef*]

٣٧١٥- حَدَّثَنَا يَزِيدُ: أَخْبَرَنِي شُعْبَةُ بْنُ الْحَجَّاجِ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ أَبِي سَعْدٍ، عَنْ أَبِي الْكَنُودِ، عَنْ عَبْدِ اللَّهِ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، أَوْ حَلْقَةِ الذَّهَبِ.

[انظر: ٣٨٠٤، وراجع: ٣٥٨٢].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد.

3716. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "They kept us from offering the middle prayer until the sun set; may Allah fill their bellies and their graves with fire."

Comments: [A *saheeh hadeeth*]

٣٧١٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ، مَلأَ اللَّهُ بُطُونَهُمْ وَقُبُورَهُمْ نَارًا». [انظر: ٣٨٢٩، ٤٣٦٥].

تخريج: حديث صحيح، م: (٦٢٨) وهذا إسناد فيه محمد بن طلحة مختلف فيه.

3717. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "None of you should let the *adhan* of Bilal keep him from his *sahoor*, because he gives the *adhan* so that those of you who are praying *qiyam* may go back (to rest), and those of you who are asleep may wake up. It is not when it is like this; rather it is until it is like this" - and Ibn Abi 'Adiyy Abu 'Amr put his fingers together and held them pointing down (to indicate vertical) -and he spread his forefingers apart (to indicate horizontal), i.e. the dawn.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (621) and Muslim (1093)]

٣٧١٧- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلَالٍ مِنْ سَحُورِهِ، فَإِنَّهُ إِنَّمَا يُنَادِي (أَوْ قَالَ: يُؤَذِّنُ) لِيَرْجِعَ قَائِمَكُمْ، وَيُنَبِّهَ نَائِمَكُمْ، لَيْسَ أَنْ يَقُولَ هَكَذَا، وَلَكِنْ حَتَّى يَقُولَ هَكَذَا، وَضَمَّ ابْنُ أَبِي عَدِيٍّ أَبُو عَمْرٍو أَصَابِعَهُ، وَصَوَّبَهَا، وَفَتَحَ مَا بَيْنَ أُصْبُعَيْهِ السَّبَّابَتَيْنِ، يَعْنِي الْفَجْرَ. [راجع: ٣٦٥٤].

تخريج: إسناده صحيح، خ: (٦٢١)، م: (١٠٩٣).

3718. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that he said: "a man will be with those whom he loves."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6168) and Muslim (2640)]

٣٧١٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

تخريج: إسناده صحيح، خ: (٦١٦٨)، م: (٢٦٤٠).

3701. (sic) It was narrated that 'Abdullah (ﷺ) said: Some people asked the Prophet (ﷺ) about a companion of theirs who cauterized himself, and he remained silent. Then the third time (they asked) he said: "Cauterize him with hot stones, burn him." And he disliked that.

Comments: [This *hadeeth* appears in this place in some copies; it appeared above, no. 3701, and will be repeated below, nos. 3852, 4021 and 4054]

٣٧٠٨ م- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: إِنَّ نَاسًا سَأَلُوا النَّبِيَّ ﷺ عَنْ صَاحِبٍ لَهُمْ يَكْوِي نَفْسَهُ، قَالَ: فَسَكَتَ، ثُمَّ قَالَ فِي الثَّالِثَةِ: «ارْضِفُوهُ، أَحْرِقُوهُ»، قَالَ: وَكَرِهَ ذَلِكَ. [انظر: ٣٨٥٢، ٤٠٢١، ٤٠٥٤].

تخريج: هذا الحديث انفردت نسخة (ظ١٤) بإيراده هنا وقد تقدم برقم: (٣٧٠١).

3719. It was narrated from 'Abdullah (ﷺ) that one of the things that the Prophet (ﷺ) often said was: "Glory and praise be to You our Lord, O Allah forgive me." When the soorah "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, he said: "Glory and praise be to You, O Allah our Lord. O Allah, forgive me, for You are the Acceptor of repentance, the Most Merciful."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted].

٣٧١٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ كَانَ مِمَّا يُكْثِرُ أَنْ يَقُولَ: «سُبْحَانَكَ، رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي» قَالَ: فَلَمَّا نَزَلَتْ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ (النصر: ١) قَالَ: «سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ». [راجع: ٣٦٨٣].

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من عبدالله.

3720. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) taught us *Khutbatal-Hajah*: "All praise is to Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray,

٣٧٢٠- حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: عَلَّمَنَا خُطْبَةَ الْحَاجَةِ: «الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ،

no one can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. Then he recited three verses: 'O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah.' [Al 'Imran 3:102] 'O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allah is Ever an All-Watcher over you.' [an-Nisa' 4:1] 'O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise') [al-Ahzab 33:70, 71], then state your need."

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» ثُمَّ يَقْرَأُ ثَلَاثَ آيَاتٍ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ (آل عمران: ١٠٢)، ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ (١/٣٩٣) وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ (النساء: ١)، ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ (الأحزاب: ٧٠، ٧١) ثُمَّ تَذْكُرُ حَاجَتَكَ. [انظر: ٣٧٢، ٤١١٥، ٤١١٦].

تخريج: حديث صحيح، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة بن عبدالله، لم يسمع من أبيه.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because it is interrupted]

3721. It was narrated from Abu 'Ubaidah and Abul-Ahwas, who said: This is the *hadeeth* of Abu 'Ubaidah from his father, who said: The Messenger of Allah (ﷺ) taught us two *khutbahs*, *khutbatal-hajah* and *khutbatas-salah* (i.e., "*at-tahiyyatu...*"): "'Praise be to Allah' or 'Verily praise is to Allah we

٣٧٢١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا أَبُو إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ وَأَبِي الْأَحْوَصِ، قَالَ: وَهَذَا حَدِيثُ أَبِي عُبَيْدَةَ عَنْ أَبِيهِ، قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ خُطْبَتَيْنِ: خُطْبَةَ الْحَاجَةِ، وَخُطْبَةَ الصَّلَاةِ: الْحَمْدُ لِلَّهِ، أَوْ: إِنَّ الْحَمْدَ لِلَّهِ نَسْتَعِينُهُ... فَذَكَرَ مَعْنَاهُ. [انظر: ٤١١٦].

seek His help...''' And he mentioned a similar report.

تخريج: إسناده من طريق أبي عبيدة ضعيف لانقطاعه، ومن طريق أبي الأحوص، صحيح.

Comments: [The *isnad* via Abu 'Ubaidah - i.e. Ibn 'Abdullah bin Mas'ood - is *da'eef* because it is interrupted. The *isnad* via Abul-Ahwas - i.e., 'Awf bin Malik bin Nadlah al-Jushami is *saheeh* according to the conditions of Muslim]

3722. It was narrated that 'Abdullah (ﷺ) said: Whilst the Messenger of Allah (ﷺ) was prostrating and some people of Quraish were around him, 'Uqbah bin Abi Mu'ait brought the placenta of a she-camel and threw it on the back of the Messenger of Allah (ﷺ), and he did not raise his head. Then Fatimah came and took it from his back, and she prayed against those who had done that. And he said: "O Allah, I urge You to deal with this group of Quraish: Abu Jahl bin Hisham, 'Utbah bin Rabee'ah, Shaibah bin Rabee'ah, 'Uqbah bin Abi Mu'ait and Umayyah bin Khalaf" or "Ubayy bin Khalaf" - Shu'bah [one of the narrators] was not sure. He said: and I saw them slain on the day of Badr. They were thrown into a dry well, except for Umayyah or Ubayy, because his body started disintegrating, so he was not thrown into the well.

٣٧٢٢- حَدَّثَنَا: مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ سَاجِدٌ وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ، إِذْ جَاءَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ بِسَلَى جَزُورٍ، فَقَذَفَهُ عَلَى ظَهْرِ رَسُولِ اللهِ ﷺ، فَلَمْ يَرْفَعْ رَأْسَهُ، فَجَاءَتْ فَاطِمَةُ، فَأَخَذَتْهُ مِنْ ظَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ ذَلِكَ، قَالَ: فَقَالَ: «اللَّهُمَّ عَلَيْكَ الْمَلَأَ مِنْ قُرَيْشٍ: أَبَا جَهْلِ بْنَ هِشَامٍ، وَعُتْبَةَ بْنَ رَبِيعَةَ، وَشَيْبَةَ بْنَ رَبِيعَةَ، وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ، وَأُمَيَّةَ ابْنَ خَلَفٍ» - أَوْ «أُبَيَّ بْنَ خَلَفٍ» شُعْبَةُ الشَّاكُّ - قَالَ: فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، فَأُلْقُوا فِي بِئْرٍ، غَيْرَ أَنَّ أُمَيَّةَ أَوْ أُبَيًّا تَقَطَّعَتْ أَوْصَالُهُ، فَلَمْ يُلْقَ فِي الْبِئْرِ. [انظر: ٣٧٢٣، ٣٧٧٥، ٣٩٦٢].

تخريج: إسناده صحيح، خ: (٣٨٥٤)، م: (١٧٩٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3854) and Muslim (1794)]

3723. Isra'eel narrated... And he mentioned the *hadeeth*, except that he said: 'Amr bin Hisham and Umayyah bin Khalaf, and he added: and 'Umarah bin al-Waleed.

٣٧٢٣- حَدَّثَنَا خَلَفٌ: حَدَّثَنَا إِسْرَائِيلُ... فَذَكَرَ الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ: عَمْرَو بْنَ هِشَامٍ، وَأُمَيَّةَ ابْنَ خَلَفٍ، وَزَادَ: وَعُمَارَةَ بْنَ الْوَلِيدِ.

تخريج: إسناده صحيح، خ: (٥٢٠)، م: (١٧٩٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (520) and Muslim (1794)]

3724. It was narrated from 'Abdullah (ﷺ) that he said: I heard a man reciting a verse and I had heard it differently from the Messenger of Allah (ﷺ), so I brought him to the Messenger of Allah. The face of the Messenger of Allah (ﷺ) changed, or I saw disapproval on the face of the Messenger of Allah (ﷺ). And the Messenger of Allah (ﷺ) said: "You are both good. Those who came before you got into disputes concerning it (the Book) so they were doomed." Shu'bah said: Mis'ar narrated it to me from him, and attributed it to 'Abdullah from the Prophet (ﷺ): "So do not differ."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2410)]

٣٧٢٤- حَدَّثَنَا مُحَمَّدٌ هُوَ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ ابْنِ سَبْرَةَ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: سَمِعْتُ رَجُلًا يَقْرَأُ آيَةً، وَسَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ غَيْرَهَا، فَأَتَيْتُ بِهِ رَسُولَ اللَّهِ ﷺ، فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ، أَوْ عَرَفْتُ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ الْكَرَاهِيَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كِلَاكُمَا مُحْسِنٌ، إِنَّ مَنْ قَبْلَكُمْ اخْتَلَفُوا فِيهِ فَأَهْلَكَهُمْ». قَالَ شُعْبَةُ: وَحَدَّثَنِي مِسْعَرٌ عَنْهُ، وَرَفَعَهُ إِلَى عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «فَلَا تَخْتَلِفُوا». [انظر: ٣٩٠٧، ٣٩٠٨، ٤٣٦٤، ٣٨٠٣، ٣٩٨١، ٣٩٩٢، ٣٩٩٣].

تخريج: إسناده صحيح، خ: (٢٤١٠).

3725. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that he said: Two deals in one are not valid. The Messenger of Allah (ﷺ) said: "May Allah curse the one who consumes *riba*, the one who pays it, the one who witnesses it and the one who writes it down."

Comments: [*Saheeh* because of corroborating evidence, Muslim (1597) and its *isnad* is *hasan*]

٣٧٢٥- حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ ابْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ﷺ أَنَّهُ قَالَ: لَا تَصْلُحُ سَفْقَتَانِ فِي سَفْقَةٍ وَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَعَنَ اللَّهُ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَهُ، وَكَاتِبَهُ». [انظر: ٣٧٨٣].

تخريج: صحيح لغيره، م: (١٥٩٧)، وهذا إسناد حسن، وعبدالرحمن بن عبدالله بن مسعود صرح بسماعه لهذا الحديث من أبيه.

3726. It was narrated that Simak said: I heard 'Abdur-Rahman bin 'Abdullah narrate from his father - Shu'bah said: I think he attributed it to the Messenger of Allah (ﷺ) - that he said: "The likeness of the one who helps his

٣٧٢٦- حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ - قَالَ شُعْبَةُ: وَأَحْسِبُهُ قَدْ رَفَعَهُ إِلَى رَسُولِ اللَّهِ ﷺ - قَالَ: «مَثَلُ الَّذِي يُعِينُ عَشِيرَتَهُ عَلَى غَيْرِ الْحَقِّ، مَثَلُ

clan in an unjust cause is that of the camel that falls into a dry well and stretches out its tail (trying to get out)."

Comments: [Its *isnad* is *hasan* according to those who regard what 'Abdur-Rahman heard from his father as *saheeh*; and it is regarded as *da'eef* by those who say that he only heard a little from him]

الْبَعِيرِ رَدَى فِي بِئْرٍ، فَهُوَ يَمُدُّ بِذَنَبِهِ». [انظر: ٣٨٠١، و راجع: ٣٦٩٣].

تخريج: إسناده حسن عند من يصحح سماع عبدالرحمن من أبيه، وضعيف عند من يقول: إنه لم يسمع منه إلا اليسير.

3727. It was narrated from 'Abdullah bin Mas'ood from the Prophet (ﷺ) that he said: "A man may continue to tell the truth and endeavour to be truthful until he is recorded as a speaker of truth or he may continue to tell lies and endeavour to tell lies until he is recorded as a liar."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6094) and Muslim (2607)]

٣٧٢٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَزَالُ الرَّجُلُ يَصْدُقُ، وَيَتَحَرَّى الصِّدْقَ، حَتَّى يُكْتَبَ صِدِّيقًا، وَلَا يَزَالُ يَكْذِبُ، وَيَتَحَرَّى الْكَذِبَ، حَتَّى يُكْتَبَ كَذَّابًا». [انظر: ٤١٨٧ و راجع: ٣٦٣٨].

تخريج: إسناده صحيح، خ: (٦٠٩٤)،م: (٢٦٠٧).

3728. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Those who show the most restraint at the time of killing are the people of faith."

Comments: [A *hasan hadeeth*]

٣٧٢٨- حَدَّثَنَا مُحَمَّدٌ عَنْ شُعْبَةَ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ، عَنْ هُنَيِّ بْنِ نُوَيْرَةَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أَعَفُّ النَّاسِ قِتْلَةً أَهْلُ الْإِيمَانِ». [انظر: ٣٧٢٩].

تخريج: حديث حسن.

3729. It was narrated that Ibn Mas'ood (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Verily those who show the most restraint at the time of killing are the people of faith."

Comments: [It is a repeat of the previous report]

٣٧٢٩- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مُغِيرَةُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَعَفَّ النَّاسِ قِتْلَةً أَهْلُ الْإِيمَانِ». [راجع: ٣٧٢٩].

تخريج: هو مكرر سابقه.

3730. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "The millstone of Islam will turn for thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years." I said: (Seventy years) including that or seventy years in addition to that? He said: "In addition to that."

Comments: [A *hasan hadeeth*]

٣٧٣٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنِ الْبَرَاءِ بْنِ نَاجِيَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «تَدُورُ رَحَى الْإِسْلَامِ بِخَمْسٍ وَثَلَاثِينَ، أَوْ سِتٍّ وَثَلَاثِينَ، أَوْ سَبْعٍ وَثَلَاثِينَ، فَإِنْ يَهْلِكُوا، فَسَبِيلُ مَنْ قَدْ هَلَكَ، وَإِنْ يَقُمْ لَهُمْ دِينُهُمْ، يَقُمْ لَهُمْ سَبْعِينَ عَامًا». قَالَ: قُلْتُ: أَمِمَّا مَضَى أَمْ مِمَّا بَقِيَ؟ قَالَ: «مِمَّا بَقِيَ». [انظر: ٣٧٣١، و راجع: ٣٧٠٧].

تخريج: حديث حسن، البراء بن ناجية، قد عرفه العجلي وابن حبان.

3731. A similar report was narrated from Ibn Mas'ood (ﷺ) from the Prophet (ﷺ), except that he said: 'Umar said to him: O Messenger of Allah, does that includes what has passed or is it in addition to that? He said: "It is in addition to that."

Comments: [It is a repeat of the previous report]

٣٧٣١- حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنِ الْبَرَاءِ بْنِ نَاجِيَةَ الْكَاهِلِيِّ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ .... مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: فَقَالَ لَهُ عُمَرُ: يَا رَسُولَ اللَّهِ،(١/ ٣٩٤) مَا مَضَى أَمْ مَا بَقِيَ؟ قَالَ: «مَا بَقِيَ». [راجع: ٣٧٠٧].

تخريج: هو مكرر سابقه.

3732. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have given you permission to lift the curtain and to listen to my private conversation until I tell you not to."

Comments: [A *saheeh hadeeth*; and Muslim (2169)this is a *da'eef isnad*]

٣٧٣٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الْحَسَنِ ـ يَعْنِي ابْنَ عُبَيْدِ اللَّهِ ـ ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَذِنْتُ لَكَ أَنْ تَرْفَعَ الْحِجَابَ، وَتَسْمَعَ سِوَادِي، حَتَّى أَنْهَاكَ». [انظر: ٣٨٣٣].

تخريج: حديث صحيح، م: (٢١٦٩) وهذا إسناد ضعيف، إبراهيم لم يسمع من ابن مسعود.

3733. It was narrated that 'Abdullah (ﷺ) said: The bone (with meat attached) that was most liked by the Messenger of

٣٧٣٣- حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سَعْدِ بْنِ

عِيَاضٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ أَحَبَّ الْعُرَاقِ إِلَى رَسُولِ اللَّهِ ﷺ، الذِّرَاعُ، ذِرَاعُ الشَّاةِ، وَكَانَ قَدْ سُمَّ فِي الذِّرَاعِ، وَكَانَ يَرَى أَنَّ الْيَهُودَ هُمْ سَمُّوهُ. [انظر: ٣٧٧٧، ٣٧٧٨، ٣٨٧٣، ٤١٣٩].

تخريج: إسناده ضعيف، سعد بن عياض مجهول.

Allah (ﷺ) was the foreleg, the foreleg of a sheep. Poison was put in the foreleg and he thought that the Jews were the ones who poisoned him.

Comments: [Its *isnad* is *da'eef*, and Sa'd bin 'Iyad is unknown]

٣٧٣٤- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا يَحْيَى الْجَابِرُ أَبُو الْحَارِثِ التَّيْمِيُّ: أَنَّ أَبَا مَاجِدٍ رَجُلٌ مِنْ بَنِي حَنِيفَةَ حَدَّثَهُ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: سَأَلْنَا نَبِيَّنَا ﷺ عَنِ السَّيْرِ بِالْجِنَازَةِ، فَقَالَ: «السَّيْرُ مَا دُونَ الْخَبَبِ، فَإِنْ يَكُ خَيْرًا تَعَجَّلَ إِلَيْهِ _ أَوْ قَالَ: تُعَجِّلْ إِلَيْهِ _ ، وَإِنْ يَكُ سِوَى ذَاكَ، فَبُعْدًا لِأَهْلِ النَّارِ، الْجِنَازَةُ مَتْبُوعَةٌ، وَلَا تَتْبَعُ، لَيْسَ مِنْهَا مَنْ تَقَدَّمَهَا».

تخريج: إسناده ضعيف لجهالة أبي ماجد، ويحيى الجابر ضعيف.

3734. Abu Majid, a man of Banu Haneefah, narrated that 'Abdullah bin Mas'ood (ﷺ) said: We asked our Prophet (ﷺ) about walking with the bier and he said: "A rapid walk, for if he (the deceased) was good, it is good to which you are hastening him, and if he were otherwise, then away with the people of Hell. The bier should be followed rather than follow; he is not one of us who walks ahead of it."

Comments: [Its *isnad* is *da'eef* because Abu Majid is unknown]

٣٧٣٥- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَلِيُّ ابْنُ الْأَقْمَرِ قَالَ: سَمِعْتُ أَبَا الْأَحْوَصِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ».

تخريج: إسناده صحيح، م: (٢٩٤٩).

3735. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "The Hour will not come except upon the most evil of people."

Comments: [Its *isnad* is *saheeh*, Muslim (2949)]

٣٧٣٦- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُكَبِّرُ فِي كُلِّ رَفْعٍ وَوَضْعٍ، وَقِيَامٍ

3736. It was narrated that 'Abdullah (ﷺ) said: I saw the Messenger of Allah (ﷺ) saying *takbeer* every time he raised or lowered his head (in prayer), when standing and sitting, and he

said the *salam* to his right and to his left, *as-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah,* until I could see the whiteness of his cheek and I saw Abu Bakr and 'Umar doing likewise.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

وَقُعُودٍ، وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى أَرَى بَيَاضَ خَدِّهِ، وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ يَفْعَلَانِ ذَاكَ. [راجع: ٣٦٦٠].

تخريج: حديث صحيح، وهذا إسناد ضعيف، زهير سمع من أبي إسحاق بعد الاختلاط.

3737. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) cursed the one who consumes *riba,* the one who pays it, the two who witness it, and the one who writes it down.

Comments: [A *saheeh hadeeth,* Muslim (1597)]

٣٧٣٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَاتِبَهُ. [راجع: ٣٧٢٥].

تخريج: حديث صحيح، م: (١٥٩٧).

3738. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) used to teach us the *tashahhud* as he used to teach us a soorah of the Qur'an.

Comments: [*Saheeh,* al-Bukhari (6265) and Muslim (402) this is a *da'eef isnad* because Shareek is *da'eef*]

٣٧٣٨- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ. [انظر: ٣٩٣٥، ٣٦٢٢].

تخريج: صحيح، خ: (٦٢٦٥)، م: (٤٠٢) وهذا إسناد ضعيف لضعف شريك.

3739. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah.*

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because Thuwair bin Abu Fakhitah is *da'eef*]

٣٧٣٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ شَرِيكٍ، عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَبَّى رَسُولُ اللَّهِ ﷺ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ٣٥٤٩].

تخريج: صحيح لغيره، م: (١٢٨٣) وهذا إسناد ضعيف، لضعف ثوير، وشريك بن عبدالله سيء الحفظ.

3740. It was narrated from 'Abdullah concerning the verse, "The (Prophet's) heart lied not in

٣٧٤٠- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ،

what he (Muhammad (ﷺ)) saw" [an-Najm 53:11], that he said: The Messenger of Allah (ﷺ) saw Jibreel (as) in a suit of the finest brocade, filling the space between heaven and earth.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3232) and Muslim (174)]

عَنْ عَبْدِ اللَّهِ فِي قَوْلِهِ: ﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَى﴾ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ جِبْرِيلَ فِي حُلَّةٍ مِنْ رَفْرَفٍ، قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. [انظر: ٣٧٤٨، ٣٧٨٠، ٣٨٦٢، ٣٨٦٣، ٣٨٦٤، ٣٩١٥، ٤٣٩٦].

تخريج: إسناده صحيح، خ: (٣٢٣٢)، م: (١٧٤).

3741. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) taught me [the verse], "Inni Anar-Razzaqu dhul-quwwatil-mateen" [a variant reading of "Innallaha huwar-razzaqu... (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)" [adh-Dhariyat 51:58].

Comments: [Its *isnad* is *saheeh*]

٣٧٤١- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ: إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ. [انظر: ٣٧١٧، ٣٩٧٠].

تخريج: إسناده صحيح.

3742. It was narrated from 'Abdullah (ﷺ) that when the Prophet (ﷺ) lay down on his side on his bed, he said: "Protect me from Your punishment on the Day You gather Your slaves together."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

٣٧٤٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا وَضَعَ جَنْبَهُ عَلَى فِرَاشِهِ قَالَ: «قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ». [انظر: ٣٧٩٦، ٣٩٣١، ٣٩٣٢، ٤٢٢٦].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

3743. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I thought of ordering a man to lead the people in prayer, then I would order that the houses of people who do not pray with us to be burned down around them."

٣٧٤٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا، فَيُصَلِّيَ بِأُنَاسٍ، ثُمَّ آمُرَ بِأُنَاسٍ لَا يُصَلُّونَ مَعَنَا، فَتُحَرَّقَ عَلَيْهِمْ

بُيُوتُهُمْ». [انظر: ٣٨١٦، ٤٠٠٧، ٤٢٩٥، ٤٢٩٧، ٤٣٩٨].

تخريج: إسناده صحيح، م: (٦٥٢).

Comments: [Its *isnad* is *saheeh*, Muslim (652)]

٣٧٤٤- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: أَخْبَرَنَا إِسْرَائِيلُ وَأَبُو أَحْمَدَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ ﷺ قَالَ: _ قَالَ أَبُو أَحْمَدَ: عَنِ ابْنِ مَسْعُودٍ قَالَ: _ كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ أَنْ يَدْعُوَ ثَلَاثًا، وَيَسْتَغْفِرَ ثَلَاثًا. [انظر: ٣٧٦٩].

تخريج: إسناده صحيح.

3744. It was narrated that 'Abdullah (ﷺ) said - Abu Ahmad said: that Ibn Mas'ood said - The Prophet (ﷺ) liked to repeat supplications three times and prayers for forgiveness three times.

Comments: [Its *isnad* is *saheeh*]

٣٧٤٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: مُنْذُ أُنْزِلَ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ (النصر: ١) كَانَ يُكْثِرُ أَنْ يَقُولَ، إِذَا قَرَأَهَا ثُمَّ رَكَعَ بِهَا، أَنْ يَقُولَ: «سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ» ثَلَاثًا. [راجع: ٣٦٨٣].

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من عبدالله وهو أبوه.

3745. It was narrated that 'Abdullah (ﷺ) said: After the verse "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed to the Messenger of Allah (ﷺ), if he recited it and bowed, he would often say: "Glory and praise be to You, O Allah our Lord. O Allah, forgive me, for You are the Acceptor of repentance, the Most Merciful," three times.

Comments: [*Hasan* because of corro-borating evidence; this is a *da'eef isnad* because it is interrupted]

٣٧٤٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ وَيُونُسُ، قَالَا: حَدَّثَنَا دَاوُدُ _ يَعْنِي ابْنَ الْفُرَاتِ _ عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي (١/ ٣٩٥) الْأَعْيَنِ الْعَبْدِيِّ، عَنْ أَبِي الْأَحْوَصِ الْجُشَمِيِّ، قَالَ: بَيْنَ ابْنُ مَسْعُودٍ يَخْطُبُ ذَاتَ يَوْمٍ، فَإِذَا هُوَ بِحَيَّةٍ تَمْشِي عَلَى

3746. It was narrated that Abul-Ahwas al-Jushami said: Whilst Ibn Mas'ood was delivering a *khutbah* one day, he saw a snake on the wall, so he interrupted his *khutbah* and struck it with his stick or cane and killed it, then he said: I heard the Messenger of

الْجِدَارِ، فَقَطَعَ خُطْبَتَهُ، ثُمَّ ضَرَبَهَا بِقَضِيبِهِ، أَوْ بِقَصَبَةٍ ـ قَالَ يُونُسُ: بِقَضِيبِهِ ـ حَتَّى قَتَلَهَا، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَتَلَ حَيَّةً، فَكَأَنَّمَا قَتَلَ رَجُلًا مُشْرِكًا قَدْ حَلَّ دَمُهُ». [راجع: ٣٧٠٠].

Allah (ﷺ) say: "Whoever kills a snake, it is as if he killed a *mushrik* man whose blood it is permissible to shed."

Comments: [Its *isnad* is *da'eef* and it is marfoo']

تخريج: إسناده ضعيف مرفوعا، أبو الأعين العبدي ضعيف، لكنه صحيح موقوفا.

٣٧٤٧- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، وَيُونُسُ، قَالَا: حَدَّثَنَا دَاوُدُ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي الْأَعْيَنِ الْعَبْدِيِّ، عَنْ أَبِي الْأَحْوَصِ الْجُشَمِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ الْقِرَدَةِ وَالْخَنَازِيرِ: أَهِيَ مِنْ نَسْلِ الْيَهُودِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَمْ يَلْعَنْ قَوْمًا قَطُّ، فَمَسَخَهُمْ، فَكَانَ لَهُمْ نَسْلٌ حِينَ يُهْلِكُهُمْ، وَلَكِنْ هَذَا خَلْقٌ كَانَ، فَلَمَّا غَضِبَ اللَّهُ عَلَى الْيَهُودِ، مَسَخَهُمْ، فَجَعَلَهُمْ مِثْلَهُمْ».

3747. It was narrated that Ibn Mas'ood (ﷺ) said: We asked the Messenger of Allah (ﷺ) about monkeys and pigs - were they the offspring of the Jews? The Messenger of Allah (ﷺ) said: "Allah never cursed any people and transformed them, then gave them offspring when He caused their doom. These (animals) are a creation that existed before. When Allah got angry with the Jews, He transformed them and made them like them."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف.
أبو الأعين العبدي: ضعيف.

٣٧٤٨- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ جِبْرِيلَ فِي صُورَتِهِ، وَلَهُ سِتُّ مِائَةِ جَنَاحٍ، كُلُّ جَنَاحٍ مِنْهَا قَدْ سَدَّ الْأُفُقَ، يَسْقُطُ مِنْ جَنَاحِهِ مِنَ التَّهَاوِيلِ وَالدُّرِّ وَالْيَاقُوتِ مَا اللَّهُ بِهِ عَلِيمٌ. [راجع: ٣٧٤٠].

3748. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) saw Jibreel in his true form: he has six hundred wings, each of which fills the horizon and there falls from his wings things of different colours, pearls and rubies, of which Allah knows best.

Comments: [Its *isnad* is *da'eef* because Shareek is *da'eef*]

تخريج: إسناده ضعيف لضعف شريك
وأصله في، خ: (٣٢٣٢)، م: (١٧٤).

3749. Ma'mar narrated concerning the verse, "And Allah did take Ibraheem (Abraham) as a *Khaleel* (an intimate friend)" [an-Nisa' 4:125]: 'Abdul-Malik bin 'Umair told me, from Khalid bin Rib'i, from Ibn Mas'ood (ﷺ) that he said: Allah took your companion as a close friend, meaning Muhammad (ﷺ).

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٧٤٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ فِي قَوْلِهِ: ﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾ (النساء: ١٢٥)، قَالَ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ خَالِدِ بْنِ رِبْعِيٍّ عَنِ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ: إِنَّ اللَّهَ اتَّخَذَ صَاحِبَكُمْ خَلِيلًا، يَعْنِي مُحَمَّدًا ﷺ. [راجع: ٣٥٨٠].

تخريج: صحيح لغيره، م: (٢٣٨٣)وهذا إسناد ضعيف خالد بن ربعي مجهول.

3750. It was narrated that Khalid bin Rib'i al-Asadi said: I heard Ibn Mas'ood (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "Your companion is the close friend of Allah, may He be exalted and glorified."

Comments: [*Saheeh* because of corroborating evidence; this is a repeat of the previous report]

٣٧٥٠- حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ: عَنْ عَبْدِ الْمَلِكِ عَنْ خَالِدِ بْنِ رِبْعِيٍّ الْأَسَدِيِّ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ».

تخريج: صحيح لغيره، وهو مكرر ماقبله.

3751. It was narrated from Khalid bin Rib'i that he heard Ibn Mas'ood (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "Verily, your companion is the close friend of Allah, may He be exalted and glorified."

Comments: [*Saheeh* because of corroborating evidence; this is a repeat of the previous report]

٣٧٥١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ خَالِدِ بْنِ رِبْعِيٍّ الْأَسَدِيِّ أَنَّهُ سَمِعَ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٣٥٨٠].

تخريج: صحيح لغيره، وهو مكرر ماقبله.

3752. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Verily, your companion is the close friend of Allah, may He be exalted and glorified."

٣٧٥٢- حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ خَالِدِ بْنِ رِبْعِيٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ». [راجع: ٣٥٨٠].

Comments: [*Saheeh* because of corroborating evidence; this is a repeat of the previous report]

تخريج: صحيح لغيره، وهو مكرر ماقبله.

3753. It was narrated that Khalid bin Rib'i said: 'Abdullah (ﷺ) said: Verily, your companion is the close friend of Allah, may He be exalted and glorified.

٣٧٥٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ خَالِدِ بْنِ رِبْعِيٍّ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ.

Comments: [*Saheeh* because of corroborating evidence; this is a repeat of the previous report]

تخريج: صحيح لغيره، وهو مكرر ماقبله.

3754. It was narrated from Ibn Mas'ood that the Prophet (ﷺ) said: "No matter how much *riba* increases, it will ultimately lead to less."

٣٧٥٤- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الرِّبَا وَإِنْ كَثُرَ، فَإِنَّ عَاقِبَتَهُ تَصِيرُ إِلَى قُلٍّ». [انظر: ٤٠٢٦].

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، شريك: وإن كان سيء الحفظ، متابع.

3755. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) taught me "And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition) [*fahal min muddakir*]?" [al-Qamar 54:17]. A man said: O Abu 'Abdur-Rahman, is it *muddakir* or *mudhdhakkir? He said: The Messenger of Allah* (ﷺ) taught me (to say) "*muddakir*".

٣٧٥٥- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ: ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ﴾ فَقَالَ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ، (مُدَّكِرٍ) أَوْ (مُذَّكِرٍ)؟ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ: (مُدَّكِرٍ). [انظر: ٣٨٥٣، ٣٩١٨، ٤١٠٥، ٤١٦٣، ٤٤٠١].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3345) and Muslim (823)]

تخريج: إسناده صحيح، خ: (٣٣٤٥)،م: (٨٢٣).

3756. It was narrated from 'Abdullah bin Mas'ood that the Prophet (ﷺ) said: "Horses are of three types: horses that are for the

٣٧٥٦- حَدَّثَنَا الْحَجَّاجُ: أَخْبَرَنَا شَرِيكٌ عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنِ الْقَاسِمِ بْنِ حَسَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ:

«الْخَيْلُ ثَلَاثَةٌ، فَفَرَسٌ لِلرَّحْمَنِ، وَفَرَسٌ لِلْإِنْسَانِ، وَفَرَسٌ لِلشَّيْطَانِ، فَأَمَّا فَرَسُ الرَّحْمَنِ: فَالَّذِي يُرْبَطُ فِي سَبِيلِ اللَّهِ، فَعَلَفُهُ وَرَوْثُهُ وَبَوْلُهُ، وَذَكَرَ مَا شَاءَ اللَّهُ، وَأَمَّا فَرَسُ الشَّيْطَانِ: فَالَّذِي يُقَامَرُ أَوْ يُرَاهَنُ عَلَيْهِ، وَأَمَّا فَرَسُ الْإِنْسَانِ: فَالْفَرَسُ يَرْتَبِطُهَا الْإِنْسَانُ يَلْتَمِسُ بَطْنَهَا، فَهِيَ تَسْتُرُ مِنْ فَقْرٍ».

تخريج: صحيح، وهذا إسناد ضعيف، شريك سيء الحفظ القاسم لم يدرك عبدالله.

Most Merciful, horses that are for man, and horses that are for the *Shaitan*. As for horses that are for the Most Merciful, they are the ones that are allocated for (*jihad*) for the sake of Allah; (their owner will be rewarded for) their food, dung and urine - and he mentioned whatever Allah willed. As for the horses that are for the *Shaitan*, they are those on which people gamble and bet. As for the horses that are for man, they are horses that a man keeps for breeding and they ward off poverty."

Comments: [*Saheeh*; this is a *da'eef isnad*]

٣٧٥٧- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا الرُّكَيْنُ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَيْلُ ثَلَاثَةٌ...» فَذَكَرَ الْحَدِيثَ.

تخريج: إسناده صحيح، وسيأتي في مسند رجل من الأنصار.

3757. It was narrated from a man of the Ansar that the Prophet (ﷺ) said: "Horses are of three types..." And he narrated the *hadeeth*.

Comments: [Its *isnad* is *saheeh*]

٣٧٥٨- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مَنْصُورٌ عَنْ رِبْعِيٍّ، عَنِ الْبَرَاءِ بْنِ نَاجِيَةَ الْكَاهِلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَحَى الْإِسْلَامِ سَتَزُولُ بِخَمْسٍ وَثَلَاثِينَ، أَوْ سِتٍّ وَثَلَاثِينَ، أَوْ سَبْعٍ وَثَلَاثِينَ، فَإِنْ يَهْلِكْ، فَكَسَبِيلِ مَا هَلَكَ، وَإِنْ يَقُمْ لَهُمْ دِينُهُمْ، يَقُمْ لَهُمْ سَبْعِينَ عَامًا» قَالَ: قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَبِمَا مَضَى أَمْ بِمَا بَقِيَ؟ قَالَ: «بَلْ بِمَا بَقِيَ». [راجع: ٣٧٠٧].

3758. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Verily the millstone of Islam will stop turning after thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years." 'Umar said: O Messenger of Allah, (seventy years) including that or seventy years in addition to that? He said: "In addition to that."

Comments: [A *hasan hadeeth*]

تخريج: حديث حسن، البراء بن ناجية قد عرفه العجلي وابن حبان.

3759. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said to his Companions: "I do not want anyone to tell me anything (negative) about any of my Companions, for I like to come out to you with no ill feeling in my heart (towards anyone)." Some wealth came to the Messenger of Allah (ﷺ) and he shared it out. Then I passed by two men, one of whom was saying to the other: By Allah, in the way he divided it Muhammad was not seeking the Countenance of Allah or the Hereafter. I paused so that I could hear what they were saying, then I went to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, you said to us, "I do not want anyone to tell me anything (negative) about any of my Companions," but I passed by So-and-so and So-and-so, and they were saying such and such. The face of the Messenger of Allah (ﷺ) turned red and he was very distressed. Then he said: "Leave us alone. Moosa was annoyed with more than this and he was patient."

Comments: [Its *isnad* is *da'eef* with this wording; there is corroborating evidence for some of it]

٣٧٥٩- حَدَّثَنَا حَجَّاجٌ قَالَ: سَمِعْتُ إِسْرَائِيلَ ابْنَ يُونُسَ عَنِ الْوَلِيدِ بْنِ (١/٣٩٦) أَبِي هِشَامٍ مَوْلَى لِهَمْدَانَ، عَنْ زَيْدِ بْنِ أَبِي زَائِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «لَا يُبَلِّغْنِي أَحَدٌ عَنْ أَحَدٍ مِنْ أَصْحَابِي شَيْئًا، فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ» قَالَ: وَأَتَى رَسُولَ اللَّهِ ﷺ مَالٌ، فَقَسَمَهُ. قَالَ: فَمَرَرْتُ بِرَجُلَيْنِ، وَأَحَدُهُمَا يَقُولُ لِصَاحِبِهِ: وَاللَّهِ مَا أَرَادَ مُحَمَّدٌ بِقِسْمَتِهِ وَجْهَ اللَّهِ، وَلَا الدَّارَ الْآخِرَةَ، فَتَثَبَّتُّ، حَتَّى سَمِعْتُ مَا قَالَا: ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ قُلْتَ لَنَا: «لَا يُبَلِّغْنِي أَحَدٌ عَنْ أَحَدٍ مِنْ أَصْحَابِي شَيْئًا»، وَإِنِّي مَرَرْتُ بِفُلَانٍ وَفُلَانٍ، وَهُمَا يَقُولَانِ كَذَا وَكَذَا، قَالَ: فَاحْمَرَّ وَجْهُ رَسُولِ اللَّهِ ﷺ، وَشَقَّ عَلَيْهِ، ثُمَّ قَالَ: «دَعْنَا مِنْكَ، فَقَدْ أُوذِيَ مُوسَى أَكْثَرَ مِنْ ذَلِكَ، ثُمَّ صَبَرَ».

تخريج: إسناده ضعيف بهذه السياقة ولبعضه شواهد، الوليد مستور وزيد لا يصح حديثه.

3760. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) delayed *'Isha'* prayer then he came out to the mosque

٣٧٦٠- حَدَّثَنَا أَبُو النَّضْرِ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَخَّرَ رَسُولُ اللَّهِ ﷺ صَلَاةَ

and saw the people waiting for the prayer. He said: "Verily, none of the followers of these other religions is remembering Allah at this moment except you." Then these verses were revealed: "Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allah during the hours of the night, prostrating them- selves in prayer. They believe in Allah and the Last Day; they enjoin *Al-Ma'roof* (Islamic Monotheism, and following Prophet Muhammad (ﷺ)) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad (ﷺ)); and they hasten in (all) good works; and they are among the righteous. And whatever good they do, nothing will be rejected of them; for Allah knows well those who are *Al-Muttaqoon* (the pious" [Al 'Imran 3:113-115].

الْعِشَاءِ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ، فَإِذَا النَّاسُ يَنْتَظِرُونَ الصَّلَاةَ، قَالَ: «أَمَا إِنَّهُ لَيْسَ مِنْ أَهْلِ هَذِهِ الْأَدْيَانِ أَحَدٌ يَذْكُرُ اللَّهَ هَذِهِ السَّاعَةَ غَيْرُكُمْ»، قَالَ: وَأُنْزِلَ هَؤُلَاءِ الْآيَاتِ: ﴿لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ﴾ حَتَّى بَلَغَ: ﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَلَنْ تُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ﴾ (آل عمران: ١١٣- ١١٥).

تخريج: صحيح لغيره، وهذا إسناد حسن.

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

3761. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: Ibn an-Nawwahah and Ibn Uthal came as envoys of Musailimah to the Prophet (ﷺ) and he said to them: "Do you bear witness that I am the Messenger of Allah?" They said: We bear witness that Musailimah is the messenger of Allah! He said: "I believe in Allah and His Messengers. If I were to kill any envoy, I would have killed you." 'Abdullah said: And it became a precedent that envoys were not to be killed.

٣٧٦١- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: جَاءَ ابْنُ النَّوَّاحَةِ وَابْنُ أُثَالٍ رَسُولَا مُسَيْلِمَةَ إِلَى النَّبِيِّ ﷺ، فَقَالَ لَهُمَا: «أَتَشْهَدَانِ أَنِّي رَسُولُ اللَّهِ؟»، قَالَا: نَشْهَدُ أَنَّ مُسَيْلِمَةَ رَسُولُ اللَّهِ!! فَقَالَ النَّبِيُّ ﷺ: «آمَنْتُ بِاللَّهِ وَرُسُلِهِ، لَوْ كُنْتُ قَاتِلًا رَسُولًا لَقَتَلْتُكُمَا». قَالَ عَبْدُ اللَّهِ: قَالَ: فَمَضَتِ السُّنَّةُ أَنَّ الرُّسُلَ لَا تُقْتَلُ.

[راجع: ٣٧٠٨].

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، أبو النضر سمع من المسعودي بعد ما اختلط والمسعودي كان يغلط.

3762. It was narrated that 'Abdullah (ﷺ) said: We regarded verses (of Qur'an) at the time of the Prophet (ﷺ) as blessings, but you regard them as a cause of alarm.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٣٧٦٢- حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَرَى الْآيَاتِ فِي زَمَانِ النَّبِيِّ ﷺ بَرَكَاتٍ، وَأَنْتُمْ تَرَوْنَهَا تَخْوِيفًا. [انظر: ٤٣٩٣].

تخريج: حديث صحيح، وهذا إسناد حسن.

3763. It was narrated from 'Abdullah (ﷺ) that he said: The Prophet (ﷺ) halted in some place and went to relieve himself. Then he came and found that a man had set fire to an ant colony, either on the ground or in a tree. The Messenger of Allah (ﷺ) said: "Which of you did this?" One of the people said: I did, O Messenger of Allah. He said: "Put it out, put it out."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٧٦٣- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: نَزَلَ النَّبِيُّ ﷺ مَنْزِلًا، فَانْطَلَقَ لِحَاجَتِهِ، فَجَاءَ وَقَدْ أَوْقَدَ رَجُلٌ عَلَى قَرْيَةِ نَمْلٍ، إِمَّا فِي الْأَرْضِ، وَإِمَّا فِي شَجَرَةٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّكُمْ فَعَلَ هَذَا؟» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا يَا رَسُولَ اللَّهِ، قَالَ: «أَطْفِهَا، أَطْفِهَا». [انظر: ٤٠١٨].

تخريج: حسن لغيره، وهذا إسناد ضعيف، أبو النضر سمع من المسعودي بعد الاختلاط.

3764. It was narrated from 'Abdullah (ﷺ) that a man came to the Messenger of Allah (ﷺ) and asked him about *Lailatal-Qadr*? The Messenger of Allah (ﷺ) said: "Who among you remembers the night when there was some brightness in the sky?" 'Abdullah said: I do, by Allah, I remember it O Messenger of Allah, may my father and mother be sacrificed for you. I had some dates in my

٣٧٦٤- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ سَعِيدِ بْنِ عَمْرِو بْنِ جَعْدَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ يَسْأَلُهُ عَنْ لَيْلَةِ الْقَدْرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّكُمْ يَذْكُرُ لَيْلَةَ الصَّهْبَاوَاتِ؟» فَقَالَ عَبْدُ اللَّهِ: أَنَا وَاللَّهِ أَذْكُرُهَا، يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي، وَإِنَّ فِي يَدَيَّ لَتَمَرَاتٍ أَتَسَحَّرُ بِهِنَّ،

hand that I was eating for *sahoor*, and I was concealing myself behind the back of my saddle to eat them before dawn came. And that was when the moon rose.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

مُسْتَتِرًا بِمُؤْخِرَةِ رَحْلِي مِنَ الْفَجْرِ وَذَلِكَ حِينَ طَلَعَ الْقَمَرُ. [انظر: ٣٨٤٢].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

3765. It was narrated that 'Abdullah (ﷺ) said: When the Messenger of Allah (ﷺ) died, the Ansar said: A leader from among us and a leader from among you. 'Umar came to them and said: O Ansar, do you not know that the Messenger of Allah (ﷺ) ordered Abu Bakr to lead the people in prayer? Who among you could feel at ease putting himself ahead of Abu Bakr? They said: We seek refuge with Allah from putting ourselves ahead of Abu Bakr.

Comments: [Its *isnad* is *hasan*]

٣٧٦٥- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ، قَالَتِ الْأَنْصَارُ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، قَالَ: فَأَتَاهُمْ عُمَرُ، فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ، أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَبَا بَكْرٍ أَنْ يَؤُمَّ بِالنَّاسِ؟ فَأَيُّكُمْ تَطِيبُ نَفْسُهُ أَنْ يَتَقَدَّمَ أَبَا بَكْرٍ؟ فَقَالُوا: نَعُوذُ بِاللَّهِ أَنْ نَتَقَدَّمَ أَبَا بَكْرٍ.

تخريج: إسناده حسن.

3766. It was narrated that 'Abdullah (ﷺ) said: I prayed with the Messenger of Allah (ﷺ), and he stood for such a long time that I thought of doing something bad. We said: What was it? He said: I thought of sitting down.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1135) and Muslim (773)]

٣٧٦٦- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَطَالَ الْقِيَامَ، حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ، قَالَ: قُلْنَا: وَمَا هُوَ؟ قَالَ: هَمَمْتُ أَنْ أَقْعُدَ. [راجع: ٣٦٤٦].

تخريج: إسناده صحيح، خ: (١١٣٥)،م: (٧٧٣).

3767. It was narrated that Ibn Mas'ood (ﷺ) said: I said: O Messenger of Allah, what act of wrongdoing is worst? He said: "A cubit of land that a man detracts from what belongs to his brother. There is not even a pebble of land

٣٧٦٧- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الظُّلْمِ أَعْظَمُ؟ قَالَ: «ذِرَاعٌ مِنَ الْأَرْضِ يَنْتَقِصُهُ

that he takes, but he will be encircled by it on the Day of Resurrection down through the depths of the earth, and no one knows how deep it is except the One Who created it."

مِنْ حَقِّ أَخِيهِ، فَلَيْسَتْ حَصَاةٌ مِنَ الْأَرْضِ أَخَذَهَا، إِلَّا طُوِّقَهَا يَوْمَ الْقِيَامَةِ إِلَى قَعْرِ الْأَرْضِ، وَلَا يَعْلَمُ قَعْرَهَا إِلَّا الَّذِي خَلَقَهَا». [انظر: ٣٧٧٣].

Comments: [Its *isnad* is *da'eef* because 'Abdullah bin Lahee'ah is *da'eef* and because it is interrupted].

تخريج: إسناده ضعيف لضعف عبدالله بن لهيعة ولانقطاعه، أبو عبدالرحمن الحبلي: لم يذكر أنه روى عن ابن مسعود.

3768. It was narrated that Ibn Mas'ood (ﷺ) said: We asked the Messenger of Allah (ﷺ) about monkeys and pigs - were they the offspring of the Jews? The Messenger of Allah (ﷺ) said: "It never happened that Allah cursed any people and transformed them, and they had offspring until they died. These (animals) are a creation that existed before. But Allah, may He be glorified and exalted, got angry with the Jews, so He transformed them and made them like them."

٣٧٦٨- حَدَّثَنَا أَبُو سَعِيدٍ: هُوَ مَوْلَى بَنِي هَاشِمٍ حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ: حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ عَنْ أَبِي الْأَعْيَنِ الْعَبْدِيِّ، عَنْ أَبِي الْأَحْوَصِ (١/٣٩٧) الْجُشَمِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ الْقِرَدَةِ وَالْخَنَازِيرِ، أَمِنْ نَسْلِ الْيَهُودِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَمْ يَلْعَنْ قَوْمًا قَطُّ، فَمَسَخَهُمْ وَكَانَ لَهُمْ نَسْلٌ حَتَّى يُهْلِكَهُمْ، وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ، غَضِبَ عَلَى الْيَهُودِ، فَمَسَخَهُمْ، وَجَعَلَهُمْ مِثْلَهُمْ». [راجع: ٣٧٤٧].

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، أبو الأعين العبدي: ضعيف.

3769. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) liked to repeat supplications three times, and prayers for forgiveness three times.

٣٧٦٩- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يُعْجِبُهُ أَنْ يَدْعُوَ ثَلَاثًا، وَيَسْتَغْفِرَ ثَلَاثًا. [راجع: ٣٧٤٤].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3770. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) liked

٣٧٧٠ - (وقع في النسخة .... الحديث، وهو ملفق من تداخل إسناد الحديث الآتي

مع متن الحديث السابق: وآثرنا إبقاء رقمه هنا فقط).

to repeat supplications three times, and prayers for forgiveness three times.

Comments: [This *hadeeth* is not repeated in this place in any of the manuscript copies except in the Maimaniyyah copy and the Shaikh Ahmad Shakir edition.]

٣٧٧١- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ: إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ. [راجع: ٣٧٤١].

تخريج: إسناده صحيح.

3771. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) taught me [the verse], *"Inni Anar-Razzaqu dhul-quwwatil-mateen"* [a variant reading of "Innallaha huwar-razzaqu... (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)" - adh-Dhariyat 51:58].

Comments: [Its *isnad* is *saheeh*]

٣٧٧٢- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ إِبْرَاهِيمَ بْنِ عُبَيْدِ بْنِ رِفَاعَةَ: أَنَّ أَبَا مُحَمَّدٍ أَخْبَرَهُ، وَكَانَ مِنْ أَصْحَابِ ابْنِ مَسْعُودٍ، حَدَّثَهُ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ ذُكِرَ عِنْدَهُ الشُّهَدَاءُ، فَقَالَ: «إِنَّ أَكْثَرَ شُهَدَاءِ أُمَّتِي أَصْحَابُ الْفُرُشِ، وَرُبَّ قَتِيلٍ بَيْنَ الصَّفَّيْنِ، اللَّهُ أَعْلَمُ بِنِيَّتِهِ».

تخريج: إسناده ضعيف لضعف ابن لهيعة وأبو محمد مجهول.

3772. It was narrated from Ibraheem bin 'Ubaid bin Rifa'ah that Abu Muhammad, who was one of the companions of Ibn Mas'ood (ﷺ), told him, narrating from the Messenger of Allah (ﷺ), that mention of the martyrs was made in his presence and he said: "Most of the martyrs of my *ummah* will be people who die in their beds. It may be that the one who dies on the battlefield, Allah knows best what his intention is."

Comments: [Its *isnad* is *da'eef* because Ibn Lahee'ah is *da'eef*]

٣٧٧٣- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنِ ابْنِ مَسْعُودٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الظُّلْمِ أَظْلَمُ؟ قَالَ: «ذِرَاعٌ مِنَ الْأَرْضِ يَنْتَقِصُهَا الْمَرْءُ الْمُسْلِمُ مِنْ حَقِّ أَخِيهِ، فَلَيْسَ حَصَاةٌ مِنَ الْأَرْضِ يَأْخُذُهَا أَحَدٌ

3773. It was narrated that Ibn Mas'ood (ﷺ) said: I said: O Messenger of Allah, what act of wrongdoing is worst? He said: "A cubit of land that a Muslim man detracts from what belongs to his brother. There is not even a pebble of land that he takes, but he will be encircled by it on the

Day of Resurrection down through the depths of the earth, and no one knows how deep it is except Allah, may He be glorified and exalted, Who created it."

إِلَّا طُوِّقَهَا يَوْمَ الْقِيَامَةِ إِلَى قَعْرِ الْأَرْضِ وَلَا يَعْلَمُ قَعْرَهَا إِلَّا اللَّهُ عَزَّ وَجَلَّ الَّذِي خَلَقَهَا».

Comments: [Its *isnad* is *da'eef*; because Ibn Labee'ah is *da'eef* and it is interrupted]

تخريج: إسناده ضعيف، لضعف ابن لهيعة ولانقطاعه، أبو عبدالرحمن الحبلي لم يذكر أنه روى عن ابن مسعود.

3774. It was narrated that Ibn Mas'ood (ﷺ) said: The Prophet (ﷺ) disliked ten characteristics: *sufrah* (a type of perfume); changing grey hair; wearing gold rings; letting the lower garment drag; showing one's adornment before non-*mahrams* (for women); stamping the heels; coitus interruptus (*'azl*); intercourse with a woman who is breastfeeding a child (because if pregnancy results, it may interrupt the supply of milk) - but he did not say that it is *haram*; wearing amulets; and *ruqyah* except by means of *al-mu'awwidhat* (soorahs praying for refuge with Allah).

٣٧٧٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الرُّكَيْنُ عَنِ الْقَاسِمِ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ عَنِ ابْنِ مَسْعُودٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يَكْرَهُ عَشْرَ خِلَالٍ «الصُّفْرَةُ، وَتَغْيِيرُ الشَّيْبِ، وَتَخَتُّمُ الذَّهَبِ، وَجَرُّ الْإِزَارِ، وَالتَّبَرُّجُ بِالزِّينَةِ بِغَيْرِ مَحَلِّهَا، وَضَرْبُ الْكِعَابِ، وَعَزْلُ الْمَاءِ عَنْ مَحَلِّهِ، وَفَسَادُ الصَّبِيِّ غَيْرَ مُحَرِّمِهِ، وَعَقْدُ التَّمَائِمِ، وَالرُّقَى إِلَّا بِالْمُعَوِّذَاتِ».

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، القاسم حديثه منكر وعبدالرحمن، متكلم فيه.

3775. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) turned to face the Ka'bah and prayed against seven people of Quraish, including Abu Jahl, Umayyah bin Khalaf, 'Utbah bin Rabee'ah, and Shaibah and 'Uqbah the sons of Abu Mu'ait. And I swear by Allah that I saw them lying slain at Badr, when the sun had changed them and it was a hot day.

٣٧٧٥- حَدَّثَنَا حَسَنُ بْنُ مُوسَى، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: اسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ، فَدَعَا عَلَى نَفَرٍ مِنْ قُرَيْشٍ سَبْعَةٍ، فِيهِمْ أَبُو جَهْلٍ، وَأُمَيَّةُ بْنُ خَلَفٍ، وَعُتْبَةُ بْنُ رَبِيعَةَ، وَشَيْبَةُ بنُ رَبِيعَةَ وَعُقْبَةُ بْنُ أَبِي مُعَيْطٍ، فَأُقْسِمُ بِاللَّهِ لَقَدْ رَأَيْتُهُمْ صَرْعَى عَلَى بَدْرٍ، وَقَدْ غَيَّرَتْهُمُ الشَّمْسُ، وَكَانَ يَوْمًا حَارًّا».

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3960) and Muslim (1794)]

تخريج: إسناده صحيح، خ: (٣٩٦٠)، م: (١٧٩٤).

3776. 'Amr bin al-Harith al-Khuza'i said: I heard 'Abdullah bin Mas'ood (ﷺ) say: I did not fast twenty-nine days with the Messenger of Allah (ﷺ) more often that I fasted thirty days with him.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣٧٧٦- حَدَّثَنَا أَبُو الْمُنْذِرِ، حَدَّثَنَا عِيسَى بْنُ دِينَارٍ الْخُزَاعِيُّ، قَالَ حَدَّثَنِي أَبِي، أَنَّهُ سَمِعَ عَمْرَو بْنَ الْحَارِثِ الْخُزَاعِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: «مَا صُمْتُ مَعَ رَسُولِ اللَّهِ ﷺ تِسْعًا وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْتُ مَعَهُ ثَلَاثِينَ». [انظر: ٣٨٤٠، ٣٨٧١، ٤٢٠٩، ٤٣٠٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة حال دينار والد عيسى.

3777. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The bone (with meat attached) that was most liked by the Messenger of Allah (ﷺ) was the foreleg of a sheep. He used to think that he had been poisoned with poison put in the foreleg of the sheep, and we used to think that that the Jews were the ones who poisoned him.

Comments: [Its *isnad* is *da'eef*]

٣٧٧٧- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدٍ، أَوْ سَعِيدِ بْنِ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: كَانَ أَحَبَّ الْعَرْقِ إِلَى رَسُولِ اللَّهِ ﷺ ذِرَاعُ الشَّاةِ، وَكَانَ يَرَى أَنَّهُ سُمَّ فِي ذِرَاعِ الشَّاةِ، وَكُنَّا نَرَى أَنَّ الْيَهُودَ الَّذِينَ سَمُّوهُ.

تخريج: إسناده ضعيف، سعد أو سعيد هذا مجهول.

3778. It was narrated that Ibn Mas'ood (ﷺ) said: Some eloquence is magic. We used to think that the Messenger of Allah (ﷺ) had been poisoned with poison put in the foreleg of a sheep, that the Jews had poisoned.

Comments: [Its *isnad* is *da'eef*]

٣٧٧٨- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدِ بْنِ عِيَاضٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: إِنَّ مِنَ الْبَيَانِ سِحْرًا، قَالَ: وَكُنَّا نَرَى أَنَّ رَسُولَ اللَّهِ ﷺ سُمَّ فِي ذِرَاعِ شَاةٍ، سَمَّتْهُ الْيَهُودُ. [راجع: ٣٧٣٣].

تخريج: إسناده ضعيف، وهو مكرر ماقبله.

3779. It was narrated from Ibn Mas'ood (ﷺ) that the Prophet (ﷺ) said: "There is no one among you

٣٧٧٩- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا سُفْيَانُ ابْنُ سَعِيدٍ الثَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ

who does not have his companion from among the angels and from among the jinn." They said: Even you, O Messenger of Allah? He said: "Even me, but Allah helped me against him and he became Muslim, and he does not tell me to do anything but good."

Comments: [Its *isnad* is *saheeh*, Muslim (2814)]

بْنِ أَبِي الْجَعْدِ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ، قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَمَعَهُ قَرِينُهُ مِنَ الْمَلَائِكَةِ وَمِنَ الْجِنِّ» قَالُوا: أَوَ أَنْتَ يَا رَسُولَ اللَّهِ، قَالَ: «وَأَنَا، إِلَّا أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، وَلَا يَأْمُرُنِي (١/ ٣٩٨) إِلَّا بِخَيْرٍ». [راجع: ٣٦٤٨].

تخريج: إسناده صحيح. م: (٢٨١٤).

3780. Abu Ishaq ash-Shaibani said: I came to Zirr bin Hubaish and I felt at ease with him. There were some young men with him who said to me: Ask him (about the verse), "And was at a distance of two bows' length or (even) nearer" [an-Najm 53:9]. So I asked him and he said: 'Abdullah bin Mas'ood (ؓ) told us that the Messenger of Allah (ﷺ) saw Jibreel with six hundred wings.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3232) and Muslim (174)]

٣٧٨٠- حَدَّثَنَا حَسَنُ بْنُ مُوسَى، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، قَالَ أَتَيْتُ زِرَّ بْنَ حُبَيْشٍ، وَعَلَيَّ دَرْبَانٍ، فَأُلْقِيَتْ عَلَيَّ مَحَبَّةٌ مِنْهُ، وَعِنْدَهُ شَبَابٌ، فَقَالُوا لِي سَلْهُ: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾ [النجم: ٩] فَسَأَلَهُ فَقَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى جِبْرِيلَ وَلَهُ سِتُّ مِائَةِ جَنَاحٍ.

تخريج: إسناده صحيح، خ: (٣٢٣٢)، م: (١٧٤).

3781. It was narrated that Masrooq said: We were sitting with 'Abdullah bin Mas'ood and he was teaching us the Qur'an. A man said to him: O Abu 'Abdur-Rahman, did you ask the Messenger of Allah (ﷺ) how many caliphs this *ummah* would have? 'Abdullah said: Nobody has asked me about that before you, since I came to Iraq. Then he said: Yes, we asked the Messenger of Allah (ﷺ) (about that) and he said: "Twelve, like the number of the leaders of the Children of Israel."

٣٧٨١- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ الْمُجَالِدِ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: كُنَّا جُلُوسًا عِنْدَ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ، وَهُوَ يُقْرِئُنَا الْقُرْآنَ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ، هَلْ سَأَلْتُمْ رَسُولَ اللَّهِ ﷺ، كَمْ يَمْلِكُ هَذِهِ الْأُمَّةَ مِنْ خَلِيفَةٍ؟ فَقَالَ عَبْدُ اللهِ: مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ قَدِمْتُ الْعِرَاقَ قَبْلَكَ، ثُمَّ قَالَ: نَعَمْ، وَلَقَدْ سَأَلْنَا رَسُولَ اللَّهِ ﷺ، فَقَالَ: «اثْنَا عَشَرَ، كَعِدَّةِ نُقَبَاءِ بَنِي إِسْرَائِيلَ». [انظر: ٣٨٥٩].

Comments: [Its *isnad* is *da'eef* because Mujalid - bin Sa'eed al-Hamdani - is *da'eef*]

تخريج: إسناده ضعيف لضعف مجالد.

3782. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that he was with the Messenger of Allah (ﷺ) on the night of the jinn. The Prophet (ﷺ) said to him: "O 'Abdullah, do you have any water with you?" ['Abdullah] said: I have some *nabeedh* in a vessel. He said: "Pour it for me." And he did *wudoo'*. And the Prophet (ﷺ) said: "O 'Abdullah bin Mas'ood, a drink and a means of purification."

Comments: [Its *isnad* is *da'eef* because Ibn Lahee'ah is *da'eef*]

٣٧٨٢- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ قَيْسِ بْنِ الْحَجَّاجِ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ، فَقَالَ لَهُ النَّبِيُّ ﷺ: يَا عَبْدَ اللَّهِ، أَمَعَكَ مَاءٌ؟» قَالَ: مَعِي نَبِيذٌ فِي إِدَاوَةٍ، فَقَالَ: «اصْبُبْ عَلَيَّ»، فَتَوَضَّأَ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «يَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ شَرَابٌ وَطَهُورٌ» [انظر: ٣٨١٠، ٤٢٩٦، ٤٣٠١، ٤٣٥٣، ٤٣٨١، ٤١٤٩].

تخريج: إسناده ضعيف لضعف ابن لهيعة، وقد ثبت بإسناد صحيح، أن ابن مسعود لم يشهد ليلة الجن مع النبي ﷺ.

3783. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood (ﷺ), that his father said: The Messenger of Allah (ﷺ) forbade two transactions in one. Aswad said: Shareek said: Simak said: A man makes a sale and says: The price on credit is such and such and the price if paid on the spot is such and such.

Comments: [*Saheeh* because of corroborating evidence. This is a *da'eef isnad* because Shareek is *da'eef*]

٣٧٨٣- حَدَّثَنَا حَسَنٌ وَأَبُو النَّضْرِ، وَأَسْوَدُ بْنُ عَامِرٍ، قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَفْقَتَيْنِ فِي صَفْقَةٍ وَاحِدَةٍ قَالَ أَسْوَدُ: قَالَ شَرِيكٌ: قَالَ سِمَاكٌ: الرَّجُلُ يَبِيعُ الْبَيْعَ، فَيَقُولُ: هُوَ بِنَسَاءٍ بِكَذَا وَكَذَا، وَهُوَ بِنَقْدٍ بِكَذَا وَكَذَا. [راجع: ٣٧٢٥].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف شريك.

3784. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Islam began as something strange and will go back to being something strange as

٣٧٨٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ، [قَالَ عَبْدُ اللهِ بْنُ أَحْمَدَ:] وَسَمِعْتُهُ أَنَا مِنِ ابْنِ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ،

عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا، وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ، فَطُوبَى لِلْغُرَبَاءِ قِيلَ: وَمَنِ الْغُرَبَاءُ؟ قَالَ: «النُّزَّاعُ مِنَ الْقَبَائِلِ»

تخريج: إسناده صحيح.

it began, so glad tidings to the strangers." It was said: Who are the strangers? He said: "Those who are alienated from their tribes."

Comments: [Its *isnad* is *saheeh*]

٣٧٨٥- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ الله، أَنَّ رَجُلًا لَمْ يَعْمَلْ مِنَ الْخَيْرِ شَيْئًا قَطُّ إِلَّا التَّوْحِيدَ، فَلَمَّا حَضَرَتْهُ الْوَفَاةُ، قَالَ لِأَهْلِهِ: إِذَا أَنَا مِتُّ، فَخُذُونِي وَاحْرُقُونِي، حَتَّى تَدَعُونِي حُمَمَةً، ثُمَّ اطْحَنُونِي، ثُمَّ اذْرُونِي فِي الْبَحْرِ فِي يَوْمِ رَاحٍ، قَالَ: فَفَعَلُوا بِهِ ذَلِكَ، قَالَ: فَإِذَا هُوَ فِي قَبْضَةِ اللَّهِ، قَالَ: فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ قَالَ: مَخَافَتُكَ، قَالَ: فَغَفَرَ اللَّهُ لَهُ.

تخريج: صحيح لغيره، وهذا إسناد حسن.

3785. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that there was a man who had never done any good deed except believing in the Oneness of Allah (*Tawheed*). When he was dying, he said to his family: When I die, take me and burn me until I become like charcoal. Then grind me up and scatter me on the sea on a windy day. So they did that for him, then he immediately found himself in the grasp of Allah. Allah, may He be glorified and exalted, said to him: What made you do what you did? He said: Fear of You. And Allah forgave him.

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

٣٧٨٦- قَالَ يَحْيَى: و حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. [انظر: ٧٥٣٥، ٨٠٢٧].

تخريج: إسناده صحيح، خ: (٣٤٨١)، م: (٢٧٥٦).

3786. A similar report was narrated from Abu Hurairah (ﷺ), from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3481) and Muslim (2756)]

٣٧٨٧- حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ

3787. It was narrated that Ibn Mas'ood (ﷺ) said: The two sons of Mulaikah came to the Prophet

(ﷺ) and said: Our mother honoured her husband, was kind to her children - and he mentioned guests - but she had buried an infant alive during the Jahiliyyah. He said: "Your mother is in the Fire." They turned away, looking upset. Then he ordered that they be called back, so they came back looking happy and hoping that something had happened. He said: "My mother is with your mother." One of the hypocrites said: This man cannot even help his mother yet we are following in his footsteps. One of the Ansar - and I never saw any man ask more questions than him - said: O Messenger of Allah, has your Lord made you any promise concerning her or concerning them (your parents)? He said: He thought that (this man) based it on something he heard. He said: "I did not ask my Lord, and He did not promise me anything concerning that, even though I will stand in the station of praise and glory (*al-maqamul-mahmood*) on the Day of Resurrection." The Ansari said: What is that station of praise and glory? He said: "That will be when you are brought, naked, barefoot and uncircumcised. The first one to be clothed will be Ibraheem. It will be said: 'Clothe My close friend.' And he will be given two white garments and will put them on, then he will sit facing the Throne. Then I will be given my garment and I will put it on, then I will

الْبُنَانِيُّ، عَنْ عُثْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: جَاءَ ابْنَا مُلَيْكَةَ إِلَى النَّبِيِّ ﷺ، فَقَالَا: إِنَّ أُمَّنَا كَانَتْ تُكْرِمُ الزَّوْجَ، وَتَعْطِفُ عَلَى الْوَلَدِ، قَالَ: وَذَكَرَ الضَّيْفَ. غَيْرَ أَنَّهَا كَانَتْ وَأَدَتْ فِي الْجَاهِلِيَّةِ. قَالَ: «أُمُّكُمَا فِي النَّارِ» فَأَدْبَرَا، وَالشَّرُّ يُرَى فِي وُجُوهِهِمَا، فَأَمَرَ بِهِمَا، فَرُدَّا، فَرَجَعَا وَالسُّرُورُ يُرَى فِي وُجُوهِهِمَا، رَجِيَا أَنْ يَكُونَ قَدْ حَدَثَ شَيْءٌ، فَقَالَ: «أُمِّي مَعَ أُمِّكُمَا» فَقَالَ رَجُلٌ مِنَ الْمُنَافِقِينَ: «وَمَا يُغْنِي هَذَا عَنْ أُمِّهِ شَيْئًا، وَنَحْنُ نَطَأُ عَقِبَيْهِ، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَلَمْ أَرَ رَجُلًا قَطُّ أَكْثَرَ سُؤَالًا مِنْهُ، يَا رَسُولَ اللَّهِ، هَلْ وَعَدَكَ رَبُّكَ فِيهَا أَوْ فِيهِمَا، قَالَ: فَظَنَّ أَنَّهُ مِنْ شَيْءٍ قَدْ سَمِعَهُ، فَقَالَ: مَا سَأَلْتُهُ رَبِّي، وَمَا أَطْمَعَنِي فِيهِ، وَإِنِّي لَأَقُومُ الْمَقَامَ الْمَحْمُودَ يَوْمَ الْقِيَامَةِ» فَقَالَ الْأَنْصَارِيُّ: وَمَا ذَاكَ الْمَقَامُ الْمَحْمُودُ؟ قَالَ: «ذَاكَ إِذَا جِيءَ بِكُمْ عُرَاةً حُفَاةً غُرْلًا، فَيَكُونُ أَوَّلَ مَنْ يُكْسَى إِبْرَاهِيمُ، يَقُولُ: اكْسُوا خَلِيلِي، فَيُؤْتَى بِرَيْطَتَيْنِ بَيْضَاوَيْنِ فَلَيَلْبَسُهُمَا ثُمَّ يَقْعُدُ فَيَسْتَقْبِلُ الْعَرْشَ ثُمَّ أُوتَى بِكِسْوَتِي فَأَلْبَسُهَا فَأَقُومُ عَنْ يَمِينِهِ مَقَامًا لَا يَقُومُهُ أَحَدٌ (١/٣٩٩) غَيْرِي، يَغْبِطُنِي بِهِ الْأَوَّلُونَ وَالْآخِرُونَ قَالَ: «وَيُفْتَحُ نَهَرٌ مِنَ الْكَوْثَرِ إِلَى الْحَوْضِ» فَقَالَ الْمُنَافِقُونَ: فَإِنَّهُ مَا جَرَى مَاءٌ قَطُّ إِلَّا عَلَى حَالٍ، أَوْ رَضْرَاضٍ، قَالَ: يَا رَسُولَ اللَّهِ،

عَلَى حَالٍ أَوْ رَضْرَاضٍ؟ قَالَ: «حَالُهُ الْمِسْكُ، وَرَضْرَاضُهُ التُّومُ» قَالَ الْمُنَافِقُ: لَمْ أَسْمَعْ كَالْيَوْمِ، قَلَّمَا جَرَى مَاءٌ قَطُّ عَلَى حَالٍ أَوْ رَضْرَاضٍ إِلَّا كَانَ لَهُ نَبْتٌ فَقَالَ الْأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ، هَلْ لَهُ نَبْتٌ؟ قَالَ: «نَعَمْ، قُضْبَانُ الذَّهَبِ» قَالَ الْمُنَافِقُ: لَمْ أَسْمَعْ كَالْيَوْمِ، فَإِنَّهُ قَلَّمَا نَبَتَ قَضِيبٌ إِلَّا أَوْرَقَ، وَإِلَّا كَانَ لَهُ ثَمَرٌ قَالَ الْأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ، هَلْ مِنْ ثَمَرٍ؟ قَالَ: «نَعَمْ، أَلْوَانُ الْجَوْهَرِ، وَمَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ، إِنَّ مَنْ شَرِبَ مِنْهُ مَشْرَبًا لَمْ يَظْمَأْ بَعْدَهُ، وَإِنْ حُرِمَهُ لَمْ يُرْوَ بَعْدَهُ».

تخريج: إسناده ضعيف لضعف عثمان، وسعيد مختلف فيه.

stand on his right, in a position where no one will stand but me, and the first and the last will envy me for it." He said: "Then a channel will be opened up from al-Kawthar to the Cistern." The hypocrites said: Water could only flow on mud or small pebbles. He said: O Messenger of Allah, will it flow on mud or small pebbles? He said: "Its mud is musk and its small pebbles are pearls." The hypocrite said: I have never heard anything like today; water hardly ever flows over mud or small pebbles but it must have some vegetation. The Ansari said: O Messenger of Allah, will it have any vegetation? He said: "Yes, reeds of gold." The hypocrite said: I have never heard anything like today. Reeds hardly ever grow but they have leaves and fruit. The Ansari said: O Messenger of Allah, will it have fruit? He said: "Yes; different kinds of gems, and its water is whiter than milk and sweeter than honey. Whoever drinks one draught from it will never thirst after that, and if he is deprived of it, his thirst will never be quenched."

Comments: [Its *isnad* is *da'eef* because 'Uthman is *da'eef* - he is Ibn 'Umair al-Bajali Abul-Yaqazan]

٣٧٨٨- حَدَّثَنَا عَارِمٌ وَعَفَّانُ قَالَا: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: قَالَ أَبِي: حَدَّثَنِي أَبُو تَمِيمَةَ، عَنْ عَمْرٍو، لَعَلَّهُ أَنْ يَكُونَ قَدْ قَالَ: الْبِكَالِيَّ يُحَدِّثُهُ عَمْرٌو، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ عَمْرٌو: إِنَّ عَبْدَ اللَّهِ قَالَ: اسْتَبْعَثَنِي رَسُولُ

3788. It was narrated from 'Abdullah bin Mas'ood (ﷺ): 'Amr said: 'Abdullah said: The Messenger of Allah (ﷺ) asked me to come with him, so we set out until I came to such and such a place. He drew a line for me and said to me: "Stay there, within

this line, and do not come out. If you come out you will perish." So I stayed within it. The Messenger of Allah (ﷺ) went on, as far as one could throw a stone or a little further - or words to that effect. Then he mentioned the shapes of figures as if they were black people; they were not wearing any clothes but I could not see their private parts, and they were tall and slim. They came and started climbing on the Messenger of Allah (ﷺ), and the Prophet of Allah (ﷺ) started reciting Qur'an to them. He said: And they started coming and going around me, getting in my way. 'Abdullah said: And I got very scared of them, so I sat down - or words to that effect. When dawn came, they began to leave - or words to that effect. Then the Messenger of Allah (ﷺ) came, looking drawn and tired, or almost ill because of their climbing over him. He said: "I feel very tired" - or words to that effect. The Messenger of Allah (ﷺ) put his head in my lap - or words to that effect. Then these figures came, wearing long white garments - or words to that effect. The Messenger of Allah (ﷺ) had gone to sleep. 'Abdullah said: And I felt more afraid of them than I had the first time. ('Arim said in his *hadeeth*:) they said to one another: This slave of Allah has been given something good - or words to that effect - his eyes are sleeping, or his eye is sleeping - or words to that effect -

اللَّهِ ﷺ، قَالَ: فَانْطَلَقْنَا، حَتَّى أَتَيْتُ مَكَانَ كَذَا وَكَذَا فَخَطَّ لِي خِطَّةً، فَقَالَ لِي: «كُنْ بَيْنَ ظَهْرَيْ هَذِهِ لَا تَخْرُجْ مِنْهَا، فَإِنَّكَ إِنْ خَرَجْتَ هَلَكْتَ» قَالَ: فَكُنْتُ فِيهَا، قَالَ: فَمَضَى رَسُولُ اللَّهِ ﷺ، حَذَفَةً، أَوْ أَبْعَدَ شَيْئًا، أَوْ كَمَا قَالَ: ثُمَّ إِنَّهُ ذَكَرَ هَنِينًا كَأَنَّهُمْ الزُّطُّ. - قَالَ عَفَّانُ: أَوْ كَمَا قَالَ عَفَّانُ إِنْ شَاءَ اللَّهُ - لَيْسَ عَلَيْهِمْ ثِيَابٌ، وَلَا أَرَى سَوْآتِهِمْ، طِوَالًا، قَلِيلٌ لَحْمُهُمْ. قَالَ: فَأَتَوْا، فَجَعَلُوا يَرْكَبُونَ رَسُولَ اللَّهِ ﷺ. قَالَ: وَجَعَلَ نَبِيُّ اللَّهِ ﷺ يَقْرَأُ عَلَيْهِمْ. قَالَ: وَجَعَلُوا يَأْتُونِي فَيُخِيلُونَ حَوْلِي،وَيَعْتَرِضُونَ لِي. قَالَ عَبْدُ اللَّهِ: فَأُرْعِبْتُ مِنْهُمْ رُعْبًا شَدِيدًا. قَالَ: فَجَلَسْتُ، أَوْ كَمَا قَالَ قَالَ: فَلَمَّا انْشَقَّ عَمُودُ الصُّبْحِ جَعَلُوا يَذْهَبُونَ، أَوْ كَمَا قَالَ قَالَ: ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ جَاءَ ثَقِيلًا وَجِعًا، أَوْ يَكَادُ أَنْ يَكُونَ وَجِعًا مِمَّا رَكِبُوهُ قَالَ: «إِنِّي لَأَجِدُنِي ثَقِيلًا»، أَوْ كَمَا قَالَ فَوَضَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ فِي حِجْرِي أَوْ كَمَا قَالَ قَالَ: ثُمَّ إِنَّ هَنِينَ أَتَوْا، عَلَيْهِمْ ثِيَابٌ بِيضٌ طِوَالٌ أَوْ كَمَا قَالَ، وَقَدْ أُغْفِيَ رَسُولُ اللَّهِ ﷺ. قَالَ عَبْدُ اللَّهِ: فَأُرْعِبْتُ أَشَدَّ مِمَّا أُرْعِبْتُ الْمَرَّةَ الْأُولَى (قَالَ عَارِمٌ فِي حَدِيثِهِ) قَالَ: فَقَالَ بَعْضُهُمْ لِبَعْضٍ: لَقَدْ أُعْطِيَ هَذَا الْعَبْدُ خَيْرًا، أَوْ كَمَا قَالُوا: إِنَّ عَيْنَيْهِ نَائِمَتَانِ، أَوْ قَالَ: عَيْنَهُ، أَوْ كَمَا قَالُوا: وَقَلْبَهُ يَقْظَانُ، ثُمَّ قَالَ: (قَالَ عَارِمٌ وَعَفَّانُ) قَالَ بَعْضُهُمْ لِبَعْضٍ: هَلُمَّ

but his heart is awake. Then they said to one another: Let us try to find a likeness for him - or words to that effect. They said to one another: Coin for us a likeness and we will interpret it, or we will coin a likeness and you interpret it. They said to one another: His likeness is that of a leader who builds a fortified structure. Then he invites people to come and eat - or words to that effect. And whoever does not come and eat his food, or who does not follow him, he punishes him severely - or words to that effect. Others said: As for the leader, he is the Lord of the Worlds. As for the structure, it is Islam; the food is Paradise and he is the caller: whoever follows him will be in Paradise - or words to that effect. And whoever does not follow him will be punished - or words to that effect. Then the Messenger of Allah (ﷺ) woke up and said: "What did you see, O Ibn Umm 'Abd?" 'Abdullah said: I saw such and such. The Prophet (ﷺ) said: "Nothing of what they said was hidden from me." The Prophet of Allah (ﷺ) said: "They are a group of the angels" or he said, "some of the angels, or whatever Allah willed."

فَلْنَضْرِبْ لَهُ مَثَلًا، أَوْ كَمَا قَالُوا. قَالَ بَعْضُهُمْ لِبَعْضٍ: اضْرِبُوا لَهُ مَثَلًا وَنُؤَوِّلُ نَحْنُ، أَوْ نَضْرِبُ نَحْنُ وَتُؤَوِّلُونَ أَنْتُمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ: مَثَلُهُ كَمَثَلِ سَيِّدٍ ابْتَنَى بُنْيَانًا حَصِينًا، ثُمَّ أَرْسَلَ إِلَى النَّاسِ بِطَعَامٍ، أَوْ كَمَا قَالَ فَمَنْ لَمْ يَأْتِ طَعَامَهُ، أَوْ قَالَ: لَمْ يَتْبَعْهُ، عَذَّبَهُ عَذَابًا شَدِيدًا أَوْ كَمَا قَالُوا قَالَ الْآخَرُونَ: أَمَّا السَّيِّدُ فَهُوَ رَبُّ الْعَالَمِينَ، وَأَمَّا الْبُنْيَانُ فَهُوَ الْإِسْلَامُ، وَالطَّعَامُ الْجَنَّةُ، وَهُوَ الدَّاعِي، فَمَنِ اتَّبَعَهُ كَانَ فِي الْجَنَّةِ (قَالَ عَارِمٌ فِي حَدِيثِهِ) أَوْ كَمَا قَالُوا. وَمَنْ لَمْ يَتْبَعْهُ عُذِّبَ أَوْ كَمَا قَالَ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ اسْتَيْقَظَ، فَقَالَ: «مَا رَأَيْتَ يَا ابْنَ أُمِّ عَبْدٍ» فَقَالَ عَبْدُ اللَّهِ: رَأَيْتُ كَذَا وَكَذَا فَقَالَ نَبِيُّ اللَّهِ ﷺ: «مَا خَفِيَ عَلَيَّ مِمَّا قَالُوا شَيْءٌ» قَالَ نَبِيُّ اللَّهِ ﷺ: «هُمْ نَفَرٌ مِنَ الْمَلَائِكَةِ، أَوْ قَالَ: هُمْ مِنَ الْمَلَائِكَةِ، أَوْ كَمَا شَاءَ اللَّهُ».

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف عمرو البكالي، لم يثبت سماعه لهذا الحديث من ابن مسعود.

3789. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "No one will enter the Fire who has in his heart faith the weight of

٣٧٨٩- حَدَّثَنَا عَارِمٌ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ الْقَسْمَلِيُّ، حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ

a grain, and no one will enter Paradise who has in his heart pride the weight of a grain." A man said: O Messenger of Allah, I like my garment to be clean, my hair to be well groomed and my shoelaces to be in good condition - and he mentioned some other things, until he mentioned the handle of his whip - is that pride, O Messenger of Allah? He said: "No, that is beauty. Allah is beautiful and loves beauty. Rather pride is rejecting the truth and looking down on people."

Comments: [*Marfoo'*, *saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is *mursal*]

رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيمَانٍ، وَلَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ كِبْرٍ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي لَيُعْجِبُنِي أَنْ يَكُونَ ثَوْبِي غَسِيلًا، وَرَأْسِي دَهِينًا، وَشِرَاكُ نَعْلِي جَدِيدًا، وَذَكَرَ أَشْيَاءَ، حَتَّى ذَكَرَ عِلَاقَةَ سَوْطِهِ، أَفَمِنَ الْكِبْرِ ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا ذَاكَ الْجَمَالُ، إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، وَلَكِنَّ الْكِبْرَ مَنْ سَفِهَ الْحَقَّ، وَازْدَرَى النَّاسَ».

تخريج: مرفوعه صحيح لغيره، م: (٩١) وهذا إسناد ضعيف لإرساله، يحيى بن جعدة لم يلق ابن مسعود.

3790. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "There will be in charge of your affairs after I am gone men who will extinguish the *sunnah* and introduce *bid'ah* (innovation); they will delay the prayer from its proper time." Ibn Mas'ood (ﷺ) said: O Messenger of Allah, what should I do if I live to see them? He said: "O Ibn Umm 'Abd, there is no obedience to the one who disobeys Allah." And he said it three times.

Comments: [Its *isnad* is *hasan* according to those who think it is true that 'Abdur-Rahman heard from his father 'Abdullah; it is *da'eef* according to those who say that he only heard a little from his father]

٣٧٩٠- حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ ابْنِ خُثَيْمٍ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ سَيَلِي أَمْرَكُمْ (١/ ٤٠٠) مِنْ بَعْدِي رِجَالٌ يُطْفِئُونَ السُّنَّةَ، وَيُحْدِثُونَ بِدْعَةً، وَيُؤَخِّرُونَ الصَّلَاةَ عَنْ مَوَاقِيتِهَا»، قَالَ ابْنُ مَسْعُودٍ: يَا رَسُولَ اللَّهِ، كَيْفَ بِي إِذَا أَدْرَكْتُهُمْ؟ قَالَ: «لَيْسَ يَا ابْنَ أُمِّ عَبْدٍ طَاعَةٌ لِمَنْ عَصَى اللَّهَ» قَالَهَا ثَلَاثَ مَرَّاتٍ [قَالَ عَبْدُ اللهِ بنُ أَحْمَدَ]: وَسَمِعْتُ أَنَا مِنْ مُحَمَّدِ بْنِ الصَّبَّاحِ مِثْلَهُ.

تخريج: - إسناده حسن عند من يصحح سماع عبدالرحمن من أبيه عبدالله، وهو ضعيف عند من يقول: إنه لم يسمع من أبيه إلا اليسير.

٣٧٩١- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ: أَخْبَرَنِي عَمْرٌو - يَعْنِي ابْنَ أَبِي عَمْرٍو - عَنْ عُبَيْدِ اللَّهِ وَحَمْزَةَ، ابْنَيْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ النَّبِيَّ ﷺ كَانَ يَأْكُلُ اللَّحْمَ ثُمَّ يَقُومُ إِلَى الصَّلَاةِ وَلَا يَمَسُّ مَاءً. [انظر: ٣٧٩٢].

3791. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that the Prophet (ﷺ) used to eat meat, then he would get up and pray and he would not touch water.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، عبيدالله وحمزة لم يدركا عم أبيهما عبدالله بن مسعود.

٣٧٩٢- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرٍو - يَعْنِي ابْنَ أَبِي عَمْرٍو - عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ اللَّحْمَ، ثُمَّ يَقُومُ إِلَى الصَّلَاةِ، فَمَا يَمَسُّ قَطْرَةَ مَاءٍ.

3792. It was narrated that Ibn Mas'ood (ﷺ) said: I saw the Messenger of Allah (ﷺ) eating meat, then he got up to pray and he did not touch a drop of water.

Comments: [*Saheeh*; this is a *da'eef isnad* because it is interrupted]

تخريج: صحيح، وهذا إسناد ضعيف لانقطاعه، وهو مكرر سابقه.

٣٧٩٣- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ حَمْزَةَ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَكَلَ لَحْمًا ثُمَّ قَامَ إِلَى الصَّلَاةِ، وَلَمْ يَمَسَّ مَاءً.

3793. It was narrated that Ibn Mas'ood (ﷺ) said: I saw the Messenger of Allah eating meat, then he got up to pray and he did not touch water.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

تخريج: صحيح، وهذا إسناد ضعيف لانقطاعه، حمزة لم يدرك ابن مسعود.

٣٧٩٤- حَدَّثَنَا أَبُو سَعِيدٍ، حَدَّثَنَا إِسْرَائِيلُ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: انْطَلَقَ سَعْدٌ مُعْتَمِرًا، فَنَزَلَ عَلَى صَفْوَانَ بْنِ أُمَيَّةَ بْنِ خَلَفٍ، وَكَانَ أُمَيَّةُ

3794. It was narrated that 'Abdullah (ﷺ) said: Sa'd bin Mu'adh set out to do *'umrah* and he stayed with Safwan bin Umayyah bin Khalaf. When Umayyah went to Syria and passed by Madinah, he used to stay with Sa'd.

إِذَا انْطَلَقَ إِلَى الشَّامِ، فَمَرَّ بِالْمَدِينَةِ، نَزَلَ عَلَى سَعْدٍ، فَقَالَ أُمَيَّةُ لِسَعْدٍ: انْتَظِرْ، حَتَّى إِذَا انْتَصَفَ النَّهَارُ، وَغَفَلَ النَّاسُ، انْطَلَقْتَ فَطُفْتَ، فَبَيْنَمَا سَعْدٌ يَطُوفُ، إِذْ أَتَاهُ أَبُو جَهْلٍ، فَقَالَ: مَنْ هَذَا يَطُوفُ بِالْكَعْبَةِ آمِنًا؟ قَالَ سَعْدٌ: أَنَا سَعْدٌ، فَقَالَ أَبُو جَهْلٍ: تَطُوفُ بِالْكَعْبَةِ آمِنًا، وَقَدْ آوَيْتُمْ مُحَمَّدًا؟ فَتَلَاحَيَا، فَقَالَ أُمَيَّةُ لِسَعْدٍ: لَا تَرْفَعَنَّ صَوْتَكَ عَلَى أَبِي الْحَكَمِ، فَإِنَّهُ سَيِّدُ أَهْلِ الْوَادِي، فَقَالَ لَهُ سَعْدٌ: وَاللَّهِ إِنْ مَنَعْتَنِي أَنْ أَطُوفَ بِالْبَيْتِ، لَأَقْطَعَنَّ عَلَيْكَ مَتْجَرَكَ إِلَى الشَّامِ، فَجَعَلَ أُمَيَّةُ يَقُولُ: لَا تَرْفَعَنَّ صَوْتَكَ عَلَى أَبِي الْحَكَمِ، وَجَعَلَ يُمْسِكُهُ، فَغَضِبَ سَعْدٌ، فَقَالَ: دَعْنَا مِنْكَ، فَإِنِّي سَمِعْتُ مُحَمَّدًا يَزْعُمُ أَنَّهُ قَاتِلُكَ، قَالَ: إِيَّايَ؟ قَالَ: نَعَمْ. قَالَ: وَاللَّهِ مَا يَكْذِبُ مُحَمَّدٌ. فَلَمَّا خَرَجُوا، رَجَعَ إِلَى امْرَأَتِهِ، فَقَالَ: أَمَا عَلِمْتِ مَا قَالَ لِيَ الْيَثْرِبِيُّ؟ فَأَخْبَرَهَا به فَلَمَّا جَاءَ الصَّرِيخُ، وَخَرَجُوا إِلَى بَدْرٍ، قَالَتِ امْرَأَتُهُ: أَمَا تَذْكُرُ مَا قَالَ أَخُوكَ الْيَثْرِبِيُّ؟ فَأَرَادَ أَنْ لَا يَخْرُجَ، فَقَالَ لَهُ أَبُو جَهْلٍ: إِنَّكَ مِنْ أَشْرَافِ الْوَادِي، فَسِرْ مَعَنَا يَوْمًا أَوْ يَوْمَيْنِ، فَسَارَ مَعَهُمْ، فَقَتَلَهُ اللَّهُ عَزَّ وَجَلَّ.

تخريج: إسناده صحيح، خ: (٣٦٣٢).

Umayyah said to Sa'd: Wait until midday, when there are not many people around, then go and do *tawaf*. Whilst Sa'd was doing *tawaf*, Abu Jahl came to him and said: Who is this who is circumambulating the Ka'bah in safety? Sa'd said: I am Sa'd. Abu Jahl said: Are you circumambulating the Ka'bah in safety when you have given refuge to Muhammad? And they traded insults. Umayyah said to Sa'd: Do not raise your voice to Abul-Hakam, for he is the leader of the people of the valley. Sa'd said to him: By Allah, if you prevent me from circumambulating the House, I shall certainly cut off your trade with Syria. Umayyah kept saying: Do not raise your voice to Abul-Hakam, and he tried to hold him back. Sa'd got angry and said: Leave us alone, for I heard Muhammad (ﷺ) saying that he is going to kill you. Umayyah said: Me? He said: Yes. He said: By Allah, Muhammad does not tell lies. Then when they left, he went back to his wife and said: Do you know what the Yathribi [i.e. Sa'd] said to me? And he told her about it. When the call for mobilization came and they set out for Badr, his wife said: Don't you remember what your brother the Yathribi said? He wanted not to go out, but Abu Jahl said to him: You are one of the nobles of the valley; come with us for a day or two. So he went with them, and Allah, may He be exalted and glorified, caused him to be killed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3632)]

3795. It was narrated that 'Abdullah (ﷺ) said: Sa'd bin Mu'adh set out to do *'umrah* and he stayed with Umayyah bin Khalaf bin Safwan. When Umayyah went to Syria and passed by Madinah, he used to stay with Sa'd... And he narrated the *hadeeth*, except that he said: He went back to Umm Safwan and said: Do you know what my brother the Yathribi said to me? She said: What did he say? He said: He claimed that he heard Muhammad say that he is my killer. She said: By Allah, Muhammad does not tell lies. And when they set out for Badr... And he quoted the report.

Comments: [Its *isnad* is *saheeh*]

٣٧٩٥- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: انْطَلَقَ سَعْدُ بْنُ مُعَاذٍ مُعْتَمِرًا فَنَزَلَ عَلَى أُمَيَّةَ بْنِ خَلَفِ بْنِ صَفْوَانَ، وَكَانَ أُمَيَّةُ إِذَا انْطَلَقَ إِلَى الشَّامِ، وَمَرَّ بِالْمَدِينَةِ نَزَلَ عَلَى سَعْدٍ ...... فَذَكَرَ الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ: فَرَجَعَ إِلَى أُمِّ صَفْوَانَ، فَقَالَ: أَمَا تَعْلَمِي مَا قَالَ أَخِي الْيَثْرِبِيُّ: قَالَتْ وَمَا قَالَ؟ قَالَ: زَعَمَ أَنَّهُ سَمِعَ مُحَمَّدًا يَزْعُمُ أَنَّهُ قَاتِلِي. قَالَتْ: فَوَاللَّهِ مَا يَكْذِبُ مُحَمَّدٌ فَلَمَّا خَرَجُوا إِلَى بَدْرٍ ..... وَسَاقَهُ.

تخريج: إسناده صحيح، وهو مكرر سابقه.

3796. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that when he went to sleep, he would put his right hand under his cheek and say: "O Allah, protect me from Your punishment on the Day when You gather Your slaves together."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

٣٧٩٦- حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ إِذَا نَامَ، وَضَعَ يَمِينَهُ تَحْتَ خَدِّهِ، وَقَالَ: «اللَّهُمَّ قِنِي عَذَابَكَ، يَوْمَ تَجْمَعُ عِبَادَكَ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبوعبيدة لم يسمع من عبدالله وهو أبوه.

3797. It was narrated from 'Abdullah (ﷺ) that he was in the mosque, offering supplication, when the Prophet (ﷺ) came in whilst he was offering supplication and he said: "Ask, you will be given," when he was saying: O Allah, I ask You for faith that does

٣٧٩٧- حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ فِي الْمَسْجِدِ يَدْعُو، فَدَخَلَ النَّبِيُّ ﷺ، وَهُوَ يَدْعُو، فَقَالَ: «سَلْ تُعْطَهْ»، وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا

not waver, blessing that does not end and to accompany the Prophet (ﷺ) in the highest station in Paradise, the Paradise of eternity.

لَا يَرْتَدُّ، وَنَعِيمًا لَا يَنْفَدُ، وَمُرَافَقَةَ النَّبِيِّ ﷺ مُحَمَّدٍ، فِي أَعْلَى غُرَفِ الْجَنَّةِ جَنَّةِ الْخُلْدِ. [راجع: ٣٦٦٢، و انظر: ٤٢٥٥، ٤٣٤٠].

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

3798. It was narrated that Abu Hurairah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever sees me in a dream it is as if he has seen me when awake, for the *Shaitan* cannot appear in my form."

٣٧٩٨- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي فِي الْيَقَظَةِ، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ عَلَى صُورَتِي».

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، وسيأتي في مسند أبي هريرة.

3799. A similar report was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ).

٣٧٩٩- حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ ...... مِثْلَهُ. (إسناده صحيح). [راجع: ٣٥٥٩].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3800. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Every Prophet has a close associate among the Prophets, and my close associate among them is my father and the close friend of my Lord, Ibraheem." Then he recited: "Verily, among mankind who have the best claim to Ibraheem (Abraham) are those who followed him, and this Prophet (Muhammad (ﷺ)) and those who have believed (Muslims). And Allah is the *Wali* (Protector and

٣٨٠٠- (١/٤٠١) حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنْ أَبِي الضُّحَى، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ وُلَاةً مِنَ النَّبِيِّينَ وَإِنَّ وَلِيِّي مِنْهُمْ أَبِي وَخَلِيلُ رَبِّي إِبْرَاهِيمُ» قَالَ: ثُمَّ قَرَأَ: ﴿إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ﴾ [آل عمران: ٦٨] إِلَى آخِرِ الْآيَةِ.

تخريج: إسناده ضعيف لانقطاعه، أبو الضحى، لم يدرك ابن مسعود.

Helper) of the believers" [Al 'Imran 3:68].

Comments: [Its *isnad* is *da'eef* because it is interrupted]

3801. It was narrated that 'Abdullah (ﷺ) said: I came to the Prophet (ﷺ) when he was in a red tent ('Abdul-Malik said: of leather) with approximately forty men. He said: "You will conquer other lands and you will prevail and acquire booty. Whoever among you lives to see that, let him fear Allah and enjoin what is good and forbid what is evil, and let him uphold his ties of kinship. And whoever tells a lie about me deliberately, let him take his place in Hell. The likeness of the one who helps his people in something other than the truth is like that of the camel that falls into the well and stretches out its tail."

٣٨٠١- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، وَمُؤَمَّلٌ، قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ، قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ فِي قُبَّةٍ حَمْرَاءَ (قَالَ عَبْدُ الْمَلِكِ: مِنْ أَدَمٍ) فِي نَحْوٍ مِنْ أَرْبَعِينَ رَجُلًا، فَقَالَ «إِنَّكُمْ مَفْتُوحٌ عَلَيْكُمْ، مَنْصُورُونَ، وَمُصِيبُونَ، فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ، فَلْيَتَّقِ اللَّهَ، وَلْيَأْمُرْ بِالْمَعْرُوفِ، وَلْيَنْهَ عَنِ الْمُنْكَرِ، وَلْيَصِلْ رَحِمَهُ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَثَلُ الَّذِي يُعِينُ قَوْمَهُ عَلَى غَيْرِ الْحَقِّ، كَمَثَلِ بَعِيرٍ رُدِّيَ فِي بِئْرٍ، فَهُوَ يَنْزِعُ مِنْهَا بِذَنَبِهِ». [راجع: ٣٦٩٤، ٣٧٢٦].

Comments: [Its *isnad* is *hasan* according to those who think it is true that 'Abdur-Rahman heard from his father 'Abdullah; it is *da'eef* according to those who think that he only heard a little from his father]

تخريج: إسناده حسن عند من يصحح سماع عبدالرحمن من أبيه، وضعيف عند من يقول: لم يسمع منه إلا اليسير.

3802. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no one of you but he has appointed to him a companion from among the jinn and a companion from among the angels." They said: Even you, O Messenger of Allah? He said: "Even me, but Allah helped me against him and he became Muslim, so he does not tell me to do anything but good."

٣٨٠٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ وَقَرِينُهُ مِنَ الْمَلَائِكَةِ» قَالُوا: وَإِيَّاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَإِيَّايَ، لَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ». [راجع: ٣٦٤٨].

Comments: [Its *isnad* is *saheeh*, Muslim (2814)]

تخريج: إسناده صحيح، م: (٢٨١٤).

3803. It was narrated that 'Abdullah (ﷺ) said: I heard a man reciting Ha-Meem (i.e. al-Ahqaf); he recited it in one mode of recitation and another man recited it in another mode of recitation that his companion did not use, and I recited it in yet another mode of recitation that my two companions had not used. We came to the Prophet (ﷺ) and told him, and he said: "Do not differ; those who came before you were destroyed because they differed." Then he said: "See which one among you has the most knowledge of recitation, and follow his recitation."

٣٨٠٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ هَمَّامٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ رَجُلًا يَقْرَأُ حم الثَّلَاثِينَ، يَعْنِي (الْأَحْقَافَ) فَقَرَأَ حَرْفًا، وَقَرَأَ رَجُلٌ آخَرُ حَرْفًا، لَمْ يَقْرَأْهُ صَاحِبُهُ، وَقَرَأْتُ أَحْرُفًا فَلَمْ يَقْرَأْهَا صَاحِبَيَّ، فَانْطَلَقْنَا إِلَى النَّبِيِّ ﷺ، فَأَخْبَرْنَاهُ، فَقَالَ: «لَا تَخْتَلِفُوا، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاخْتِلَافِهِمْ» ثُمَّ قَالَ: «انْظُرُوا أَقْرَأَكُمْ رَجُلًا، فَخُذُوا بِقِرَاءَتِهِ» [راجع: ٣٧٢٤].

تخريج: صحيح، إسناده حسن، خ: (٢٤١٠).

Comments: [*Saheeh*, its *isnad* is *hasan*, al-Bukhari (2410)]

3804. It was narrated that Abul-Kanood said: I got a ring of gold during one of the campaigns and I put it on and came to 'Abdullah. He took it and put it between his jaws and chewed it, and he said: The Messenger of Allah (ﷺ) forbade wearing rings of gold.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because Yazeed bin Abi Ziyad is *da'eef*]

٣٨٠٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، وَعَنْ أَبِي سَعْدٍ، عَنْ أَبِي الْكَنُودِ، قَالَ: أَصَبْتُ خَاتَمًا مِنْ ذَهَبٍ فِي بَعْضِ الْمَغَازِي، فَلَبِسْتُهُ، فَأَتَيْتُ عَبْدَ اللَّهِ، فَأَخَذَهُ، فَوَضَعَهُ بَيْنَ لَحْيَيْهِ، فَمَضَغَهُ، وَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَخَتَّمَ بِخَاتَمِ الذَّهَبِ، أَوْ قَالَ: بِحَلْقَةِ الذَّهَبِ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد.

3805. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) prostrated in Soorat an-Najm, and there was no one among the people who did not prostrate, except an old man who took a handful of pebbles and

٣٨٠٥- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ: سَجَدَ رَسُولُ اللَّهِ ﷺ فِي سُورَةِ النَّجْمِ، فَمَا بَقِيَ أَحَدٌ مِنَ الْقَوْمِ إِلَّا سَجَدَ، إِلَّا شَيْخٌ أَخَذَ

raised it to his forehead, and he said: This is enough for me. And 'Abdullah said: I saw him slain as a *kafir*.

كَفًّا مِنْ حَصًى، فَرَفَعَهُ إِلَى جَبْهَتِهِ، وَقَالَ: يَكْفِينِي هَذَا. قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُ قُتِلَ كَافِرًا. [راجع: ٣٦٨٢].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1070) and Muslim (576)]

تخريج: إسناده صحيح، خ: (١٠٧٠)، م: (٥٧٦).

3806. It was narrated that Ibn Mas'ood (ﷺ) said: We talked a great deal in the presence of the Messenger of Allah (ﷺ) one night, then we came to him the following morning and he said: "The Prophets were shown to me last night with their nations. A Prophet came past with three people, and another with a small group, and another with a few followers, and another with no one with him, until Moosa passed by me with a company of the Children of Israel, and they impressed me. I said: Who are these? It was said to me: This is your brother Moosa, and with him are the Children of Israel. I said: Where is my *ummah*? It was said to me: Look to your right. I looked and I could not see the hills because of so many people. Then it was said to me: Look to your left. So I looked and I saw the horizon filled with people. It was said to me: Are you pleased? I said: I am pleased, O Lord; I am pleased, O Lord. It was said to me: With these are seventy thousand who will enter Paradise without being brought to account." The Prophet (ﷺ) said: "May my father and mother be sacrificed for you; if you can be one of the seventy

٣٨٠٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: أَكْثَرْنَا الْحَدِيثَ عِنْدَ رَسُولِ اللَّهِ ﷺ، ذَاتَ لَيْلَةٍ، ثُمَّ غَدَوْنَا إِلَيْهِ، فَقَالَ: «عُرِضَتْ عَلَيَّ الْأَنْبِيَاءُ اللَّيْلَةَ بِأُمَمِهَا، فَجَعَلَ النَّبِيُّ يَمُرُّ، وَمَعَهُ الثَّلَاثَةُ، وَالنَّبِيُّ وَمَعَهُ الْعِصَابَةُ، وَالنَّبِيُّ وَمَعَهُ النَّفَرُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، حَتَّى مَرَّ عَلَيَّ مُوسَى، مَعَهُ كَبْكَبَةٌ مِنْ بَنِي إِسْرَائِيلَ، فَأَعْجَبُونِي، فَقُلْتُ: مَنْ هَؤُلَاءِ؟ فَقِيلَ لِي: هَذَا أَخُوكَ مُوسَى، مَعَهُ بَنُو إِسْرَائِيلَ قَالَ: قُلْتُ: فَأَيْنَ أُمَّتِي؟ فَقِيلَ لِي: انْظُرْ عَنْ يَمِينِكَ فَنَظَرْتُ، فَإِذَا الظِّرَابُ قَدْ سُدَّ بِوُجُوهِ الرِّجَالِ، ثُمَّ قِيلَ لِي: انْظُرْ عَنْ يَسَارِكَ فَنَظَرْتُ، فَإِذَا الْأُفُقُ قَدْ سُدَّ بِوُجُوهِ الرِّجَالِ، فَقِيلَ لِي: أَرَضِيتَ؟ فَقُلْتُ: رَضِيتُ يَا رَبِّ رَضِيتُ يَا رَبِّ، قَالَ: فَقِيلَ لِي: إِنَّ مَعَ هَؤُلَاءِ سَبْعِينَ أَلْفًا، يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ» فَقَالَ النَّبِيُّ ﷺ: «فِدًا لَكُمْ أَبِي وَأُمِّي، إِنِ اسْتَطَعْتُمْ أَنْ تَكُونُوا مِنَ السَّبْعِينَ الْأَلْفِ، فَافْعَلُوا، فَإِنْ قَصَّرْتُمْ، فَكُونُوا مِنْ أَهْلِ الظِّرَابِ، فَإِنْ قَصَّرْتُمْ، فَكُونُوا مِنْ أَهْلِ الْأُفُقِ، فَإِنِّي قَدْ رَأَيْتُ ثَمَّ

نَاسًا يَتَهَاوَشُونَ» فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ، فَقَالَ: ادْعُ اللَّهَ لِي، يَا رَسُولَ اللَّهِ، أَنْ يَجْعَلَنِي مِنَ السَّبْعِينَ، فَدَعَا لَهُ، فَقَامَ رَجُلٌ آخَرُ، فَقَالَ: ادْعُ اللَّهَ، يَا رَسُولَ اللَّهِ، أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ «قَدْ سَبَقَكَ بِهَا عُكَّاشَةُ» قَالَ: ثُمَّ تَحَدَّثْنَا، فَقُلْنَا: مَنْ تَرَوْنَ هَؤُلَاءِ السَّبْعُونَ الْأَلْفُ؟ قَوْمٌ وُلِدُوا فِي الْإِسْلَامِ، لَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا حَتَّى مَاتُوا؟ فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ: «هُمُ الَّذِينَ لَا يَكْتَوُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». [انظر: ٣٨١٩، ٣٩٦٤، ٣٩٨٧، ٣٩٨٨، ٣٩٨٩، ٤٠٠٠، ٤٣٣٩].

تخريج: حديث صحيح، الحسن البصري وإن لم يسمع من عمران، قد تابعه العلاء بن زياد.

thousand, then do so. If you cannot, then be among the people of the hills; and if you cannot, then be among the people on the horizon, for I saw a lot of people crowded there." Then 'Ukkashah bin Mihsan stood up and said: Pray to Allah for me, O Messenger of Allah, to make me one of the seventy. So he prayed for him, then another man stood up and said: Pray to Allah for me, O Messenger of Allah, to make me one of them. He said " 'Ukkashah beat you to it." Then we talked and said: Who do you think these seventy thousand are? Are they people who were born in Islam and did not associate anything with Allah until they died? News of that reached the Prophet and he said: "They are the ones who did not use cautery or ask for *ruqyah* or believe in bird omens, and they put their trust in their Lord."

Comments: [A *saheeh hadeeth*]

٣٨٠٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: (١/٤٠٢) كُنَّا مَعَ النَّبِيِّ ﷺ، فِي سَفَرٍ، فَلَمْ يَجِدُوا مَاءً، فَأُتِيَ بِتَوْرٍ مِنْ مَاءٍ، فَوَضَعَ النَّبِيُّ ﷺ فِيهِ يَدَهُ، وَفَرَّجَ بَيْنَ أَصَابِعِهِ، قَالَ: فَرَأَيْتُ الْمَاءَ يَتَفَجَّرُ مِنْ بَيْنِ أَصَابِعِ النَّبِيِّ ﷺ [ثُمَّ قَالَ: «حَيَّ عَلَى الْوُضُوءِ، وَالْبَرَكَةُ مِنَ اللَّهِ» قَالَ الْأَعْمَشُ: فَأَخْبَرَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ، قَالَ: قُلْتُ لِجَابِرِ بْنِ عَبْدِ اللَّهِ: كَمْ كَانَ النَّاسُ يَوْمَئِذٍ؟

3807. It was narrated that 'Abdullah (ﷺ) said: We were with the Prophet (ﷺ) on a journey and when they did not find any water, a vessel of water was brought. The Prophet (ﷺ) put his hand in it and spread his fingers apart, and I saw water spring up between the fingers of the Prophet (ﷺ). Then he said: "Come and do *wudoo'* and the blessing is from Allah.' Al-A'mash said: Salim bin Abul-Ja'd told me: I said to Jabir bin 'Abdullah: How many were the people? He said: We were one thousand and five hundred.

Comments: [Its *isnad* is *saheeh*]

قَالَ: كُنَّا أَلْفًا وَخَمْسَ مِائَةٍ. [انظر ٤٢٩٣، و راجع: ٣٧٦٢].

تخريج: إسناده صحيح.

3808. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: A man said to the Messenger of Allah (ﷺ): How can I know whether I am doing good or bad? The Prophet (ﷺ) said: "If you hear your neighbours saying that you have done good, then you have done good, and if you hear them saying that you have done bad, then you have done bad."

Comments: [Its *isnad* is *saheeh*]

٣٨٠٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ: كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ، وَإِذَا أَسَأْتُ؟ فَقَالَ النَّبِيُّ ﷺ: «إِذَا سَمِعْتَ جِيرَانَكَ يَقُولُونَ: قَدْ أَحْسَنْتَ، فَقَدْ أَحْسَنْتَ، وَإِذَا سَمِعْتَهُمْ، يَقُولُونَ: قَدْ أَسَأْتَ فَقَدْ أَسَأْتَ»

تخريج: إسناده صحيح.

3809. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, from his father, that the Prophet (ﷺ) said: "May Allah curse the one who consumes *riba*, the one who pays it, the two who witness it and the one who writes it down." And he said: "*Riba* and *zina* never become widespread among a people but they bring down the punishment of Allah upon themselves."

٣٨٠٩- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، قَالَ: «لَعَنَ اللَّهُ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَاتِبَهُ» قَالَ: وَقَالَ: «مَا ظَهَرَ فِي قَوْمٍ الرِّبَا وَالزِّنَا، إِلَّا أَحَلُّوا بِأَنْفُسِهِمْ عِقَابَ اللَّهِ عَزَّ وَجَلَّ».

تخريج: صحيح لغيره، م: (١٥٩٧) وهذا إسناد ضعيف، لضعف شريك.

Comments: [*Saheeh* because of corroborating evidence; Muslim (1597) this is a *da'eef isnad* because Shareek is *da'eef*]

3810. It was narrated that Ibn Mas'ood (ﷺ) said: I was with the Prophet (ﷺ) on the night he met the jinn and he said: "Do you have any water with you?' I said: No. He said: "What is this in the vessel?" I said: *Nabeedh*. He said: "Show me; good dates and purifying water." And he did

٣٨١٠- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا عَنْ إِسْرَائِيلَ، عَنْ أَبِي فَزَارَةَ، عَنْ أَبِي زَيْدٍ مَوْلَى عَمْرِو بْنِ حُرَيْثٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةَ لَقِيَ الْجِنَّ، فَقَالَ: «أَمَعَكَ مَاءٌ» فَقُلْتُ: لَا، فَقَالَ: «مَا هَذَا فِي الْإِدَاوَةِ؟» قُلْتُ: نَبِيذٌ قَالَ:

«أَرِنِيهَا، تَمْرَةٌ طَيِّبَةٌ، وَمَاءٌ طَهُورٌ» فَتَوَضَّأَ مِنْهَا، ثُمَّ صَلَّى بِنَا. [راجع: ٣٧٨٢].

wudoo' with it, then he led us in prayer.

تخريج: إسناده ضعيف لجهالة أبي زيد.

Comments: [Its *isnad* is *da'eef* because Abu Zaid the freed slave of 'Amr bin Huraith is unknown]

٣٨١١- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ جَعَلَ لِلَّهِ نِدًّا، جَعَلَهُ اللَّهُ فِي النَّارِ»، و قَالَ: وَأُخْرَى أَقُولُهَا، لَمْ أَسْمَعْهَا مِنْهُ: مَنْ مَاتَ لَا يَجْعَلُ لِلَّهِ نِدًّا، أَدْخَلَهُ اللَّهُ الْجَنَّةَ، وَإِنَّ هَذِهِ الصَّلَوَاتِ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَ الْمَقْتَلُ. [راجع: ٤٥٦، ٣٥٥٢، وانظر: ٤٠٤٣].

3811. 'Abdullah (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Whoever ascribes a rival to Allah, Allah will put him in Hell." And he ['Abdullah] said: And there is something else I say that I did not hear from him: whoever dies not ascribing any rival to Allah, Allah will admit him to Paradise. And these prayers are expiation for whatever (sins) come in between, so long as killing (murder) is avoided.

تخريج: صحيح، وهذا إسناد حسن.

Comments: [*Saheeh*; this is a *hasan isnad*]

٣٨١٢- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ، وَإِنِّي سَأُنَازَعُ رِجَالًا، فَأُغْلَبُ عَلَيْهِمْ، فَأَقُولُ: يَا رَبِّ أَصْحَابِي، فَيُقَالُ: لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ» [حديث الأعمش راجع: ٣٦٣٩، و حديث المغيرة انظر: ٤١٨٠].

3812. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead for some people of my *ummah*, but I will have to give them up. I will say: O Lord, my companions. But it will be said: You do not know what they did after you were gone."

تخريج: صحيح، وهذا إسناد حسن، خ: (٦٥٧٦)، م: (٢٢٩٧).

Comments: [*Saheeh*; this is a *hasan isnad*, al-Bukhari (6576) and Muslim (2297)]

٣٨١٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ عَنْ عَبْدِ السَّلَامِ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ يَصُومُ فِي السَّفَرِ، وَيُفْطِرُ، وَيُصَلِّي رَكْعَتَيْنِ، لَا يَدَعُهُمَا، يَقُولُ: لَا يَزِيدُ عَلَيْهِمَا، يَعْنِي الْفَرِيضَةَ.

3813. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) used to fast when he was travelling (sometimes) and he would not fast (sometimes), and he would pray two *rak'ahs* only, i.e. he did not add to them - i.e., the obligatory prayers.

Comments: [Its *isnad* is *da'eef jiddan* (very weak)]

تخريج: إسناده ضعيف جدا، عبدالسلام ضعيف جدا، منكر الحديث.

3814. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٣٨١٤- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ عَاصِمًا، يُحَدِّثُ عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ» [انظر: ٣٤٧، ٤٣٣٨، وراجع: ٣٦٩٤].

تخريج: حديث صحيح، وهذا إسناد حسن.

3815. It was narrated from 'Abdur-Rahman bin 'Abdullah, from his father, that the Prophet (ﷺ) said: Do not go back to *kufr* after I am gone, striking one another's necks."

Comments: [*Saheeh*. This is a *saheeh isnad* according to those who think it is true that 'Abdur-Rahman heard from his father 'Abdullah; it is *da'eef* according to those who say that he only heard a little from his father]

٣٨١٥- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنِ عُمَيْرٍ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

تخريج: صحيح، وهذا إسناد صحيح، عند من يصحح سماعه عبدالرحمن عن أبيه مطلقا، وضعيف عند من يقول: إنه لم يسمع منه إلا اليسير.

3816. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said concerning the people who stayed away from *Jumu'ah*: "I thought of instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from *Jumu'ah*."

Comments: [Its *isnad* is *saheeh*, Muslim (652)]

٣٨١٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا يُصَلِّي بِالنَّاسِ، ثُمَّ أُحَرِّقَ عَلَى رِجَالٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ بُيُوتَهُم» قَالَ زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، أَنَّهُ سَمِعَهُ مِنْ أَبِي الْأَحْوَصِ. [راجع: ٣٧٤٣، وانظر: ٤٠٠٧].

تخريج: إسناده صحيح، م: (٦٥٢).

3817. It was narrated that 'Abdullah and Abu Moosa al-Ash'ari (ﷺ) said: The Messenger of Allah (ﷺ) said: "Ahead of the Hour there will be some days in which knowledge will be taken away and ignorance will prevail, and there will be a lot of *harj*." He said: And *harj* means killing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7062) and Muslim (2676)]

٣٨١٧- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، وَأَبِي مُوسَى الْأَشْعَرِيِّ، قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامًا، يُرْفَعُ فِيهِنَّ الْعِلْمُ، وَيَنْزِلُ فِيهِنَّ الْجَهْلُ، وَيَكْثُرُ فِيهِنَّ الْهَرْجُ» قَالَ: وَالْهَرْجُ: الْقَتْلُ. [راجع: ٣٦٩٥].

تخريج: إسناده صحيح، خ: (٧٠٦٢)، م: (٢٦٧٢).

3818. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "Beware of sins that are thought of as little, because they accumulate until they cause a man's doom." The Messenger of Allah (ﷺ) gave us the likeness of that: the likeness of people who have halted in the desert and the time comes to cook, so one man goes out and brings a stick, and another man brings another stick, until they have accumulated a lot, then they light a fire and cook what they put on it."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because 'Abd Rabbihi (one of the narrators) is unknown]

٣٨١٨- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا عِمْرَانُ عَنْ قَتَادَةَ، عَنْ عَبْدِ رَبِّهِ، عَنْ أَبِي عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكْنَهُ» وَإِنَّ رَسُولَ اللَّهِ ﷺ ضَرَبَ لَهُنَّ مَثَلًا: كَمَثَلِ قَوْمٍ نَزَلُوا أَرْضَ فَلَاةٍ، فَحَضَرَ صَنِيعُ الْقَوْمِ، فَجَعَلَ الرَّجُلُ يَنْطَلِقُ، فَيَجِيءُ بِالْعُودِ، (١/ ٤٠٣) وَالرَّجُلُ يَجِيءُ بِالْعُودِ، حَتَّى جَمَعُوا سَوَادًا، فَأَجَّجُوا نَارًا وَأَنْضَجُوا مَا قَذَفُوا فِيهَا.

تخريج: حديث حسن لغيره، وهذا إسناد ضعيف لجهالة حال عبد ربه.

3819. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) was shown the nations during *Hajj* season, and his *ummah* came late. He said: "I was shown my *ummah* and I liked their large numbers; they filled the plain and the mountain. It

٣٨١٩- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أُرِيَ الْأُمَمَ بِالْمَوْسِمِ، فَرَاثَتْ عَلَيْهِ أُمَّتُهُ، قَالَ: «فَأُرِيتُ أُمَّتِي، فَأَعْجَبَنِي كَثْرَتُهُمْ، قَدْ مَلَئُوا السَّهْلَ وَالْجَبَلَ، فَقِيلَ لِي: إِنَّ مَعَ

هَؤُلَاءِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ، هُمُ الَّذِينَ لَا يَكْتَوُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَالَ عُكَّاشَةُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَدَعَا لَهُ، ثُمَّ قَامَ - يَعْنِي آخَرُ - فَقَالَ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ». [راجع: ٣٨٦].

تخريج: حديث صحيح، وهذا إسناد حسن.

was said to me: Along with these are seventy thousand who will enter Paradise without being called to account. They are the ones who did not use cautery and did not seek *ruqyah* and did not believe in bird omens, and they put their trust in their Lord." 'Ukkashah said: O Messenger of Allah, pray to Allah to make me one of them. So he prayed for him, then another man stood up and said: O Messenger of Allah, pray to Allah to make me one of them. He said: " 'Ukkashah beat you to it."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٣٨٢٠- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قِيلَ لَهُ: كَيْفَ تَعْرِفُ مَنْ لَمْ يَرَكَ مِنْ أُمَّتِكَ؟ فَقَالَ: «إِنَّهُمْ غُرٌّ مُحَجَّلُونَ بُلْقٌ مِنْ آثَارِ الْوُضُوءِ» [انظر: ٤٣١٧، ٤٣٢٩].

تخريج: صحيح لغيره، وهذا إسناد حسن.

3820. It was narrated from Ibn Mas'ood (ﷺ) that it was said to the Messenger of Allah (ﷺ): How will you recognize those of your *ummah* who have not seen you? He said: "They will have shining faces and limbs because of the traces of *wudoo'*."

Comments: [*Saheeh* because of corroborating evidence and its *isand* is *da'eef*]

٣٨٢١- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ ثُلُثُ اللَّيْلِ الْبَاقِي يَهْبِطُ إِلَى السَّمَاءِ الدُّنْيَا، ثُمَّ يَفْتَحُ أَبْوَابَ السَّمَاءِ، ثُمَّ يَبْسُطُ يَدَهُ فَيَقُولُ: هَلْ مِنْ سَائِلٍ يُعْطَى سُؤْلَهُ؟ وَلَا يَزَالُ كَذَلِكَ حَتَّى يَسْطَعَ الْفَجْرُ».

تخريج: حديث صحيح.

3821. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "When the last third of the night comes, Allah, may He be glorified and exalted, descends to the lowest heaven, then He opens the gate of heaven, then He stretches forth His Hand and says: 'Is there anyone who is asking, so that he may be given what he asked for?' And He remains like that until dawn breaks."

Comments: [A *saheeh hadeeth*]

3822. It was narrated from Kareem bin Abi Hazim, from his grandmother Salma bint Jabir, that her husband was martyred and she came to 'Abdullah bin Mas'ood (ﷺ) and said: I am a woman whose husband has been martyred, and men have proposed marriage to me, but I refused to marry until I meet him (i.e., her first husband, in the Hereafter). Do you think, if I meet him, I will be one of his wives? He said: Yes. A man said to him: We have not heard you narrate that since we started sitting and learning from you. He said: I heard the Messenger of Allah (ﷺ) say: "The first of my *ummah* to join me in Paradise will be a woman from (the tribe of) Ahmas."

٣٨٢٢- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا أَبَانُ بْنُ عَبْدِ اللَّهِ الْبَجَلِيُّ عَنْ كَرِيمِ بْنِ أَبِي حَازِمٍ، عَنْ جَدَّتِهِ سَلْمَى بِنْتِ جَابِرٍ، أَنَّ زَوْجَهَا اسْتُشْهِدَ، فَأَتَتْ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، فَقَالَتْ: إِنِّي امْرَأَةٌ قَدْ اسْتُشْهِدَ زَوْجِي، وَقَدْ خَطَبَنِي الرِّجَالُ، فَأَبَيْتُ أَنْ أَتَزَوَّجَ حَتَّى أَلْقَاهُ، فَتَرْجُو لِي إِنِ اجْتَمَعْتُ أَنَا وَهُوَ أَنْ أَكُونَ مِنْ أَزْوَاجِهِ، قَالَ: نَعَمْ فَقَالَ لَهُ رَجُلٌ: مَا رَأَيْنَاكَ نَقَلْتَ هَذَا مُذْ قَاعَدْنَاكَ! قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَسْرَعَ أُمَّتِي بِي لُحُوقًا فِي الْجَنَّةِ، امْرَأَةٌ مِنْ أَحْمَسَ».

تخريج: إسناده ضعيف، كريم مجهول.

Comments: [Its *isnad* is *da'eef* and Kareem is unknown]

3823. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) used to say: "O Allah, You have given me a good physical shape so grant me a good attitude."

Comments: [Its *isnad* is *hasan*]

٣٨٢٣- حَدَّثَنَا مُحَاضِرٌ أَبُو الْمُوَرِّعِ: حَدَّثَنَا عَاصِمٌ عَنْ عَوْسَجَةَ بْنِ الرَّمَّاحِ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي الْهُذَيْلِ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ أَحْسَنْتَ خَلْقِي فَأَحْسِنْ خُلُقِي».

تخريج: إسناده حسن.

3824. It was narrated from Abu 'Ubaidah that his father said: I came to Abu Jahl when he had been wounded and his foot had been cut off, and I started striking him with my sword but it did not do anything to him - it was said to Shareek in the *hadeeth*: Did he try to ward him off with his sword? He said: Yes - He said: So I carried on until I took his sword

٣٨٢٤- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِيهِ، قَالَ: أَتَيْتُ أَبَا جَهْلٍ وَقَدْ جُرِحَ، وَقُطِعَتْ رِجْلُهُ، قَالَ: فَجَعَلْتُ أَضْرِبُهُ بِسَيْفِي، فَلَا يَعْمَلُ فِيهِ شَيْئًا. قِيلَ لِشَرِيكٍ فِي الْحَدِيثِ: وَكَانَ يَذُبُّ بِسَيْفِهِ؟ قَالَ: نَعَمْ، قَالَ: فَلَمْ أَزَلْ حَتَّى أَخَذْتُ سَيْفَهُ، فَضَرَبْتُهُ بِهِ، حَتَّى

and struck him with it, until I killed him. Then I went to the Prophet (ﷺ) and said: Abu Jahl has been killed - Perhaps Shareek said: I have killed Abu Jahl - and he said: "Did you see him?" I said: Yes. He said: "Do you swear by Allah?" twice. I said: Yes. He said: "Then let us go so that I can look at him." He went to him and the sun had changed him somewhat, so he ordered that he and his companions be dragged and thrown into the dry well, then he followed the people of the well with a curse and said: "This was the pharaoh of this nation."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

قَتَلْتُهُ، قَالَ: ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: قَدْ قُتِلَ أَبُو جَهْلٍ - وَرُبَّمَا قَالَ شَرِيكٌ: قَدْ قَتَلْتُ أَبَا جَهْلٍ -، قَالَ: «أَنْتَ رَأَيْتَهُ؟» قُلْتُ: نَعَمْ - قَالَ: «آللَّهِ» مَرَّتَيْنِ؟ قُلْتُ: نَعَمْ. قَالَ: «فَاذْهَبْ حَتَّى أَنْظُرَ إِلَيْهِ» قَالَ: فَذَهَبَ، فَأَتَاهُ، وَقَدْ غَيَّرَتِ الشَّمْسُ مِنْهُ شَيْئًا، فَأَمَرَ بِهِ وَبِأَصْحَابِهِ، فَسُحِبُوا حَتَّى أُلْقُوا فِي الْقَلِيبِ، قَالَ: وَأُتْبِعَ أَهْلُ الْقَلِيبِ لَعْنَةً، وَقَالَ: «كَانَ هَذَا فِرْعَوْنَ هَذِهِ الْأُمَّةِ» [راجع: ١٦٧٠، وانظر: ٣٨٢٥، ٣٨٥٦، ٤٠٠٨، ٤٢٤٦].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

3825. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ), that he said: "This was the pharaoh of my nation."

Comments: [Its *isnad* is *da'eef*; it is a repeat of the previous report]

٣٨٢٥- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «هَذَا فِرْعَوْنُ أُمَّتِي»

تخريج: إسناده ضعيف، وهو مكرر سابقه.

3826. It was narrated that 'Abdullah (ﷺ) said: I was present with the Messenger of Allah (ﷺ) when he prayed for this clan of an-Nakha', or he said: he praised them until I wished that I was one of them.

Comments: [Its *isnad* is *hasan*]

٣٨٢٦- حَدَّثَنَا طَلْقُ بْنُ غَنَّامِ بْنِ طَلْقٍ: حَدَّثَنَا زَكَرِيَّا بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي شَيْخٌ مِنْ بَنِي أَسَدٍ، إِمَّا قَالَ: شَقِيقٌ، وَإِمَّا قَالَ: زِرٌّ، عَنْ عَبْدِ اللَّهِ، قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ، يَدْعُو لِهَذَا الْحَيِّ مِنَ النَّخَعِ، أَوْ قَالَ: يُثْنِي عَلَيْهِمْ، حَتَّى تَمَنَّيْتُ أَنِّي رَجُلٌ مِنْهُمْ.

تخريج: إسناده حسن.

3827. It was narrated that Ibn Mas'ood (ﷺ) said: I saw the Prophet (ﷺ) eating meat, then he

٣٨٢٧- حَدَّثَنَا أَبُو سَلَمَةَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ عَمْرٍو - يَعْنِي ابْنَ أَبِي عَمْرٍو

got up to pray and he did not touch a drop of water.

Comments: [*Saheeh;* this is a *da'eef isnad* because it is interrupted. It is a repeat of 3791]

ـ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ اللَّحْمَ، ثُمَّ يَقُومُ إِلَى الصَّلَاةِ، فَمَا يَمَسُّ قَطْرَةً مِنْ مَاءٍ. [راجع: ٣٧٩١].

تخريج: صحيح، وهذا إسناد ضعيف لانقطاعه، عبيدالله، لم يدرك عم أبيه عبدالله بن مسعود.

3828. It was narrated from 'Abdullah bin Mas'ood (ﷺ) from the Prophet (ﷺ) that he used to seek refuge with Allah from the *Shaitan,* from his prodding, his spit and his breath. He said: His prodding is madness, his spit is poetry and his breath is arrogance.

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that may be *hasan*]

٣٨٢٨- حَدَّثَنَا أَبُو الْجَوَّابِ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَتَعَوَّذُ مِنَ الشَّيْطَانِ، مِنْ هَمْزِهِ، وَنَفْثِهِ، وَنَفْخِهِ ـ قَالَ: وَهَمْزُهُ: الْمُوتَةُ، وَنَفْثُهُ: الشِّعْرُ، وَنَفْخُهُ: الْكِبْرِيَاءُ.

تخريج: صحيح لغيره، وهذا إسناد محتمل للتحسين.

3829. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The *mushrikoon* kept the Messenger of Allah (ﷺ) from praying *'Asr* until the sun turned yellow or red. He said: "They distracted us from the middle prayer; may Allah fill their bellies and their graves with fire."

Comments: [*Saheeh* and its *isnad* is *qawi,* Muslim (628)]

٣٨٢٩- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ ابْنُ طَلْحَةَ عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: حَبَسَ الْمُشْرِكُونَ (١/ ٤٠٤) رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ الْعَصْرِ حَتَّى اصْفَرَّتْ أَوِ احْمَرَّتِ الشَّمْسُ فَقَالَ: «شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى، مَلَأَ اللَّهُ أَجْوَافَهُمْ ـ أَوْ حَشَا اللَّهُ أَجْوَافَهُمْ ـ وَقُبُورَهُمْ نَارًا».

تخريج: صحيح وإسناده قوي، م: (٦٢٨).

3830. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) used to say: "O Allah, I seek refuge with You from the *Shaitan,* from his prodding, his spit and his breath. He said: His prodding is madness, his spit is poetry and his breath is arrogance.

٣٨٣٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ، [قَالَ عَبْدُاللهِ بْنُ أَحْمَدَ:] وَسَمِعْتُهُ أَنَا مِنْ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي

أَعُوذُ بِكَ مِنَ الشَّيْطَانِ، مِنْ هَمْزِهِ، وَنَفْثِهِ، وَنَفْخِهِ.» فَهَمْزُهُ: الْمُوتَةُ، وَنَفْثُهُ: الشِّعْرُ، وَنَفْخُهُ: الْكِبْرُ». [راجع: ٣٨٢٨].

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، محمد سمع من عطاء بعد الاختلاط.

٣٨٣١- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ، سُفَهَاءُ الْأَحْلَامِ، أَحْدَاثٌ ـ أَوْ قَالَ: حُدَثَاءُ ـ الْأَسْنَانِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ النَّاسِ، يَقْرَءُونَ الْقُرْآنَ بِأَلْسِنَتِهِمْ لَا يَعْدُو تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَمَنْ أَدْرَكَهُمْ، فَلْيَقْتُلْهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا عَظِيمًا عِنْدَ اللَّهِ، لِمَنْ قَتَلَهُمْ»

3831. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "There will emerge at the end of time people who are foolish and young. They will speak the best of people's speech and will recite the Qur'an with their tongues but it will not go past their collarbones. They will pass out of Islam as the arrow passes out of the prey. Whoever lives to see them, let him kill them for in killing them there is great reward with Allah, for the one who kills them."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

تخريج: حديث صحيح، وهذا إسناد حسن.

٣٨٣٢- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: أَوَّلُ مَنْ أَظْهَرَ إِسْلَامَهُ سَبْعَةٌ: رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ، وَعَمَّارٌ، وَأُمُّهُ سُمَيَّةُ، وَصُهَيْبٌ، وَبِلَالٌ، وَالْمِقْدَادُ، فَأَمَّا رَسُولُ اللَّهِ ﷺ، فَمَنَعَهُ اللَّهُ بِعَمِّهِ أَبِي طَالِبٍ، وَأَمَّا أَبُو بَكْرٍ، فَمَنَعَهُ اللَّهُ بِقَوْمِهِ، وَأَمَّا سَائِرُهُمْ فَأَخَذَهُمُ الْمُشْرِكُونَ، فَأَلْبَسُوهُمْ أَدْرَاعَ الْحَدِيدِ، وَصَهَرُوهُمْ فِي الشَّمْسِ، فَمَا مِنْهُمْ إِنْسَانٌ إِلَّا وَقَدْ وَاتَاهُمْ عَلَى مَا أَرَادُوا، إِلَّا بِلَالٌ، فَإِنَّهُ هَانَتْ عَلَيْهِ نَفْسُهُ فِي اللَّهِ،

3832. It was narrated that 'Abdullah (ﷺ) said: The first ones to show Islam openly were seven: the Messenger of Allah (ﷺ), Abu Bakr, 'Ammar and his mother Sumayyah, Suhaib, Bilal and al-Miqdad. As for the Messenger of Allah (ﷺ), Allah protected him by means of his paternal uncle Abu Talib. As for Abu Bakr, Allah protected him by means of his people. As for the rest of them, the *mushrikoon* took them and clothed them in shirts of iron, and they exposed them to the heat of the sun, and there was not one of them but he did what they

wanted him to do, except Bilal, for he did not care what was done to him for the sake of Allah and his people did not care what happened to him. They handed him over to the children who paraded him around the streets of Makkah as he was saying: One, One.

وَهَانَ عَلَى قَوْمِهِ، فَأَعْطَوْهُ الْوِلْدَانَ، وَأَخَذُوا يَطُوفُونَ بِهِ شِعَابَ مَكَّةَ، وَهُوَ يَقُولُ: أَحَدٌ أَحَدٌ.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3833. It was narrated from 'Abdur-Rahman bin Yazeed that 'Abdullah told them that the Prophet of Allah (ﷺ) said: "I give you permission to raise the curtain and listen to my private conversation until I tell you not to."

٣٨٣٣- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللهِ: عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، أَنَّ عَبْدَ اللهِ حَدَّثَهُمْ: أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «إِذْنُكَ عَلَيَّ أَنْ تَرْفَعَ الْحِجَابَ، وَأَنْ تَسْمَعَ سِوَادِي، حَتَّى أَنْهَاكَ». [راجع: ٣٦٨٤].

Comments: [Its *isnad* is *saheeh*, Muslim (2169)]

تخريج: إسناده صحيح، م: (٢١٦٩).

3834. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I give you permission to raise the curtain."

٣٨٣٤- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ، قَالَ: قَالَ سُلَيْمَانُ: سَمِعْتُهُمْ يَذْكُرُونَ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذْنُكَ عَلَيَّ أَنْ تَكْشِفَ السِّتْرَ». [راجع: ٣٦٨٤].

Comments: [A *saheeh hadeeth*. This is a *da'eef isnad* because of ambiguity concerning the one from whom Sulaiman heard *hadeeth*]

تخريج: حديث صحيح، م: (٢١٦٩) وهذا إسناد ضعيف لإبهام من سمع منه سليمان.

3835. It was narrated that 'Abdur-Rahman bin 'Abdullah said: The Messenger of Allah (ﷺ) halted at a place and a man went to a thicket and brought out the eggs of a bird. The bird came and started soaring above the heads of the Messenger of Allah (ﷺ) and

٣٨٣٥- حَدَّثَنَا أَبُو قَطَنٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللهِ، قَالَ: نَزَلَ رَسُولُ اللهِ ﷺ مَنْزِلًا، فَانْطَلَقَ إِنْسَانٌ إِلَى غَيْضَةٍ، فَأَخْرَجَ مِنْهَا بَيْضَ حُمَرَةٍ، فَجَاءَتِ الْحُمَرَةُ تَرِفُّ عَلَى رَأْسِ

رَسُولِ اللَّهِ ﷺ، وَرُؤُوسِ أَصْحَابِهِ، فَقَالَ: «أَيُّكُمْ فَجَعَ هَذِهِ؟» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا أَصَبْتُ لَهَا بَيْضًا، قَالَ رَسُولُ اللَّهِ ﷺ: «ارْدُدْهُ».

his Companions. He said: "Which of you upset it?" A man said: I took its eggs. The Messenger of Allah (ﷺ) said: "Put them back."

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لإرساله، عبدالرحمن تابعي.

٣٨٣٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنِ الْقَاسِمِ وَالْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَبْدِ اللَّهِ، قَالَ: نَزَلَ رَسُولُ اللَّهِ ﷺ مَنْزِلًا . . . . فَذَكَرَ مِثْلَهُ، وَقَالَ «رُدَّهُ رَحْمَةً لَهَا».

3836. It was narrated that 'Abdur-Rahman bin 'Abdullah said: The Messenger of Allah (ﷺ) halted at a place... And he narrated a similar report. And he said: "Put them back out of kindness to it."

Comments: [Its *isnad* is *da'eef* because it is *mursal*]

تخريج: إسناده ضعيف لإرساله، وهو مكرر سابقه.

٣٨٣٧- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مُعَيْزٍ السَّعْدِيِّ، قَالَ: خَرَجْتُ أَسْقِي فَرَسًا لِي فِي السَّحَرِ، فَمَرَرْتُ بِمَسْجِدِ بَنِي حَنِيفَةَ، وَهُمْ يَقُولُونَ: إِنَّ مُسَيْلِمَةَ رَسُولُ اللَّهِ، فَأَتَيْتُ عَبْدَ اللَّهِ، فَأَخْبَرْتُهُ، فَبَعَثَ الشُّرْطَةَ، فَجَاءُوا بِهِمْ، فَاسْتَتَابَهُمْ فَتَابُوا فَخَلَّى سَبِيلَهُمْ، وَضَرَبَ عُنُقَ عَبْدِ اللَّهِ بْنِ النَّوَّاحَةِ، فَقَالُوا: آخَذْتَ قَوْمًا فِي أَمْرٍ وَاحِدٍ، فَقَتَلْتَ بَعْضَهُمْ، وَتَرَكْتَ بَعْضَهُمْ، قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَقَدِمَ عَلَيْهِ هَذَا وَابْنُ أُثَالِ بْنِ حَجَرٍ، فَقَالَ: «أَتَشْهَدَانِ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَا: نَشْهَدُ أَنَّ مُسَيْلِمَةَ رَسُولُ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «آمَنْتُ بِاللَّهِ وَرُسُلِهِ، لَوْ كُنْتُ قَاتِلًا وَفْدًا لَقَتَلْتُكُمَا»، قَالَ: فَلِذَلِكَ قَتَلْتُهُ». [انظر: ٣٧٠٨، ٣٧٦١، وراجع: ٣٦٤٢]..

3837. 'Asim told us, from Abu Wa'il, from Ibn Mu'aiz as-Sa'di who said: I went out to give water to a horse of mine just before dawn, and I passed by the mosque of Banu Haneefah when they were saying: Musailimah is the messenger of Allah. I went to 'Abdullah and told him, and he sent the police to bring them. He asked them to repent, and they repented, so he let them go but 'Abdullah ordered that the neck of Ibnun-Nawwahah be struck. They said: You captured people all for the same reason, then you killed some of them and let some of them go. He said: I heard the Messenger of Allah (ﷺ) say, when this one and Ibn Uthal bin Hajar came, "Do you bear witness that I am the Messenger of Allah?" They said: We bear witness that Musailimah is the messenger of Allah. The Prophet

(ﷺ) said: "I believe in Allah and His Messengers. If I were to kill any envoy, I would have killed you." That is why I killed him.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن معيز: مجهول.

3838. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Accept invitations and do not reject gifts, and do not strike the Muslims."

Comments: [Its *isnad* is *jayyid*]

٣٨٣٨- حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَجِيبُوا الدَّاعِيَ، وَلَا تَرُدُّوا الْهَدِيَّةَ، وَلَا تَضْرِبُوا الْمُسْلِمِينَ».

تخريج: إسناده جيد.

3839. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "He is not a believer who maligns people or curses people a great deal or is foulmouthed and rude."

Comments: [A *saheeh hadeeth*, but this is a *munkar isnad*]

٣٨٣٩- حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَشِ، عَنْ (١/٤٠٥) إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْمُؤْمِنُ بِطَعَّانٍ، وَلَا بِلَعَّانٍ، وَلَا الْفَاحِشِ الْبَذِيءِ» وَقَالَ ابْنُ سَابِقٍ مَرَّةً: بِالطَّعَّانِ، وَلَا بِاللَّعَّانِ. [انظر: ٣٩٤٨].

تخريج: حديث صحيح، ولكن هذا الإسناد منكر، لمحمد بن سابق حديثه عن إسرائيل.

3840. 'Amr bin al-Harith said: I heard 'Abdullah bin Mas'ood (ﷺ) say: I did not fast twenty-nine days with the Messenger of Allah (ﷺ) more often that I fasted thirty days with him.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣٨٤٠- حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا عِيسَى بْنُ دِينَارٍ: حَدَّثَنِي أَبِي، أَنَّهُ سَمِعَ عَمْرَو بْنَ الْحَارِثِ، يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ مَسْعُودٍ، يَقُولُ: مَا صُمْتُ مَعَ النَّبِيِّ ﷺ تِسْعَةً وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْتُ مَعَهُ ثَلَاثِينَ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة دينار والد عيسى.

3841. It was narrated that Shaqeeq said: I was sitting with 'Abdullah and Abu Moosa, when

٣٨٤١- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ: كُنْتُ

they were talking and they said: The Messenger of Allah (ﷺ) said: "Ahead of the Hour there will be some days in which knowledge will be taken away and ignorance will prevail, and there will be a lot of *harj*." And *harj* means killing.

جَالِسًا مَعَ عَبْدِ اللَّهِ، وَأَبِي مُوسَى، وَهُمَا يَتَحَدَّثَانِ، فَقَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ يَدَيِ السَّاعَةِ أَيَّامٌ يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزِلُ فِيهِنَّ الْجَهْلُ، وَيَظْهَرُ فِيهِنَّ الْهَرْجُ، وَالْهَرْجُ الْقَتْلُ. [راجع: ٣٦٩٥].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2062) and Muslim (2672)]

تخريج: إسناده صحيح، خ: (٢٠٦٢)، م: (٢٦٧٢).

3842. It was narrated that 'Abdullah (ﷺ) said: When the Messenger of Allah (ﷺ) died, the Ansar said: A leader from among us and a leader from among you. 'Umar came to them and said: O Ansar, do you not know that the Messenger of Allah (ﷺ) ordered Abu Bakr to lead the people in prayer? They said: Yes indeed. He said: Who among you could feel at ease putting himself ahead of Abu Bakr? They said: We seek refuge with Allah from putting ourselves ahead of Abu Bakr.

٣٨٤٢- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَمَّا قُبِضَ النَّبِيُّ ﷺ، قَالَتِ الْأَنْصَارُ مِنَّا أَمِيرٌ، وَمِنْكُمْ أَمِيرٌ، فَأَتَاهُمْ عُمَرُ، فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ! أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَبَا بَكْرٍ أَنْ يَؤُمَّ النَّاسَ، قَالُوا: بَلَى، قَالَ: فَأَيُّكُمْ تَطِيبُ نَفْسُهُ أَنْ يَتَقَدَّمَ أَبَا بَكْرٍ؟ قَالَتِ الْأَنْصَارُ: نَعُوذُ بِاللَّهِ أَنْ نَتَقَدَّمَ أَبَا بَكْرٍ. [راجع: ٣٧٦٥].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3843. It was narrated that 'Abdullah (ﷺ) said: A black slave joined the Prophet (ﷺ). He died and the Prophet (ﷺ) was informed of that. He said: "See whether he left anything behind?" They said: He left behind two dinars. The Prophet (ﷺ) said: "Two brands of fire."

٣٨٤٣- حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَحِقَ بِالنَّبِيِّ ﷺ عَبْدٌ أَسْوَدُ فَمَاتَ، فَأُوذِنَ النَّبِيُّ ﷺ، فَقَالَ: «انْظُرُوا هَلْ تَرَكَ شَيْئًا؟» فَقَالُوا: تَرَكَ دِينَارَيْنِ، فَقَالَ النَّبِيُّ ﷺ: «كَيَّتَانِ». [انظر: ٣٩٤٣، ٣٩١٤، ٣٩٩٤، ٤٣٦٧].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

٣٨٤٤- حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا زَائِدَةُ عَنْ

3844. It was narrated that 'Abdullah (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "The most evil of people will be those upon whom the Hour comes when they are still alive and those who take graves as places of worship."

Comments: [Its *isnad* is *hasan*]

عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «إِنَّ مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُ السَّاعَةُ وَهُمْ أَحْيَاءٌ، وَمَنْ يَتَّخِذُ الْقُبُورَ مَسَاجِدَ». [راجع: ٣٧٣٥، وانظر: ٤١٤٣، ٤٣٤٢].

تخريج: إسناده حسن.

3845. It was narrated that 'Abdur-Rahman bin 'Abis said: A man from Hamdan, one of the companions of 'Abdullah (ﷺ), but he did not tell us his name, told us: When 'Abdullah wanted to go to Madinah, he gathered his companions together and said: By Allah, I hope that among you are the best of the troops of the Muslims with regard to religious commitment, understanding of religion and knowledge of Qur'an. This Qur'an was revealed with different modes of recitation but by Allah, (it so happened that) two men would dispute in the strongest terms (at the time of the Prophet (ﷺ)). One reader would say: This is how I learned it. He (the Prophet (ﷺ)) would say: You did well. And when the other one said (how he learned it) he would say: Both of you are good. And he taught us that truthfulness leads to righteousness and righteousness leads to Paradise, and lying leads to wickedness and wickedness leads to Hell. Think of that when one of you says concerning his companion that he lied or committed some evil, and think about that if he believed him, he

٣٨٤٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، قَالَ: حَدَّثَنَا رَجُلٌ مِنْ هَمْدَانَ، مِنْ أَصْحَابِ عَبْدِ اللَّهِ، وَمَا سَمَّاهُ لَنَا، قَالَ: لَمَّا أَرَادَ عَبْدُ اللَّهِ أَنْ يَأْتِيَ الْمَدِينَةَ، جَمَعَ أَصْحَابَهُ، فَقَالَ: وَاللَّهِ إِنِّي لَأَرْجُو أَنْ يَكُونَ قَدْ أَصْبَحَ الْيَوْمَ فِيكُمْ مِنْ أَفْضَلِ مَا أَصْبَحَ فِي أَجْنَادِ الْمُسْلِمِينَ مِنَ الدِّينِ وَالْفِقْهِ وَالْعِلْمِ بِالْقُرْآنِ، إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى حُرُوفٍ، وَاللَّهِ إِنْ كَانَ الرَّجُلَانِ لَيَخْتَصِمَانِ أَشَدَّ مَا اخْتَصَمَا فِي شَيْءٍ قَطُّ، فَإِذَا قَالَ الْقَارِئُ: هَذَا أَقْرَأَنِي، قَالَ: أَحْسَنْتَ، وَإِذَا قَالَ الْآخَرُ، قَالَ: كِلَاكُمَا مُحْسِنٌ، فَأَقْرَأَنَا: إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَالْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَالْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَالْفُجُورَ يَهْدِي إِلَى النَّارِ، وَاعْتَبِرُوا ذَاكَ بِقَوْلِ أَحَدِكُمْ لِصَاحِبِهِ: كَذَبَ وَفَجَرَ، وَبِقَوْلِهِ إِذَا صَدَّقَهُ: صَدَقْتَ وَبَرَرْتَ، إِنَّ هَذَا الْقُرْآنَ، لَا يَخْتَلِفُ، وَلَا يُسْتَشَنُّ، وَلَا يَتْفَهُ لِكَثْرَةِ الرَّدِّ، فَمَنْ قَرَأَهُ عَلَى حَرْفٍ، فَلَا يَدَعْهُ رَغْبَةً عَنْهُ، وَمَنْ قَرَأَهُ عَلَى شَيْءٍ مِنْ تِلْكَ

الْحُرُوفِ، الَّتِي عَلَّمَ رَسُولُ اللَّهِ ﷺ، فَلَا يَدَعْهُ رَغْبَةً عَنْهُ، فَإِنَّهُ مَنْ يَجْحَدْ بِآيَةٍ مِنْهُ، يَجْحَدْ بِهِ كُلِّهِ، فَإِنَّمَا هُوَ كَقَوْلِ أَحَدِكُمْ لِصَاحِبِهِ: اعْجَلْ، وَحَيَّ هَلًا، وَاللَّهِ لَوْ أَعْلَمُ رَجُلًا أَعْلَمَ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ ﷺ مِنِّي لَطَلَبْتُهُ، حَتَّى أَزْدَادَ عِلْمَهُ إِلَى عِلْمِي، إِنَّهُ سَيَكُونُ قَوْمٌ يُمِيتُونَ الصَّلَاةَ، فَصَلُّوا الصَّلَاةَ لِوَقْتِهَا، وَاجْعَلُوا صَلَاتَكُمْ مَعَهُمْ تَطَوُّعًا، وَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَارَضُ بِالْقُرْآنِ فِي كُلِّ رَمَضَانَ، وَإِنِّي عَرَضْتُ فِي الْعَامِ الَّذِي قُبِضَ فِيهِ مَرَّتَيْنِ، فَأَنْبَأَنِي أَنِّي مُحْسِنٌ، وَقَدْ قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ سَبْعِينَ سُورَةً.

تخريج: إسناده ضعيف لجهالة الرجل من همدان.

would say: you told the truth and you were righteous. This Qur'an does not change and does not wear out, and it does not become less precious by being recited repeatedly. Whoever learns it in one mode of recitation should not abandon it in favour of another mode. Whoever learns it in any mode of recitation that the Messenger of Allah (ﷺ) taught, should not abandon it in favour of another, for whoever denies one verse has denied all of it. Rather it is like if one of you says to his companion, 'hurry up' or 'quickly.' By Allah, if there was a man who had more knowledge of what Allah revealed to Muhammad (ﷺ), I would have sought him out so that I could add his knowledge to mine. There will be people who delay the prayer, so pray on time and make your prayer with them voluntary. The Messenger of Allah (ﷺ) used to review the Qur'an every Ramadan, and I reviewed it with him twice in the year in which he died and he told me that I was good. I learned from the lips of the Messenger of Allah (ﷺ) seventy soorahs.

Comments: [Its *isnad* is *da'eef* because the man from Hamdan is unknown]

٣٨٤٦- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ خُمَيْرِ بْنِ مَالِكٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ سَبْعِينَ سُورَةً، وَإِنَّ زَيْدَ بْنَ ثَابِتٍ لَهُ ذُؤَابَةٌ فِي الْكُتَّابِ.

تخريج: حديث صحيح، خ: (٥٠٠٠)، م: (٢٤٦٢) وهذا إسناد ضعيف، خمير مجهول.

3846. It was narrated that 'Abdullah (ﷺ) said: I learned seventy soorahs from the lips of the Messenger of Allah (ﷺ) when Zaid bin Thabit was still a boy with braided hair, learning to read and write.

Comments: [A *saheeh hadeeth*, al-Bukhari (5000) and Muslim (2462) and its *isnad* is *da'eef* and Khumair is unknown]

3847. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever tells a lie about me deliberately, let him take his place in Hell." One of them said: in the Fire.

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

٣٨٤٧- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، وَ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ جَهَنَّمَ» قَالَ أَحَدُهُمْ: مِنَ النَّارِ. [راجع: ٣٨١٤].

تخريج: حديث صحيح، وهذا إسناد حسن.

3848. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "One of the portents of the Hour is that a man will greet another man, and he will only greet him because he knows him."

Comments: [A *hasan hadeeth;* this is a *da'eef isnad* because Shareek is *da'eef*]

٣٨٤٨- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا شَرِيكٌ عَنْ عَيَّاشٍ الْعَامِرِيِّ، عَنِ الْأَسْوَدِ بْنِ (١/٤٠٦) هِلَالٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ، أَنْ يُسَلِّمَ الرَّجُلُ عَلَى الرَّجُلِ لَا يُسَلِّمُ عَلَيْهِ، إِلَّا لِلْمَعْرِفَةِ». [راجع: ٣٦٦٤، وانظر: ٣٨٧٠].

تخريج: حديث حسن، وهذا إسناد ضعيف لضعف شريك بن عبدالله النخعي.

3849. It was narrated that 'Abdullah (ﷺ) said: I saw the Messenger of Allah (ﷺ) saying the *salam* to his right, *as-salamu 'alaikum wa rahmatullah,* until the whiteness of his right cheek could be seen, and to his left in like manner.

Comments: [Its *isnad* is *saheeh*]

٣٨٤٩- حَدَّثَنَا هَاشِمٌ: وَحُسَيْنٌ الْمَعْنَى، قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، وَالْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، يُسَلِّمُ عَنْ يَمِينِهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يَبْدُوَ بَيَاضُ خَدِّهِ الْأَيْمَنِ، وَعَنْ يَسَارِهِ بِمِثْلِ ذَلِكَ.

تخريج: إسناده صحيح.

3850. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead concerning some men of my Companions, then I will have to

٣٨٥٠- حَدَّثَنَا هَاشِمٌ وَحَسَنُ بْنُ مُوسَى، قَالَا: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَلَأُنَازَعَنَّ

give them up. It will be said to me: 'You do not know what they did after you were gone.'"

رِجَالًا مِنْ أَصْحَابِي، وَلَأُغْلَبَنَّ عَلَيْهِمْ، ثُمَّ لَيُقَالَنَّ لِي: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ». [راجع: ٣٨١٢، ٣٦٣٩].

Comments: [*Saheeh;* this is a *hasan isnad*]

تخريج: صحيح، وهذا إسناد حسن، خ: (٦٥٧٦)، م: (٢٢٩٧).

3851. It was narrated from 'Abdullah (ﷺ) that the envoy of Musailimah came to the Prophet (ﷺ), who said to him: "Do you bear witness that I am the Messenger of Allah?" He said something to him, and the Prophet (ﷺ) said: "Were it not that I do not kill envoy - or were I to kill any envoy - I would have killed you."

٣٨٥١- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ مُسَيْلِمَةَ أَتَى النَّبِيَّ ﷺ، فَقَالَ لَهُ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ لَهُ شَيْئًا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «لَوْلَا أَنِّي لَا أَقْتُلُ الرُّسُلَ - أَوْ لَوْ قَتَلْتُ أَحَدًا مِنَ الرُّسُلِ - لَقَتَلْتُكَ». [راجع: ٣٦٤٢].

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad* because Shareek is *da'eef*]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف شريك بن عبدالله النخعي.

3852. It was narrated that 'Abdullah (ﷺ) said: A man was brought to the Prophet (ﷺ) on whom cautery had been performed and he said: "Cauterize him or use hot rocks."

٣٨٥٢- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِاللَّهِ، قَالَ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ قَدْ نُعِتَ لَهُ الْكَيُّ، فَقَالَ: «اكْوُوهُ أَوِ ارْضِفُوهُ». [راجع: ٣٧٠١].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3853. It was narrated from 'Abdullah that the Prophet (ﷺ) used to recite "then is there any one who will remember (or receive admonition) [*fahal min muddakir*]?" [al-Qamar 54:17].

٣٨٥٣- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَقْرَأُ: ﴿فَهَلْ مِنْ مُدَّكِرٍ﴾ [راجع: ٣٧٥٥].

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3341) and Muslim (823)]

تخريج: إسناده صحيح، خ: (٣٣٤١)، م: (٨٢٣).

3854. It was narrated that 'Abdullah (ﷺ) said: A man came to the Prophet (ﷺ) and said: O

٣٨٥٤- حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى مِنْ أَهْلِ مَرْوَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ سُفْيَانَ

الثَّوْرِيِّ، عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ مِنَ امْرَأَةٍ كُلَّ شَيْءٍ إِلَّا أَنِّي لَمْ أُجَامِعْهَا؟ قَالَ: فَأَنْزَلَ اللَّهُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾ [هود: ١١٤] [راجع: ٣٦٥٣].

Messenger of Allah, I did everything with a woman, except that I did not have intercourse with her. Then Allah revealed the words: "And perform *As-Salat* (*Iqamatas-Salat*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salat* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins)" [Hood 11:114].

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

تخريج: حديث صحيح، خ: (٥٢٦)، م: (٢٧٦٣)،وهذا إسناد ضعيف الحسن بن يحيى المروزي، مجهول.

٣٨٥٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «لَوْلَا أَنَّكَ رَسُولٌ لَقَتَلْتُكَ». [راجع: ٣٦٤٢].

3855. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said to a man: "Were it not that you are an envoy, I would have killed you."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

تخريج: حديث صحيح، وهذا إسناد حسن.

٣٨٥٦- حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ قَدْ قَتَلَ أَبَا جَهْلٍ، فَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ عَبْدَهُ، وَأَعَزَّ دِينَهُ» وَقَالَ مَرَّةً _ يَعْنِي أُمَيَّةَ _: «صَدَقَ عَبْدَهُ وَأَعَزَّ دِينَهُ» [انظر: ٤٢٤٧، ٣٨٢٤].

3856. It was narrated that 'Abdullah (ﷺ) said: I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, Allah has caused Abu Jahl to be killed. He said: "Praise be to Allah Who has granted victory to His slave and caused His religion to prevail." On one occasion he - i.e., Umayyah - said: "... Who has fulfilled His promise to His slave and has caused His religion to prevail."

Comments: [Its *isnad* is *da'eef* because it is interrupted; Abu 'Ubaidah did not hear from his father 'Abdullah bin Mas'ood]

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله بن مسعود.

3857. It was narrated that Abu 'Aqrab said: I went to Ibn Mas'ood one morning in Ramadan and I found him sitting on the roof of his house. We heard his voice and he was saying: Allah spoke the truth and His Messenger conveyed the message. We said: We heard you saying, Allah spoke the truth and His Messenger conveyed the message. He said: Verily the Messenger of Allah (ﷺ) said: "*Lailatal-Qadr* is halfway through the last seven nights of Ramadan, and on that morning the sun rises clear, with no rays." I looked at it and I found it as the Messenger of Allah (ﷺ) said.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because Abus-Salt is unknown]

٣٨٥٧- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ يَعْنِي شَيْبَانَ ـ عَنْ أَبِي الْيَعْفُورِ، عَنْ أَبِي الصَّلْتِ، عَنْ أَبِي عَقْرَبٍ، قَالَ: غَدَوْتُ إِلَى ابْنِ مَسْعُودٍ ذَاتَ غَدَاةٍ فِي رَمَضَانَ، فَوَجَدْتُهُ فَوْقَ بَيْتِهِ جَالِسًا، فَسَمِعْنَا صَوْتَهُ، وَهُوَ يَقُولُ: صَدَقَ اللَّهُ، وَبَلَّغَ رَسُولُهُ، فَقُلْنَا: سَمِعْنَاكَ تَقُولُ: صَدَقَ اللَّهُ، وَبَلَّغَ رَسُولُهُ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ لَيْلَةَ الْقَدْرِ فِي النِّصْفِ مِنَ السَّبْعِ الْأَوَاخِرِ مِنْ رَمَضَانَ، تَطْلُعُ الشَّمْسُ غَدَاةَ إِذٍ صَافِيَةً، لَيْسَ لَهَا شُعَاعٌ» فَنَظَرْتُ إِلَيْهَا فَوَجَدْتُهَا كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. [انظر: ٣٨٥٨، ٤٣٧٤، ٣٥٦٥]

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة أبي الصلت.

3858. It was narrated that Abu 'Aqrab al-Asadi said: I went to 'Abdullah bin Mas'ood (ﷺ) one morning... And he narrated a similar report.

Comments: [Its *isnad* is *da'eef*; it is a repeat of the previous report]

٣٨٥٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو يَعْفُورٍ عَنْ أَبِي الصَّلْتِ، عَنْ أَبِي عَقْرَبٍ الْأَسَدِيِّ، قَالَ: غَدَوْتُ عَلَى عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ .... فَذَكَرَ مَعْنَاهُ. [راجع: ٣٨٥٧، وانظر: ٤٣٧٤].

تخريج: إسناده ضعيف، وهو مكرر سابقه.

3859. It was narrated that Masrooq said: We were sitting with 'Abdullah in the mosque and he was teaching us Qur'an. A man came and said: O Ibn Mas'ood, did your Prophet tell you how many caliphs there would be after him? He said: Yes, like the number of the leaders of the Children of Israel."

٣٨٥٩- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: كُنَّا مَعَ عَبْدِ اللَّهِ جُلُوسًا فِي الْمَسْجِدِ يُقْرِئُنَا، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا ابْنَ مَسْعُودٍ، هَلْ حَدَّثَكُمْ نَبِيُّكُمْ، كَمْ يَكُونُ مِنْ بَعْدِهِ خَلِيفَةً؟ قَالَ: نَعَمْ، كَعِدَّةِ نُقَبَاءِ بَنِي إِسْرَائِيلَ. [راجع: ٣٧٨١].

Comments: [Its *isnad* is *da'eef* because Mujalid is *da'eef*]

تخريج: إسناده ضعيف لضعف مجالد.

3860. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) used to fast three days at the beginning of every month, and he rarely did not fast on a Friday.

Comments: [Its *isnad* is *hasan*]

٣٨٦٠- حَدَّثَنَا أَبُو النَّضْرِ وَحَسَنٌ، قَالَا: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِاللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ غُرَّةِ كُلِّ هِلَالٍ، وَقَلَّمَا كَانَ يُفْطِرُ يَوْمَ الْجُمُعَةِ.

تخريج: إسناده حسن.

3861. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: Whilst we were with the Messenger of Allah (ﷺ) on one of his journeys, we heard a caller calling: *Allahu Akbar, Allahu Akbar*. The Prophet of Allah (ﷺ) said: "In a state of *fitrah* (sound human nature)." He said: I bear witness that there is no God but Allah. The Prophet of Allah (ﷺ) said: "He has escaped the Fire." We rushed to see who it was, and it was a man tending a flock of sheep; the time for prayer had come and he gave the call for it.

Comments: [Its *isnad* is *saheeh*]

٣٨٦١- حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا قَتَادَةُ وَعَبْدُ الْوَهَّابِ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ، فِي بَعْضِ (١/ ٤٠٧) أَسْفَارِهِ سَمِعْنَا مُنَادِيًا يُنَادِي: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «عَلَى الْفِطْرَةِ»، فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «خَرَجَ مِنَ النَّارِ» قَالَ: فَابْتَدَرْنَاهُ، فَإِذَا هُوَ صَاحِبُ مَاشِيَةٍ، أَدْرَكَتْهُ الصَّلَاةُ، فَنَادَى بِهَا.

تخريج: إسناده صحيح.

3862. Shaqeeq bin Salamah said: I heard Ibn Mas'ood say: The Messenger of Allah (ﷺ) said: "I saw Jibreel at Sidratal-Muntaha; he had six hundred wings." He said: I asked 'Asim about the wings and he refused to tell me. Then one of his companions told me that the wing (filled the area between) the east and the west.

Comments: [Its *isnad* is *hasan*]

٣٨٦٢- حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنِي حُسَيْنٌ: حَدَّثَنِي عَاصِمُ بْنُ بَهْدَلَةَ، قَالَ: سَمِعْتُ شَقِيقَ ابْنَ سَلَمَةَ يَقُولُ: سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ جِبْرِيلَ عَلَى سِدْرَةِ الْمُنْتَهَى، وَلَهُ سِتُّ مِائَةِ جَنَاحٍ» قَالَ: سَأَلْتُ عَاصِمًا عَنِ الْأَجْنِحَةِ؟ فَأَبَى أَنْ يُخْبِرَنِي، قَالَ: فَأَخْبَرَنِي بَعْضُ أَصْحَابِهِ: أَنَّ الْجَنَاحَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.

تخريج: إسناده حسن، خ: (٣٢٣٢)، م: (١٧٤).

3863. Shaqeeq said: I heard Ibn Mas'ood (ﷺ) say: The Messenger of Allah (ﷺ) said: "Jibreel came to me in green brocade to which pearls were attached."

Comments: [Its *isnad* is *saheeh*, al-Bukahri (4858) and Muslim (174]

٣٨٦٣- حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي حُسَيْنٌ: حَدَّثَنِي حُصَيْنٌ: حَدَّثَنِي شَقِيقٌ، قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي جِبْرِيلُ فِي خُضْرٍ مُعَلَّقٌ بِهِ الدُّرُّ».

تخريج: إسناده صحيح، خ: (٤٨٥٨)، م: (١٧٤).

3864. It was narrated from Ishaq bin Abil-Kahtalah: Muhammad said: I think it was narrated from Ibn Mas'ood that he said: Muhammad did not see Jibreel in his real form except on two occasions. On one occasion he asked him to show himself in his real form, so he showed him his real form and he filled the horizon. On the other occasion, it was when he ascended with him (to heaven). [Allah said:] "While he [Jibreel (Gabriel)] was in the highest part of the horizon, (Tafseer Ibn Katheer). Then he [Jibreel (Gabriel)] approached and came closer, And was at a distance of two bows' length or (even) nearer. So (Allah) revealed to His slave [Muhammad (ﷺ) through Jibreel (Gabriel) ﷺ] whatever He revealed" [an-Najm 53:7-10]. When Jibreel came close to his Lord, he went back to his real form and prostrated. [And Allah says:] "And indeed he (Muhammad (ﷺ)) saw him [Jibreel (Gabriel)] at a second descent (i.e. another time). Near Sidratul-Muntaha (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). Near it is the

٣٨٦٤- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنِ الْوَلِيدِ بْنِ قَيْسٍ، عَنْ إِسْحَاقَ بْنِ أَبِي الْكَهْتَلَةِ، قَالَ مُحَمَّدٌ: أَظُنُّهُ عَنِ ابْنِ مَسْعُودٍ، أَنَّهُ قَالَ: إِنَّ مُحَمَّداً لَمْ يَرَ جِبْرِيلَ فِي صُورَتِهِ، إِلَّا مَرَّتَيْنِ، أَمَّا مَرَّةً، فَإِنَّهُ سَأَلَهُ أَنْ يُرِيَهُ نَفْسَهُ فِي صُورَتِهِ، فَأَرَاهُ صُورَتَهُ فَسَدَّ الْأُفُقَ، وَأَمَّا الْأُخْرَى، فَإِنَّهُ صَعِدَ مَعَهُ حِينَ صَعِدَ بِهِ _ وَقَوْلُهُ: ﴿وَهُوَ بِالْأُفُقِ الْأَعْلَى ٥ ثُمَّ دَنَا فَتَدَلَّى ٥ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ٥ فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى﴾ قَالَ: فَلَمَّا أَحَسَّ جِبْرِيلُ رَبَّهُ، عَادَ فِي صُورَتِهِ، وَسَجَدَ، فَقَوْلُهُ: ﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ٥ عِنْدَ سِدْرَةِ الْمُنْتَهَى ٥ عِنْدَهَا جَنَّةُ الْمَأْوَى ٥ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ٥ مَا زَاغَ الْبَصَرُ وَمَا طَغَى ٥ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾ قَالَ: خَلْقَ جِبْرِيلَ عَلَيْهِ السَّلَامُ. [راجع: ٣٧٤٠].

تخريج: إسناده ضعيف، لجهالة حال إسحاق، وأصله في خ: (٤٨٥٨)، م: (١٧٤).

Paradise of Abode. When that covered the lote tree which did cover it! The sight (of Prophet Muhammad (ﷺ)) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). Indeed he (Muhammad (ﷺ)) did see of the Greatest Signs, of his Lord (Allah)" [an-Najm 53:13-18], he [Ibn Mas'ood] said: Jibreel's real form.

Comments: [Its *isnad* is *da'eef* because the status of Ibraheem bin Abil-Kahtalah is unknown]

3865. It was narrated that Abu Wa'il said: 'Abdullah (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Whoever ascribes a rival to Allah, Allah will put him in Hell." And he ['Abdullah] said: And there is something else I say that I did not hear from him: whoever dies not ascribing any rival to Allah, Allah will admit him to Paradise. And these prayers are expiation for whatever (sins) come in between, so long as killing (murder) is avoided.

٣٨٦٥- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «مَنْ جَعَلَ لِلَّهِ نِدًّا، جَعَلَهُ اللَّهُ فِي النَّارِ» قَالَ: وَأُخْرَى أَقُولُهَا، لَمْ أَسْمَعْهَا مِنْهُ: وَمَنْ مَاتَ لَا يَجْعَلُ لِلَّهِ نِدًّا، أَدْخَلَهُ اللَّهُ، عَزَّ وَجَلَّ، الْجَنَّةَ، وَإِنَّ هَذِهِ الصَّلَوَاتِ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَ الْمَقْتَلُ.

تخريج: صحيح، وهذا إسناد حسن.

Comments: [*Saheeh* and its *isnad* is *hasan*]

3866. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead for some people of my *ummah*, but I will have to give them up. I will say: O Lord, my companions. But it will be said: You do not know what they did after you were gone."

٣٨٦٦- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَنْبَأَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَإِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ، وَإِنِّي سَأُنَازِعُ رِجَالًا فَأُغْلَبُ عَلَيْهِمْ، فَأَقُولُ: يَارَبِّ، أَصْحَابِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

Comments: [*Saheeh* and its *isnad* is *hasan*, al-Bukhari (6576) and Muslim (2297)]

تخريج: صحيح، وهذا إسناد حسن، خ: (٦٥٧٦)، م: (٢٢٩٧).

۳۸٦۷- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ عَنْ عَبْدِ السَّلَامِ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ فِي السَّفَرِ وَيُفْطِرُ، وَيُصَلِّي الرَّكْعَتَيْنِ لَا يَدَعُهُمَا، يَقُولُ: لَا يَزِيدُ عَلَيْهِمَا، يَعْنِي الْفَرِيضَةَ.

3867. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) used to fast when he was travelling (sometimes) and he would not fast (sometimes), and he would pray two *rak'ahs* only, i.e. he did not add to them - i.e., the obligatory prayers.

Comments: [It *isnad* is *da'eef*]

تخريج: إسناده ضعيف جدا، عبدالسلام ضعيف جدا، منكر الحديث.

۳۸٦۸- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ، رَجُلٌ قَتَلَهُ نَبِيٌّ، أَوْ قَتَلَ نَبِيًّا، وَإِمَامُ ضَلَالَةٍ، وَمُمَثِّلٌ مِنَ الْمُمَثِّلِينَ».

تخريج: إسناده حسن.

3868. It was narrated from 'Abdullah (ﷺ) that the Messenger of Allah (ﷺ) said: "Those who will be most severely punished on the Day of Resurrection are: a man who was killed by a Prophet or who killed a Prophet, a leader who led people in the way of misguidance, and a maker of images."

Comments: [Its *isnad* is *hasan*]

۳۸٦۹- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا بَشِيرُ بْنُ سَلْمَانَ، كَانَ يَنْزِلُ فِي مَسْجِدِ الْمَطْمُورَةِ، عَنْ سَيَّارٍ أَبِي الْحَكَمِ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصَابَتْهُ فَاقَةٌ، فَأَنْزَلَهَا بِالنَّاسِ، لَمْ تُسَدَّ فَاقَتُهُ، وَمَنْ أَنْزَلَهَا بِاللَّهِ، عَزَّ وَجَلَّ، أَوْشَكَ اللَّهُ لَهُ بِالْغِنَى، إِمَّا أَجَلٍ عَاجِلٍ أَوْ غِنًى عَاجِلٍ. [راجع: ۳٦۹٦].

تخريج: إسناده حسن، سيار هذا هو أبو حمزة الكوفي وليس أبا الحكم.

3869. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: Whoever is stricken with poverty and refers his need to people, his poverty will not be alleviated, but whoever refers his need to Allah, may He be glorified and exalted, soon Allah will make him independent of means, either by bringing about his death soon or by swiftly making him independent of means."

Comments: [Its *isnad* is *hasan*]

۳۸۷۰- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا بَشِيرُ بْنُ سَلْمَانَ عَنْ سَيَّارٍ، عَنْ طَارِقِ بْنِ

3870. It was narrated that Tariq bin Shihab said: We were sitting with 'Abdullah when a man came

and said: The *iqamah* (call immediately preceding the prayer) has been given. So he got up and we got up with him, and when we entered the mosque we saw the people bowing at the front of the mosque, so he said *takbeer* and bowed, and we bowed, then we walked and did what he did. A man came rushing past and said, *'Alaikas-salam* (upon you be peace) O Abu 'Abdur-Rahman. He said: Allah and His Messenger spoke the truth. When we had prayed and gone back, he went in to see his family and we sat and said to one another: Did you not hear his response to the man: Allah spoke the truth and His Messengers conveyed (the message)? Which of you will ask him? Tariq said: I will ask him. So he asked him when he came out, and he narrated from the Prophet (ﷺ): "Ahead of the Hour, greetings of *salam* will only be given to people whom one knows; commerce will become so widespread that a woman will help her husband in trade; ties of kinship will be severed; there will be false testimony and concealment of testimony; and there will be widespread use of the pen (i.e., literacy)."

شِهَابٍ، قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ جُلُوسًا، فَجَاءَ رَجُلٌ، فَقَالَ: قَدْ أُقِيمَتِ الصَّلَاةُ فَقَامَ وَقُمْنَا مَعَهُ، فَلَمَّا دَخَلْنَا الْمَسْجِدَ، رَأَيْنَا النَّاسَ رُكُوعًا فِي مُقَدَّمِ الْمَسْجِدِ، فَكَبَّرَ وَرَكَعَ، وَرَكَعْنَا ثُمَّ مَشَيْنَا، وَصَنَعْنَا مِثْلَ الَّذِي صَنَعَ، فَمَرَّ رَجُلٌ يُسْرِعُ، فَقَالَ: عَلَيْكَ السَّلَامُ يَا أَبَا عَبْدِ الرَّحْمَنِ، فَقَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَلَمَّا صَلَّيْنَا وَرَجَعْنَا، دَخَلَ إِلَى أَهْلِهِ، جَلَسْنَا، فَقَالَ بَعْضُنَا لِبَعْضٍ: أَمَا سَمِعْتُمْ رَدَّهُ عَلَى الرَّجُلِ: صَدَقَ اللَّهُ، وَبَلَّغَتْ رُسُلُهُ، أَيُّكُمْ يَسْأَلُهُ؟ فَقَالَ طَارِقٌ: أَنَا أَسْأَلُهُ، فَسَأَلَهُ حِينَ خَرَجَ، فَذَكَرَ عَنِ النَّبِيِّ ﷺ: «أَنَّ بَيْنَ يَدَيِ السَّاعَةِ تَسْلِيمَ الْخَاصَّةِ، وَفُشُوَّ التِّجَارَةِ، حَتَّى (١/٤٠٨) تُعِينَ الْمَرْأَةُ زَوْجَهَا عَلَى التِّجَارَةِ، وَقَطْعَ الْأَرْحَامِ، وَشَهَادَةَ الزُّورِ، وَكِتْمَانَ شَهَادَةِ الْحَقِّ، وَظُهُورَ الْقَلَمِ».

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3871. It was narrated that 'Amr bin al-Harith bin Abi Dirar al-Khuza'i said: I heard 'Abdullah bin Mas'ood (ﷺ) say: I did not fast twenty-nine days with the Messenger of Allah (ﷺ) more

٣٨٧١- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عِيسَى بْنُ دِينَارٍ عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ أَبِي ضِرَارٍ الْخُزَاعِيِّ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ مَسْعُودٍ، يَقُولُ: مَا صُمْتُ مَعَ رَسُولِ اللَّهِ

ﷺ، تِسْعًا وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْتُ مَعَهُ ثَلَاثِينَ.

often that I fasted thirty days with him.

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة دينار والد عيسى.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*. It is a repeat of no. 3776 and 3840]

٣٨٧٢- حَدَّثَنَا يُونُسُ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، حَدَّثَهُ عَنْ أَبِيهِ: أَنَّ ابْنَ مَسْعُودٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَامَّةَ مَا يَنْصَرِفُ مِنَ الصَّلَاةِ عَلَى يَسَارِهِ إِلَى الْحُجُرَاتِ. [راجع: ٣٦٣١].

3872. It was narrated from 'Abdur-Rahman bin al-Aswad, from his father, that Ibn Mas'ood (ؓ) told him that the Messenger of Allah (ﷺ) usually departed, after the prayer, to the left, towards the apartments of his wives.

Comments: [*Saheeh*; this is a *hasan isnad*]

تخريج: صحيح، وهذا إسناد حسن، خ: (٨٥٢)، م: (٧٠٧) محمد بن إسحاق- وإن عنعن- صرح بالتحديث.

٣٨٧٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَأَنْ أَحْلِفَ تِسْعًا: أَنَّ رَسُولَ اللَّهِ ﷺ قُتِلَ قَتْلًا، أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ وَاحِدَةً أَنَّهُ لَمْ يُقْتَلْ، وَذَلِكَ بِأَنَّ اللَّهَ جَعَلَهُ نَبِيًّا، وَاتَّخَذَهُ شَهِيدًا. قَالَ الْأَعْمَشُ: فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ، فَقَالَ: كَانُوا يُرَوْنَ أَنَّ الْيَهُودَ سَمُّوهُ، وَأَبَا بَكْرٍ. [انظر: ٤١٣٩].

3873. It was narrated that 'Abdullah (ؓ) said: To swear nine times that the Messenger of Allah (ﷺ) was killed is dearer to me than swearing once that he was not killed. That is because Allah made him a Prophet and took him as a martyr. Al-A'mash said: I mentioned that to Ibraheem and he said: They used to think that the Jews had poisoned him and Abu Bakr.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

٣٨٧٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ، قَالَ: كَانَ عَبْدُ اللَّهِ يَرْمِي الْجَمْرَةَ مِنَ الْمَسِيلِ، فَقُلْتُ: أَمِنْ هَاهُنَا تَرْمِيهَا؟

3874. It was narrated from Ibraheem that 'Abdur-Rahman said: 'Abdullah (ؓ) used to stone the *Jamrat* from al-Maseel. I [the narrator] said: Do you stone them from here? He said: From here, and by the one besides Whom

فَقَالَ: مِنْ هَاهُنَا، وَالَّذِي لَا إِلَهَ غَيْرُهُ، رَمَاهَا الَّذِي، أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

تخريج: إسناده صحيح. خ: (١٧٤٧)، م: (١٢٩٦).

there is no other god, the one to whom Soorat al-Baqarah was revealed stoned them from here.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1747) and Muslim (1296)]

٣٨٧٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: إِنِّي لَمُسْتَتِرٌ بِأَسْتَارِ الْكَعْبَةِ، إِذْ جَاءَ ثَلَاثَةُ نَفَرٍ، ثَقَفِيٌّ وَخَتَنَاهُ قُرَشِيَّانِ، كَثِيرٌ شَحْمُ بُطُونِهِمْ، قَلِيلٌ فِقْهُ قُلُوبِهِمْ، فَتَحَدَّثُوا بَيْنَهُمْ بِحَدِيثٍ، قَالَ: فَقَالَ أَحَدُهُمْ: تُرَى اللَّهَ عَزَّ وَجَلَّ يَسْمَعُ مَا قُلْنَا؟ قَالَ الْآخَرُ: أُرَاهُ يَسْمَعُ إِذَا رَفَعْنَا، وَلَا يَسْمَعُ إِذَا خَفَضْنَا، قَالَ الْآخَرُ: إِنْ كَانَ يَسْمَعُ شَيْئًا مِنْهُ، إِنَّهُ لَيَسْمَعُهُ كُلَّهُ، قَالَ: فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ﴾ حَتَّى: ﴿الْخَاسِرِينَ﴾ [راجع: ٢٦١٤، وانظر: ٤٢٢١].

تخريج: حديث صحيح، خ: (٤٨١٧)، م: (٢٧٧٥) وفي هذا الإسناد وهب بن ربيعة مجهول.

3875. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: I was hiding beneath the curtain of the Ka'bah when three men came, a Thaqafi and his two Qurashi in-laws. They were very fat but not very smart. They talked among themselves, then one of them said: Do you think Allah hears what we say? The other said: I think that He will hear us if we raise our voices, but He will not hear us if we lower our voices. The other one said: If He hears some of it He will hear all of it. I mentioned that to the Prophet (ﷺ) and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!" [Fussilat 40:22-23].

Comments: [A *saheeh hadeeth*, al-Bukhari (4817) and Muslim (2775)]

٣٨٧٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ عَنِ الْعَيْزَارِ بْنِ جَرْوَلٍ الْحَضْرَمِيِّ، عَنْ رَجُلٍ مِنْهُمْ يُكْنَى أَبَا عُمَيْرٍ، أَنَّهُ كَانَ صَدِيقًا لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَأَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ زَارَهُ فِي

3876. It was narrated from al-'Aizar bin Jarwal al-Hadrami, from a man among them who was known by the *kunyah* Abu 'Umair, that he was a friend of 'Abdullah bin Mas'ood and that

أَهْلِهِ، فَلَمْ يَجِدْهُ، قَالَ: فَاسْتَأْذَنَ عَلَى أَهْلِهِ، وَسَلَّمَ، فَاسْتَسْقَى، قَالَ: فَبَعَثَتِ الْجَارِيَةَ تَجِيئُهُ بِشَرَابٍ مِنَ الْجِيرَانِ، فَأَبْطَأَتْ فَلَعَنَتْهَا، فَخَرَجَ عَبْدُ اللَّهِ، فَجَاءَ أَبُو عُمَيْرٍ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، لَيْسَ مِثْلُكَ يُغَارُ عَلَيْهِ، هَلَّا سَلَّمْتَ عَلَى أَهْلِ أَخِيكَ، وَجَلَسْتَ وَأَصَبْتَ مِنَ الشَّرَابِ؟ قَالَ: قَدْ فَعَلْتُ، فَأَرْسَلَتِ الْخَادِمَ، فَأَبْطَأَتْ، إِمَّا لَمْ يَكُنْ عِنْدَهُمْ، وَإِمَّا رَغِبُوا فِيمَا عِنْدَهُمْ، فَأَبْطَأَتِ الْخَادِمُ، فَلَعَنَتْهَا، وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «إِنَّ اللَّعْنَةَ إِلَى إِذَا وُجِّهَتْ إِلَى مَنْ وُجِّهَتْ إِلَيْهِ، فَإِنْ أَصَابَتْ عَلَيْهِ سَبِيلًا، أَوْ وَجَدَتْ فِيهِ مَسْلَكًا، وَإِلَّا قَالَتْ: يَا رَبِّ، وُجِّهْتُ إِلَى فُلَانٍ، فَلَمْ أَجِدْ عَلَيْهِ سَبِيلًا، وَلَمْ أَجِدْ فِيهِ مَسْلَكًا، فَيُقَالُ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ» فَخَشِيتُ أَنْ تَكُونَ الْخَادِمُ مَعْذُورَةً، فَتَرْجِعَ اللَّعْنَةُ، فَأَكُونَ سَبَبَهَا.

تخريج: إسناده محتمل للتحسين.

'Abdullah bin Mas'ood visited him at home but did not find him. So he asked permission from his wife to enter and he asked for a drink. She sent the slave girl to bring him a drink from their neighbours, but she was slow and she cursed her, so 'Abdullah left. Abu 'Umair came and said: O Abu 'Abdur-Rahman, one would not feel protective jealousy concerning someone like you. Why did you not greet the wife of your brother and sit down and have something to drink? He said: I did that, and she sent the servant and she was slow; either they did not have anything or they had something but did not want to give it. She thought the servant was too slow and she cursed her, but I heard the Messenger of Allah (ﷺ) say: "If a curse is directed at someone, if it finds a way to reach him it will stay, otherwise it will say: 'O Lord, I was sent to So and so, but I could not find any way to reach him.' Then it is said to it: 'Go back from whence you came.'" And I was afraid that the servant had an excuse and that the curse would come back, and I would be the cause of it.

Comments: [Its *isnad* is *hasan*]

٣٨٧٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ عُلِّمَ فَوَاتِحَ الْخَيْرِ وَجَوَامِعَهُ، ـ أَوْ جَوَامِعَ الْخَيْرِ وَفَوَاتِحَهُ ـ وَإِنَّا كُنَّا لَا نَدْرِي مَا نَقُولُ فِي صَلَاتِنَا، حَتَّى

3877. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) was taught all that is good and how to attain it. We did not know what to say in prayer until he taught us and said: *"At-Tahiyyatu Lillahi was-salawatu wat-*

tayyibatu. As-salamu 'alaika ayyuhan-Nabiyyu wa rahmatullahi wa barakatuhu. As-salamu 'alaina wa 'ala 'ibadillahis-saliheen. Ashhadu an la ilaha illallah wa ashhadu anna Muhammadan 'abduhu wa rasooluh (All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger)."

عَلَّمْنَا، فَقَالَ: قُولُوا: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ، وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ». [انظر: ٣٩٢١، ٣٩٦٧، ٤٠١٧، ٤١٦٠، وراجع: ٣٦٢٢].

Comments: [Its *isnad* is *saheeh*, Muslim (402)]

تخريج: إسناده صحيح، م: (٤٠٢).

3878. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "If I were to take anyone as a close friend, I would have taken Ibn Abu Quhafah [i.e., Abu Bakr] as a close friend."

٣٨٧٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذًا أَحَدًا خَلِيلًا، لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا». [راجع: ٣٥٨٠].

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

تخريج: إسناده صحيح، م: (٢٣٨٣).

3879. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) used to say the *salam* to his right and to his left until the whiteness of his cheek could be seen: *As-salamu 'alaikum wa rahmatullah*."

٣٨٧٩- حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْحَسَنُ عَنْ أَبِي إِسْحَاقَ، حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يُسَلِّمُ عَنْ يَمِينِهِ، وَعَنْ يَسَارِهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ. [راجع: ٣٦٩٩، ٣٦٦٠].

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح.

3880. It was narrated that Abul-Ahwas said: 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said:

٣٨٨٠- (١/ ٤٠٩) حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ

مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خِلِّهِ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا، لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا، وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ، عَزَّ وَجَلَّ»

تخريج: إسناده صحيح، م: (٢٣٨٣).

"I disavow the friendship of anyone who claims I am his close friend. If I were to have taken a close friend (*khaleel*) I would have taken Ibn Abu Quhafah [i.e., Abu Bakr] as a close friend, but your companion (meaning himself) is the close friend (*khaleel*) of Allah."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٣٨٨١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ الْأَعْوَرِ، قَالَ: قَالَ عَبْدُ اللَّهِ: آكِلُ الرِّبَا وَمُوكِلُهُ وَكَاتِبُهُ وَشَاهِدَاهُ، إِذَا عَلِمُوا بِهِ، وَالْوَاشِمَةُ وَالْمُسْتَوْشِمَةُ لِلْحُسْنِ، وَلَاوِي الصَّدَقَةِ، وَالْمُرْتَدُّ أَعْرَابِيًّا بَعْدَ هِجْرَتِهِ: مَلْعُونُونَ عَلَى لِسَانِ مُحَمَّدٍ ﷺ، يَوْمَ الْقِيَامَةِ قَالَ: فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ، فَقَالَ: حَدَّثَنِي عَلْقَمَةُ، قَالَ: قَالَ عَبْدُ اللَّهِ: آكِلُ الرِّبَا، وَمُوكِلُهُ سَوَاءٌ.

تخريج: حديث حسن، الحارث بن عبدالله، وإن كان ضعيفا قد توبع وأصله في م: (١٥٩٧).

3881. It was narrated that al-Harith bin 'Abdullah al-A'war said: 'Abdullah (ﷺ) said: The one who consumes *riba*, the one who pays it, the one who writes it down and the two who witness it, if they are aware of it, and the woman who does tattoos and the woman who has tattoos done for the purpose of beautification, those who withhold *zakah* and those who go back to living as Bedouin in the wilderness after migrating, will be cursed on the lips of Muhammad (ﷺ) on the Day of Resurrection. He said: I mentioned it to Ibraheem and he said: 'Alqamah told me: 'Abdullah said: The one who consumes *riba* and the one who pays it are the same.

Comments: [A *hasan hadeeth*]

٣٨٨٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنْ خُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَصَفَّ صَفًّا خَلْفَهُ، وَصَفٌّ مُوَازِي الْعَدُوِّ، قَالَ: وَهُمْ فِي صَلَاةٍ كُلُّهُمْ، قَالَ: وَكَبَّرَ وَكَبَّرُوا جَمِيعًا، فَصَلَّى بِالصَّفِّ الَّذِي يَلِيهِ رَكْعَةً، وَصَفٌّ

3882. It was narrated that 'Abdullah (ﷺ) said: We were with the Messenger of Allah (ﷺ), and he made one row stand behind him, and there was another row facing the enemy. They all joined the prayer; he said *takbeer* and they all said *takbeer* together. Then he led the row that was behind

مُوَازِي الْعَدُوِّ، قَالَ: ثُمَّ ذَهَبَ هَؤُلَاءِ وَجَاءَ هَؤُلَاءِ، فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ قَامَ هَؤُلَاءِ الَّذِينَ صَلَّى بِهِمُ الرَّكْعَةَ، الثَّانِيَةَ، فَقَضَوْا مَكَانَهُمْ، ثُمَّ ذَهَبَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ، وَجَاءَ أُولَئِكَ فَقَضَوْا رَكْعَةً. [راجع: ٣٥٦١].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

him in praying one *rak'ah*, whilst the other row was facing the enemy. Then they went, and the others came, and he led them in praying one *rak'ah*. Then those whom he had led in praying the second *rak'ah* stood up and made up (the *rak'ah* they had not prayed with the Prophet (ﷺ)), then they went back and switched places with the others, and the others came and made up the *rak'ah* they had missed.

Comments: [Its *isnad* is *da'eef* because it is interrupted. Abu 'Ubaidah - who was the son of 'Abdullah bin Mas'ood - did not hear from his father]

٣٨٨٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ، أَوِ الْعَصْرَ خَمْسًا، ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «هَاتَانِ السَّجْدَتَانِ لِمَنْ ظَنَّ مِنْكُمْ أَنَّهُ زَادَ أَوْ نَقَصَ». [راجع: ٣٥٦٦، ٣٥٧٠، وانظر: ٤٠٧٢، ٤٤١٨].

تخريج: إسناده ضعيف، لضعف جابر الجعفي.

3883. It was narrated from 'Abdullah (ﷺ) that the Prophet ﷺ prayed *Zuhr* or *'Asr* with five *rak'ahs*, then he did the two prostrations of forgetfulness. Then the Messenger of Allah (ﷺ) said: "These two prostrations are for anyone among you who thinks that he did more or less."

Comments: [Its *isnad* is *da'eef* because Jabir is *da'eef*, i.e. Ibn Yazeed al-Ju'fi]

٣٨٨٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ فِي الصَّلَاةِ، حَتَّى رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، فَسَلَّمْنَا عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْنَا وَقَالَ: «إِنَّ فِي الصَّلَاةِ شُغْلًا». [راجع: ٣٥٦٣، ٣٥٧٥، وانظر: ٣٨٨٥، ٣٩٤٤، ٤١٤٥، ٤٤١٧].

3884. It was narrated that Ibraheem said: 'Abdullah (ﷺ) said: We used to greet the Messenger of Allah (ﷺ) with *salam* when he was praying (and he would return our greeting), until we came back from being with the Negus; we greeted him with *salam* (whilst he was praying) and he did not return the greeting. And he said: "There is sufficient preoccupation in the prayer."

Comments: [A *saheeh hadeeth,* al-Bukhari (1199) and Muslim (538) this *isnad* appears to be interrupted]

تخريج: حديث صحيح، خ: (١١٩٩)، م: (٥٣٨) وهذا إسناد ظاهره الانقطاع، إبراهيم النخعي لم يسمع من ابن مسعود.

3885. It was narrated that 'Abdullah (ﷺ) said: I used to greet the Messenger of Allah (ﷺ) when he was praying and he would return my greeting. One day I greeted him [when he was praying] but he did not return the greeting and I felt sad. When he had finished praying I said: O Messenger of Allah, I used to greet you when you were praying and you would return the greeting. He said: "Allah introduces whatever He wants into His matter [i.e., religion]."

٣٨٨٥- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا مُطَرِّفٌ عَنْ أَبِي الْجَهْمِ، عَنْ أَبِي الرَّضْرَاضِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: كُنْتُ أُسَلِّمُ عَلَى رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيَّ، فَلَمَّا كَانَ ذَاتَ يَوْمٍ، سَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ، فَوَجَدْتُ فِي نَفْسِي، فَلَمَّا فَرَغَ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي إِذَا كُنْتُ سَلَّمْتُ عَلَيْكَ فِي الصَّلَاةِ رَدَدْتَ عَلَيَّ؟ قَالَ: فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحْدِثُ فِي أَمْرِهِ مَا يَشَاءُ» [انظر: ٣٩٤٤، ٤١٤٥، ٤٤١٧].

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

تخريج: حديث صحيح، وهذا إسناد حسن في المتابعات. وانظر ماقبله.

3886. It was narrated that Ibn Mas'ood (ﷺ) said: A man said to the Prophet (ﷺ): Will one of us be blamed for what he did during the Jahiliyyah? He said: "Whoever does well in Islam will not be blamed for what he did during the Jahiliyyah, but whoever does badly in Islam will be blamed for his earlier and later actions."

٣٨٨٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ، أَيُؤَاخَذُ أَحَدُنَا بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ؟ قَالَ: «مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ، أُخِذَ بِالْأَوَّلِ وَالْآخِرِ» [راجع: ٣٥٩٦].

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6921) and Muslim (120)]

تخريج: إسناده صحيح، خ: (٦٩٢١)، م: (١٢٠).

3887. It was narrated that 'Abdullah (ﷺ) said: I did not forget, among the things I forgot from the Messenger of Allah (ﷺ), that he used to say *salam* to his

٣٨٨٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا الثَّوْرِيُّ عَنْ جَابِرٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَا نَسِيتُ فِيمَا نَسِيتُ

right, *as-salamu 'alaikum wa rahmatullah*, (turning) so far that the whiteness of his cheek could be seen, and to his left, *as-salamu 'alaikum wa rahmatullah*, (turning) so far that the whiteness of his cheek could be seen.

عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ، وَعَنْ يَسَارِهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ، أَيْضًا. [راجع: ٣٦٩٩، ٣٦٦٥].

Comments: [*Saheeh*; this is a *da'eef isnad* because Jabir is *da'eef* - he is Ibn Yazeed al-Ju'fi]

تخريج: صحيح، وهذا إسناد ضعيف لضعف جابر الجعفي.

3888. A *hadeeth* similar to that of Abud-Duha was narrated from 'Abdullah, from the Prophet (ﷺ).

٣٨٨٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ وَالثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، .... مِثْلَ حَدِيثِ أَبِي الضُّحَى. [راجع: ٣٦٣٩، ٣٦٦٠].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3889. It was narrated from Ibn Mas'ood (ﷺ) that the Prophet (ﷺ) said: "How will you be, O 'Abdullah, when you have in charge of you rulers who neglect the *Sunnah* and who delay the prayer from its proper time?" He said: What do you instruct me to do, O Messenger of Allah? He said: "Are you asking me what you should do? There is no obedience to any created being if it involves disobedience towards Allah, may He be glorified and exalted."

٣٨٨٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «كَيْفَ بِكَ يَا عَبْدَ اللَّهِ إِذَا كَانَ عَلَيْكُمْ أُمَرَاءُ يُضَيِّعُونَ السُّنَّةَ، وَيُؤَخِّرُونَ الصَّلَاةَ عَنْ مِيقَاتِهَا» قَالَ: كَيْفَ تَأْمُرُنِي يَا رَسُولَ اللَّهِ؟ قَالَ: «تَسْأَلُنِي ابْنَ أُمِّ عَبْدٍ، كَيْفَ تَفْعَلُ؟ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٣٧٩٠].

Comments: [Its *isnad* is *da'eef* because it is interrupted. Al-Qasim bin 'Abdur-Rahman bin 'Abdullah bin Mas'ood did not hear from his grandfather]

تخريج: إسناده ضعيف لانقطاعه، القاسم لم يسمع من جده، عبدالله بن مسعود.

3890. Al-Waleed bin al-'Aizar bin Huraith said: I heard Abu 'Amr ash-Shaibani say: The owner

٣٨٩٠- حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي الْوَلِيدُ بْنُ الْعَيْزَارِ بْنِ حُرَيْثٍ

قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ قَالَ: حَدَّثَنَا صَاحِبُ هَذِهِ الدَّارِ ـ وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ، وَلَمْ يُسَمِّهِ ـ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الْعَمَلِ (١/ ٤١٠) أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا». قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ بِرُّ الْوَالِدَيْنِ.» قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ.» قَالَ: فَحَدَّثَنِي بِهِنَّ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي. [انظر: ٣٩٧٣، ٣٩٩٨، ٤١٨٦، ٤٢٢٣، ٤٢٤٣، ٤٢٨٥، ٤٣١٣].

of this house - and he pointed to the house of 'Abdullah (ﷺ) but he did not name him - said: I asked the Messenger of Allah (ﷺ) which deed is dearest to Allah? He said: "Prayer offered on time." I said: Then which? He said: "Then honouring one's parents." I said: Then which? He said: "Then *jihad* for the sake of Allah." He told me about them and if I had asked him for more he would have told me more.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (527) and Muslim (85)]

تخريج: إسناده صحيح، خ: (٥٢٧)، م: (٨٥).

٣٨٩١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَقُولَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي». فَلَمَّا نَزَلَتْ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ قَالَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، إِنَّكَ أَنْتَ التَّوَّابُ». [راجع: ٣٦٨٣].

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

3891. It was narrated that Abu Ishaq said: I heard Abu 'Ubaidah narrate that his father said: The Prophet (ﷺ) often used to say: "O Allah, glory and praise be to You; O Allah, forgive me." When the *soorah* "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, he started saying: "O Allah, glory and praise be to You; O Allah, forgive me; for You are the Acceptor of repentance."

Comments: [*Hasan* because of corroborating evidence, its *isnad* is *da'eef* because it is interrupted; it is a repeat of 3719 and also appears above, no. 3683]

٣٨٩٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ خَالِدِ بْنِ رِبْعِيٍّ الْأَسَدِيِّ أَنَّهُ سَمِعَ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّوَجَلَّ». [راجع: ٣٥٨٠].

3892. It was narrated from Khalid bin Rib'i al-Asadi that he heard Ibn Mas'ood (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "Your companion is the close friend of Allah, may He be glorified and exalted."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف.

3893. It was narrated that 'Abdur-Rahman bin Yazeed said: We performed *Hajj* with Ibn Mas'ood (ﷺ) during the caliphate of 'Uthman. When we stood in 'Arafah, when the sun set, Ibn Mas'ood (ﷺ) said: If Ameer al-Mu'mineen moves on now, he will have done the right thing. He said: I do not know which came first, the words of Ibn Mas'ood (ﷺ) or 'Uthman's moving on. The people rushed, but Ibn Mas'ood moved at a measured pace until we came to Muzdalifah. Ibn Mas'ood led us in praying *Maghrib*, then he called for his supper and ate his supper, then he got up and prayed *'Isha'*. Then he went to sleep until, when dawn first broke, he got up and prayed *Fajr*. I said to him: You do not usually pray at this hour! - he said: he used to pray when it got very light - and he said: I saw the Messenger of Allah (ﷺ) on this day, in this place, praying at this hour.

٣٨٩٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: حَجَجْنَا مَعَ ابْنِ مَسْعُودٍ فِي خِلَافَةِ عُثْمَانَ، قَالَ: فَلَمَّا وَقَفْنَا بِعَرَفَةَ، قَالَ: فَلَمَّا غَابَتِ الشَّمْسُ قَالَ ابْنُ مَسْعُودٍ: لَوْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ أَفَاضَ الْآنَ كَانَ قَدْ أَصَابَ، قَالَ: فَلَا أَدْرِي كَلِمَةُ ابْنِ مَسْعُودٍ كَانَتْ أَسْرَعَ، أَوْ إِفَاضَةُ عُثْمَانَ، قَالَ: فَأَوْضَعَ النَّاسُ، وَلَمْ يَزِدِ ابْنُ مَسْعُودٍ عَلَى الْعَنَقِ، حَتَّى أَتَيْنَا جَمْعًا، فَصَلَّى بِنَا ابْنُ مَسْعُودٍ الْمَغْرِبَ، ثُمَّ دَعَا بِعَشَائِهِ، ثُمَّ تَعَشَّى، ثُمَّ قَامَ فَصَلَّى الْعِشَاءَ الْآخِرَةَ، ثُمَّ رَقَدَ، حَتَّى إِذَا طَلَعَ أَوَّلُ الْفَجْرِ، قَامَ فَصَلَّى الْغَدَاةَ، قَالَ: فَقُلْتُ لَهُ: مَا كُنْتَ تُصَلِّي الصَّلَاةَ هَذِهِ السَّاعَةَ، _ قَالَ: وَكَانَ يُسْفِرُ بِالصَّلَاةِ _ ، قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي هَذَا الْيَوْمِ، وَهَذَا الْمَكَانِ، يُصَلِّي هَذِهِ السَّاعَةَ. [راجع: ٣٦٣٧].

Comments: [A *saheeh hadeeth*; al-Bukhari (1683)]

تخريج: حديث صحيح، خ: (١٦٨٣).

3894. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) disapproved of us stayed up after *'Isha'*.

٣٨٩٤- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا خَالِدٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: جَدَبَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ السَّمَرَ بَعْدَ الْعِشَاءِ، قَالَ خَالِدٌ: مَعْنَى جَدَبَ إِلَيْنَا، يَقُولُ: عَابَهُ، ذَمَّهُ. [راجع: ٣٦٠٣].

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*. It appears above, no. 3603]

تخريج: حسن لغيره، وهذا إسناد ضعيف، خالد الواسطي سمع من عطاء بن السائب بعد الاختلاط.

3895. It was narrated from Abu 'Ubaidah, from his father, that the Prophet (ﷺ) would, after the two *rak'ahs* (i.e., in the first *tashahhud*), be as if he were (sitting on) baked stones. I [the narrator] said: Until he got up? He said: Until he got up.

Comments: [Its *isnad* is *da'eef* because it is interrupted; Abu 'Ubaidah, the son of 'Abdullah bin Mas'ood, did not hear *hadeeth* from his father. It appears above, no. 3656.]

٣٨٩٥- حَدَّثَنَا عَفَّانُ وَبَهْزٌ: قَالَا: حَدَّثَنَا شُعْبَةُ قَالَ: سَعْدُ بْنُ إِبْرَاهِيمَ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: كَانَ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ، قُلْتُ: حَتَّى يَقُومَ؟ قَالَ: حَتَّى يَقُومَ. [راجع: ٣٦٥٦].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

3896. It was narrated that Abul-Ahwas said: 'Abdullah (ﷺ) used to say: Lying is not appropriate, either in earnest or in jest - on one occasion 'Affan said: in earnest, and no man should make a promise to a child and not fulfil it. He said: Verily Muhammad (ﷺ) said to us: "A man will continue to speak the truth until he is recorded with Allah as a speaker of truth, and a man will continue to tell lies until he is recorded with Allah as a liar."

Comments: [Its *isnad* is *saheeh* according to the conditions of Muslim]

٣٨٩٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَبُو إِسْحَاقَ أَنْبَأَنَا عَنْ أَبِي الْأَحْوَصِ قَالَ: كَانَ عَبْدُ اللَّهِ يَقُولُ: إِنَّ الْكَذِبَ لَا يَصْلُحُ مِنْهُ جِدٌّ وَلَا هَزْلٌ _ وَقَالَ عَفَّانُ مَرَّةً: جِدٌّ _ وَلَا يَعِدُ الرَّجُلُ صَبِيًّا، ثُمَّ لَا يُنْجِزُ لَهُ، قَالَ: وَإِنَّ مُحَمَّدًا قَالَ لَنَا: «لَا يَزَالُ الرَّجُلُ يَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا». [راجع: ٣٦٣٨].

تخريج: إسناده صحيح، المرفوع منه أخرجه مسلم: (٢٦٠٦)، وأبو يعلى بقسميه الموقوف والمرفوع مطولا: (٥٣٦٣).

3897. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) used to say: "*Labbaika Allahumma labbaiyk, labbaika la shareeka laka labbaik. Innal-hamda wan-ni'mata laka* (Here I am, O Allah, here I am. Here I am, You have no partner,

٣٨٩٧- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، ذَكَرَ النَّبِيَّ ﷺ أَنَّهُ كَانَ يَقُولُ: «لَبَّيْكَ

here I am. Verily all praise and blessings are Yours)."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ»

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أبان بن تغلب لا تعلم روايته عن أبي إسحاق السبيعي هل كانت قبل التغير أو بعده وقد خالفه شعبة فرواه عن أبي إسحاق موقوفا، وهذا أصح.

3898. It was narrated that 'Abdullah (ﷺ) said: Whilst the Prophet (ﷺ) was in some farmland, leaning on a palm tree branch, some of the Jews came to him and asked him about the spirit. He remained silent, then he recited this verse to them: "And they ask you (O Muhammad (ﷺ)) concerning the *Rooh* (the spirit). Say: 'The *Rooh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little'" [al-Isra' 17:85].

Comments: [Its *isnad* is *saheeh*, Muslim (2794)]

٣٨٩٨- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ ـ [قَالَ عَبْدُ اللهِ بْنُ أَحْمَدَ]: وَسَمِعْتُهُ أَنَا مِنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ ـ ، حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ فِي حَرْثٍ، مُتَوَكِّئًا عَلَى عَسِيبٍ، فَقَامَ إِلَيْهِ نَفَرٌ مِنَ الْيَهُودِ، فَسَأَلُوهُ عَنِ الرُّوحِ، فَسَكَتَ، ثُمَّ تَلَا هَذِهِ الْآيَةَ عَلَيْهِمْ: ﴿يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ (الإسراء: ٨٥) [راجع: ٣٦٨٨].

تخريج: إسناده صحيح، م: (٢٧٩٤).

3899. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "The last person to enter Paradise will be a man. He will walk once, crawl once, and the Fire will rise above him once. When he has crossed it, he will turn to it and say: 'Blessed be the One Who has saved me from you. Allah has given me that which was not given to anyone of the first and the last.' Then a tree will be raised for him and he will

٣٨٩٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «آخِرُ مَنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ، فَهُوَ يَمْشِي مَرَّةً، وَيَكْبُو مَرَّةً، وَتَسْفَعُهُ النَّارُ مَرَّةً، فَإِذَا جَاوَزَهَا، الْتَفَتَ إِلَيْهَا، فَقَالَ: تَبَارَكَ الَّذِي أَنْجَانِي مِنْكِ، لَقَدْ أَعْطَانِي اللَّهُ شَيْئًا مَا أَعْطَاهُ أَحَدًا مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، فَتُرْفَعُ لَهُ شَجَرَةٌ، فَيَقُولُ: أَيْ رَبِّ، أَدْنِنِي مِنْ هَذِهِ الشَّجَرَةِ، فَلَأَسْتَظِلَّ

say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' Allah will say to him: 'O son of Adam, perhaps if I give it to you, you will ask Me for something else.' He will say: 'No, O Lord,' and he will promise Him that he will not ask Him for anything else, and his Lord will excuse him, because he is seeing that which he has no patience to refrain from asking for. So He will bring him close to it and he will seek its shade and drink its water. Then (another) tree will be raised up for him that is more beautiful than the first one. He will say: 'O Lord, (bring me close to) this one, so I may drink from its water and seek its shade, and I will not ask You for anything else. He will say: 'O son of Adam, did you not promise Me that you would not ask Me for anything else? Perhaps if I bring you close to it, you will ask Me for something else?' And he will make a promise to Him not to ask Him for anything else, and his Lord will excuse him, because he is seeing that which he has no patience to refrain from asking for. So He will bring him close to it and he will seek its shade and drink its water. Then a tree will be raised up for him at the gate of Paradise, and it will be more beautiful than the first two. He will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water, and I will not ask You for

بِظِلِّهَا، فَأَشْرَبَ مِنْ مَائِهَا، فَيَقُولُ اللَّهُ: يَا ابْنَ آدَمَ، فَلَعَلِّي إِذَا أَعْطَيْتُكَهَا سَأَلْتَنِي غَيْرَهَا، فَيَقُولُ: لَا يَا رَبِّ، وَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، قَالَ: وَرَبُّهُ عَزَّ وَجَلَّ يَعْذِرُهُ، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُدْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا، وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ هِيَ (١/ ٤١١) أَحْسَنُ مِنَ الْأُولَى، فَيَقُولُ: أَيْ رَبِّ، هَذِهِ فَلِأَشْرَبَ مِنْ مَائِهَا، وَأَسْتَظِلَّ بِظِلِّهَا، لَا أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا؟ فَيَقُولُ: لَعَلِّي إِنْ أَدْنَيْتُكَ مِنْهَا تَسْأَلُنِي غَيْرَهَا، فَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ عَزَّ وَجَلَّ يَعْذِرُهُ، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُدْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا، وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ، هِيَ أَحْسَنُ مِنَ الْأُولَيَيْنِ، فَيَقُولُ: أَيْ رَبِّ، أَدْنِنِي مِنْ هَذِهِ الشَّجَرَةِ، فَأَسْتَظِلَّ بِظِلِّهَا، وَأَشْرَبَ مِنْ مَائِهَا، لَا أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا؟ قَالَ: بَلَى، أَيْ رَبِّ هَذِهِ لَا أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: لَعَلِّي إِنْ أَدْنَيْتُكَ مِنْهَا تَسْأَلُنِي غَيْرَهَا، فَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ يَعْذِرُهُ، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُدْنِيهِ مِنْهَا، فَإِذَا أَدْنَاهُ مِنْهَا، سَمِعَ أَصْوَاتَ أَهْلِ الْجَنَّةِ، فَيَقُولُ: أَيْ رَبِّ أَدْخِلْنِيهَا، فَيَقُولُ: يَا ابْنَ آدَمَ، مَا يَصْرِينِي مِنْكَ؟ أَيُرْضِيكَ أَنْ أُعْطِيَكَ الدُّنْيَا، وَمِثْلَهَا مَعَهَا؟ فَيَقُولُ: أَيْ رَبِّ،

أَتَسْتَهْزِئُ بِي، وَأَنْتَ رَبُّ الْعَالَمِينَ؟» فَضَحِكَ ابْنُ مَسْعُودٍ، فَقَالَ: أَلَا تَسْأَلُونِي مِمَّا أَضْحَكُ؟ فَقَالُوا: مِمَّ تَضْحَكُ؟ فَقَالَ: هَكَذَا ضَحِكَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: أَلَا تَسْأَلُونِي مِمَّ أَضْحَكُ؟» فَقَالُوا: مِمَّ تَضْحَكُ يَا رَسُولَ اللَّهِ؟ قَالَ: «مِنْ ضَحِكِ رَبِّي حِينَ قَالَ: أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ؟ فَيَقُولُ: إِنِّي لَا أَسْتَهْزِئُ مِنْكَ وَلَكِنِّي عَلَى مَا أَشَاءُ قَدِيرٌ». [راجع: ٣٥٩٥].

تخريج: إسناده صحيح، م: (١٨٧).

anything else.' He will say: 'O son of Adam, did you not promise Me that you would not ask Me for anything else?' He will say: 'Yes indeed, O Lord, (bring me close to) this one, and I will not ask You for anything else.' He will say: 'Perhaps if I bring you close to it, you will ask Me for something else?' And he will make a promise to Him not to ask Him for anything else, and his Lord will excuse him, because he is seeing that which he has no patience to refrain from asking for. So He will bring him close to it, and when He brings him close to it, he will hear the voices of the people of Paradise, and he will say: 'O Lord, admit me to it.' He will say: 'O son of Adam, what will make you stop asking of Me? Would it please you if I give you of Paradise the equivalent of the world and as much again?' He will say: 'O Lord, are you mocking me, when You are the Lord of the Worlds?'" Ibn Mas'ood smiled and said: Why don't you ask me why I am smiling? They said: Why are you smiling? He said: Because the Messenger of Allah (ﷺ) smiled, then the Messenger of Allah (ﷺ) said to us: "Why don't you ask me why I am smiling?" They said: Why are you smiling, O Messenger of Allah? He said: "Because the Lord smiled when he said, 'Are you mocking me, when You are the Lord of the Worlds?' and He will say: 'I am not mocking you, but I am able to do whatever I will.'"

Comments: [Its *isnad* is *saheeh*, Muslim (187)]

3900. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "For every betrayer there will be a banner on the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3184) and Muslim (1736)]

٣٩٠٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ». [انظر: ٣٩٥٩، ٤٢٠١، ٤٢٠٢].

تخريج: إسناده صحيح، خ: (٣١٨٦)، م: (١٧٣٦).

3901. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: On the day of Badr we were three men to one camel, and Abu Lubabah and 'Ali bin Abi Talib were the two who rode with the Messenger of Allah (ﷺ). It was the turn of the Messenger of Allah (ﷺ) to walk, and they said: We will walk and let you ride. He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its *isnad* is *hasan*]

٣٩٠١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا يَوْمَ بَدْرٍ كُلُّ ثَلَاثَةٍ عَلَى بَعِيرٍ، كَانَ أَبُو لُبَابَةَ وَعَلِيُّ بْنُ أَبِي طَالِبٍ، زَمِيلَيْ رَسُولِ اللَّهِ ﷺ، قَالَ: وَكَانَتْ عُقْبَةُ رَسُولِ اللَّهِ ﷺ، قَالَ: فَقَالَا: نَحْنُ نَمْشِي عَنْكَ، فَقَالَ: «مَا أَنْتُمَا بِأَقْوَى مِنِّي، وَلَا أَنَا بِأَغْنَى عَنِ الْأَجْرِ مِنْكُمَا». [انظر: ٣٩٦٥، ٤٠٠٩، ٤٠١٠، ٤٠٢٩].

تخريج: إسناده حسن من أجل عاصم.

3902. Abu Wa'il said: I heard 'Abdullah (ﷺ) say: The Messenger of Allah (ﷺ) divided some booty one day and a man among the people said: This is a division (of booty) that was not done for the sake of Allah, may He be glorified and exalted! I went to the Messenger of Allah (ﷺ) and told him about that. He got angry and I could see the signs of anger on his face. Then he said: "May Allah have mercy on Moosa; he was annoyed with more than this and he was patient."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3405)]

٣٩٠٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: سُلَيْمَانُ الْأَعْمَشُ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: قَسَمَ رَسُولُ اللَّهِ ﷺ قِسْمَةً، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّ هَذِهِ لَقِسْمَةٌ مَا يُرَادُ بِهَا وَجْهُ اللَّهِ عَزَّ وَجَلَّ! قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ، فَحَدَّثْتُهُ قَالَ: فَغَضِبَ، حَتَّى رَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، فَقَالَ: «يَرْحَمُ اللَّهُ مُوسَى، قَدْ أُوذِيَ بِأَكْثَرَ مِنْ ذَلِكَ، فَصَبَرَ». [راجع: ٣٦٠٨].

تخريج: إسناده صحيح، خ: (٣٤٠٥).

3903. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "Trading insults with a Muslim is an evil action and fighting him is *kufr*." Zubaid said: I said to Abu Wa'il twice: Did you hear it from 'Abdullah from the Prophet (ﷺ)? He said: Yes.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6044) and Muslim (64)]

٣٩٠٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: زُبَيْدٌ وَمَنْصُورٌ وَسُلَيْمَانُ أَخْبَرُونِي: أَنَّهُمْ سَمِعُوا أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». قَالَ زُبَيْدٌ: فَقُلْتُ لِأَبِي وَائِلٍ مَرَّتَيْنِ: أَأَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ. [راجع: ٣٦٤٧].

تخريج: إسناده صحيح، خ: (٦٠٤٤)، م: (٦٤).

3904. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that he used to say: "O Allah, I ask You for piety, guidance, abstinence (from that which is *haram* and inappropriate) and independence of means."

Comments: [Its *isnad* is *saheeh*, Muslim (2721)]

٣٩٠٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَبُو إِسْحَاقَ أَخْبَرَنَا قَالَ: سَمِعْتُ أَبَا الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ التُّقَى، وَالْهُدَى، وَالْعَفَافَ، وَالْغِنَى». [راجع: ٣٦٩٢].

تخريج: إسناده صحيح، م: (٢٧٢١).

3905. It was narrated from Abu 'Ubaidah that his father said: The Messenger of Allah (ﷺ) wrote concerning *zakah* on cattle: "When (the number of cattle) reaches thirty, a one year old, male or female, is due (as *zakah*), up to forty. When (the number) reaches forty, a two year old, male or female, is due (as *zakah*). If the number of cattle is great, then for every forty, a two year old cow is due (as *zakah*)."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted - Abu 'Ubaidah did not hear from his father Ibn Mas'ood]

٣٩٠٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا مَسْعُودُ بْنُ سَعْدٍ: حَدَّثَنَا خُصَيْفٌ عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَتَبَ رَسُولُ اللَّهِ ﷺ فِي صَدَقَةِ الْبَقَرِ: «إِذَا بَلَغَ الْبَقَرُ ثَلَاثِينَ، فِيهَا تَبِيعٌ مِنَ الْبَقَرِ، جَذَعٌ أَوْ جَذَعَةٌ، حَتَّى تَبْلُغَ أَرْبَعِينَ، فَإِذَا بَلَغَتْ أَرْبَعِينَ، فَفِيهَا بَقَرَةٌ مُسِنَّةٌ، فَإِذَا كَثُرَتِ الْبَقَرُ، فَفِي كُلِّ أَرْبَعِينَ مِنَ الْبَقَرِ، بَقَرَةٌ مُسِنَّةٌ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود، وخصيف سيء الحفظ.

3906. It was narrated that Shaqeeq bin Salamah said: 'Abdullah bin

٣٩٠٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ عَنْ شَقِيقِ بْنِ سَلَمَةَ

Mas'ood (ﷺ) addressed us and said: I learned seventy-odd soorahs from the lips of the Messenger of Allah (ﷺ) when Zaid bin Thabit was still a young boy with two braids, playing with the other boys.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5000) and Muslim (2462)]

قَالَ: خَطَبَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَقَالَ: لَقَدْ أَخَذْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ بِضْعًا وَسَبْعِينَ سُورَةً وَزَيْدُ بْنُ ثَابِتٍ غُلَامٌ لَهُ ذُؤَابَتَانِ، يَلْعَبُ مَعَ الْغِلْمَانِ. [راجع: ٣٥٩٨].

تخريج: إسناده صحيح، خ: (٥٠٠٠)، م: (٢٤٦٢).

3907. An-Nazzal bin Sabrah said: I heard a man reciting a verse differently than the way the Messenger of Allah (ﷺ) taught it to me, so I took him by the hand and brought him to the Messenger of Allah (ﷺ), who said: "Both of you are good; do not differ." To the best of my knowledge, or as Mis'ar narrated it to me, "For those who came before you differed concerning it, then they were doomed."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2410) it is a repeat of 3724]

٣٩٠٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: سَمِعْتُ رَجُلًا يَقْرَأُ آيَةً عَلَى غَيْرِ مَا أَقْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ، فَأَخَذْتُ بِيَدِهِ، حَتَّى ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ، (١/ ٤١٢) قَالَ: «كِلَاكُمَا مُحْسِنٌ، لَا تَخْتَلِفُوا» _ أَكْبَرُ عِلْمِي وَإِلَّا فَمِسْعَرٌ حَدَّثَنِي بِهَا _: «فَإِنَّ مَنْ قَبْلَكُمْ اخْتَلَفُوا فِيهِ، فَهَلَكُوا». [راجع: ٣٧٢٤].

تخريج: إسناده صحيح، خ: (٢٤١٠).

3908. It was narrated that 'Abdullah (ﷺ) said: I heard a man reciting a verse differently than the way the Messenger of Allah (ﷺ) taught it to me, so I took him by the hand and brought him to the Messenger of Allah (ﷺ), who said: "Both of you have done well." And he got so angry that anger could be seen in his face. Shu'bah said: I think it most likely that he said: "Do not differ, for those who came before you differed concerning it, then they were doomed."

٣٩٠٨- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَجُلًا يَقْرَأُ آيَةً عَلَى غَيْرِ مَا أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ، فَأَخَذْتُ بِيَدِهِ، فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ، فَقَالَ: «كِلَاكُمَا قَدْ أَحْسَنَ». قَالَ: وَغَضِبَ حَتَّى عُرِفَ الْغَضَبُ فِي وَجْهِهِ، قَالَ شُعْبَةُ: أَكْبَرُ ظَنِّي أَنَّهُ قَالَ: «لَا تَخْتَلِفُوا، فَإِنَّ مَنْ قَبْلَكُمْ اخْتَلَفُوا فِيهِ فَهَلَكُوا». [راجع: ٣٧٢٤].

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3476)]

3909. Abul-Ahwas said: 'Abdullah used to say, narrating from the Prophet (ﷺ): "If I were to take a close friend from among my *ummah,* I would have taken Abu Bakr as a close friend."

Comments: [Its *isnad* is *saheeh,* Muslim (2383)]

3910. It was narrated from Zirr that a man said to Ibn Mas'ood (ﷺ): How do you read this phrase: *ma'in ghairi yasin* or *asin* (in the verse, "water the taste and smell of which are not changed (*ma'in ghairi asin*)" [Muhammad 47:15])? 'Abdullah said to him: Have you read all the Qur'an except this? He said: I recite al-Mufassal in one *rak'ah.* 'Abdullah said: Do you recite Qur'an as you recite poetry (i.e., quickly)? I learned the pairs of soorahs that the Messenger of Allah (ﷺ) used to recite together, pair by pair, from the beginning of al-Mufassal. And the beginning of al-Mufassal according to Ibn Mas'ood was (Soorat) ar-Rahman.

Comments: [*Saheeh;* this is a *hasan isnad*]

3911. It was narrated that Ibn Udhnan said: I loaned two thousand dirhams to 'Alqamah, then when he received his stipend, I said to him: Pay me back. He said: Give me respite until next year. But I insisted that he pay and I took it. Then I came to him afterwards and he said: You caused me trouble

تخريج: إسناده صحيح، خ: (٣٤٧٦).

٣٩٠٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا الْأَحْوَصِ يَقُولُ: كَانَ عَبْدُ اللَّهِ يَقُولُ عَنِ النَّبِيِّ ﷺ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي، لَاتَّخَذْتُ أَبَا بَكْرٍ». [راجع: ٣٥٨٠].

تخريج: إسناده صحيح، م: (٢٣٨٣).

٣٩١٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍّ: أَنَّ رَجُلًا قَالَ لِابْنِ مَسْعُودٍ: كَيْفَ تَعْرِفُ هَذَا الْحَرْفَ: مَاءٍ غَيْرِ يَاسِنٍ أَمْ آسِنٍ؟ فَقَالَ: كُلَّ الْقُرْآنِ قَدْ قَرَأْتَ؟ قَالَ: إِنِّي لَأَقْرَأُ الْمُفَصَّلَ أَجْمَعَ فِي رَكْعَةٍ وَاحِدَةٍ، فَقَالَ: أَهَذَّ الشِّعْرِ لَا أَبَا لَكَ؟! قَدْ عَلِمْتُ قَرَائِنَ رَسُولِ اللَّهِ ﷺ الَّتِي كَانَ يَقْرُنُ قَرِينَتَيْنِ، قَرِينَتَيْنِ؛ مِنْ أَوَّلِ الْمُفَصَّلِ، وَكَانَ أَوَّلُ مُفَصَّلِ ابْنِ مَسْعُودٍ: ﴿الرَّحْمَٰنُ﴾ (الرحمن: ١). [راجع: ٣٦٠٧].

تخريج: صحيح، وهذا إسناد حسن.

٣٩١١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنِ ابْنِ أُذْنَانَ قَالَ: أَسْلَفْتُ عَلْقَمَةَ أَلْفَيْ دِرْهَمٍ، فَلَمَّا خَرَجَ عَطَاؤُهُ، قُلْتُ لَهُ: اقْضِنِي، قَالَ: أَخِّرْنِي إِلَى قَابِلٍ، فَأَبَيْتُ عَلَيْهِ، فَأَخَذْتُهَا، قَالَ: فَأَتَيْتُهُ بَعْدُ، قَالَ: بَرَّحْتَ بِيءَ قَدْ مَنَعْتَنِي، فَقُلْتُ:

and withheld it from me. I said: Yes, it is because of you. He said: What about me? I said: You told me from Ibn Mas'ood (ﷺ) that the Prophet (ﷺ) said: "Lending money is akin to charity." He said: Yes, that is so. He said: Then take (a loan) now.

Comments: [Its *isnad* is *hasan*]

نَعَمْ، هُوَ عَمَلُكَ، قَالَ: وَمَا شَأْنِي؟ قُلْتُ: إِنَّكَ حَدَّثْتَنِي عَنِ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ السَّلَفَ يَجْرِي مَجْرَى شَطْرِ الصَّدَقَةِ». قَالَ: نَعَمْ، فَهُوَ كَذَاكَ، قَالَ: فَخُذِ الْآنَ.

تخريج: إسناده حسن.

3912. It was narrated from Ibn Mas'ood (ﷺ) from the Prophet (ﷺ) that he said: "The eyes commit *zina*, the hands commit *zina*, the feet commit *zina*, and the private part commits *zina*."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٣٩١٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْعَيْنَانِ تَزْنِيَانِ، وَالْيَدَانِ تَزْنِيَانِ، وَالرِّجْلَانِ تَزْنِيَانِ، وَالْفَرْجُ يَزْنِي».

تخريج: حديث صحيح، وهذا إسناد حسن.

3913. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "No one in whose heart is pride the size of a grain will enter Paradise, and no one in whose heart is faith the size of a mustard seed will enter Hell."

Comments: [Its *isnad* is *saheeh*, Muslim (91)]

٣٩١٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنِي الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ كِبْرٍ، وَلَا يَدْخُلُ النَّارَ مَنْ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ». [انظر: ٣٩٤٧].

تخريج: إسناده صحيح، م: (٩١).

3914. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that a man of Ahlus-Suffah died. Two dinars were found in his cloak and the Prophet (ﷺ) said: "Two brands of fire."

Comments: [Its *isnad* is *hasan*]

٣٩١٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَجُلًا مِنْ أَهْلِ الصُّفَّةِ مَاتَ، فَوُجِدَ فِي بُرْدَتِهِ دِينَارَانِ، فَقَالَ النَّبِيُّ ﷺ: «كَيَّتَانِ». [راجع: ٣٨٤٣].

تخريج: إسناده حسن.

3915. It was narrated from Ibn Mas'ood (ﷺ) that he said concerning the verse, "And indeed he (Muhammad (ﷺ)) saw him [Jibril (Gabriel)] at a second descent (i.e. another time)" [an-Najm 53:13]: The Messenger of Allah (ﷺ) said: "I saw Jibreel at Sidratal-Muntaha, with six hundred wings; there fall from his wings things of different colours, pearls and rubies."

Comments: [Its *isnad* is *hasan*]

٣٩١٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ: ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾ (النجم: ١٣): قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ جِبْرِيلَ عِنْدَ سِدْرَةِ الْمُنْتَهَى، عَلَيْهِ سِتُّ مِائَةِ جَنَاحٍ، يَنْتَثِرُ مِنْ رِيشِهِ التَّهَاوِيلُ: الدُّرُّ وَالْيَاقُوتُ». [راجع: ٣٧٤٠].

تخريج: إسناده حسن.

3916. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "Whoever says, 'O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, I give You my covenant in the life of this world that I bear witness that there is no God but You alone with no partner or associate, and that Muhammad is Your slave and Your Messenger; if you leave me to my own devices, You will cause me to get closer to evil and cause me to get further away from good. Verily I trust nothing but Your mercy, so make a covenant for me with You, that You will fulfil for me on the Day of Resurrection, for You never break Your covenant,' Allah will say to His Angels on the Day of Resurrection: 'My slave made a covenant with Me, so fulfil it for him.' And Allah will admit him to Paradise." Suhail said: and al-Qasim bin 'Abdur-Rahman told me that 'Awn told him such and

٣٩١٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ وَعَبْدُ اللَّهِ ابْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ: اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، إِنِّي أَعْهَدُ إِلَيْكَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا، أَنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، فَإِنَّكَ إِنْ تَكِلْنِي إِلَى نَفْسِي، تُقَرِّبْنِي مِنَ الشَّرِّ، وَتُبَاعِدْنِي مِنَ الْخَيْرِ، وَإِنِّي لَا أَثِقُ إِلَّا بِرَحْمَتِكَ، فَاجْعَلْ لِي عِنْدَكَ عَهْدًا، تُوَفِّينِيهِ يَوْمَ الْقِيَامَةِ، إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ، إِلَّا قَالَ اللَّهُ لِمَلَائِكَتِهِ يَوْمَ الْقِيَامَةِ: إِنَّ عَبْدِي قَدْ عَهِدَ إِلَيَّ عَهْدًا، فَأَوْفُوهُ إِيَّاهُ، فَيُدْخِلُهُ اللَّهُ الْجَنَّةَ».

قَالَ سُهَيْلٌ: فَأَخْبَرْتُ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمَنِ: أَنَّ عَوْنًا أَخْبَرَ بِكَذَا وَكَذَا، فَقَالَ: مَا فِي أَهْلِنَا جَارِيَةٌ إِلَّا وَهِيَ تَقُولُ هَذَا فِي خِدْرِهَا.

such. He said: There is no young girl among our family who does not say this (*du'a'*) in her seclusion.

تخريج: رجاله ثقات، وهذا إسناد منقطع، عون بن عبدالله لم يسمع من ابن مسعود.

Comments: [Its men are *thiqat* and its *isnad* is interrupted, 'Awn bin 'Abdullah did not hear from 'Abdullah bin Mas'ood]

3917. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "There should be no staying up at night for anyone except two men: one who is praying and one who is travelling."

٣٩١٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مَنْصُورٌ قَالَ: سَمِعْتُ خَيْثَمَةَ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا سَمَرَ إِلَّا لِأَحَدِ رَجُلَيْنِ: لِمُصَلٍّ، أَوْ مُسَافِرٍ». [راجع: ٣٦٠٣] (١/ ٤١٣)

Comments: [*Hasan* because of corroborating evidence and its *isnad* is interrupted]

تخريج: حسن لغيره، وهذا إسناد منقطع، خيثمة لم يسمع من ابن مسعود.

3918. It was narrated from 'Abdullah (ﷺ), from the Prophet (ﷺ), that he used to recite this verse: "then is there any one who will remember (or receive admonition) [*fahal min muddakir*]?" [al-Qamar 54:17], with (the letter) *dal*.

٣٩١٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَبُو إِسْحَاقَ أَخْبَرَنَا قَالَ: سَمِعْتُ الْأَسْوَدَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقْرَأُ هَذَا الْحَرْفَ: ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ (القمر: ١٥) بِالدَّالِ. [راجع: ٣٧٥٥].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4869) and Muslim (823)]

تخريج: إسناده صحيح، خ: (٤٨٦٩)، م: (٨٢٣).

3919. It was narrated that 'Abdullah (ﷺ) said: When we prayed behind the Messenger of Allah (ﷺ), one of us would say in his prayer: Peace be upon Allah, peace be upon So and so, mentioning some specific names. Then the Messenger of Allah (ﷺ) said to us one day: "Allah, may He be glorified and exalted, is as-Salam, so when one of you sits in his prayer, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the

٣٩١٩- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا مَنْصُورٌ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ، يَقُولُ الرَّجُلُ مِنَّا فِي صَلَاتِهِ: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى فُلَانٍ، يَخُصُّ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي صَلَاتِهِ، فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ

وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ـ فَإِذَا قُلْتُمْ ذَلِكَ، فَقَدْ سَلَّمْتُمْ عَلَى كُلِّ عَبْدٍ فِي السَّمَوَاتِ وَالْأَرْضِ ـ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الدُّعَاءِ مَا شَاءَ ـ أَوْ مَا أَحَبَّ". [راجع: ٣٦٢٢].

تخريج: إسناده صحيح، خ: (٦٣٢٨)، م: (٤٠٢).

mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah' - If you say that, you will have sent *salams* upon every slave (of Allah) in the heavens and on earth - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him choose whatever supplication he wants - or he likes."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6328) and Muslim (402)]

٣٩٢٠- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا قَعَدْنَا فِي الصَّلَاةِ، قُلْنَا: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَيْنَا مِنْ رَبِّنَا، السَّلَامُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، السَّلَامُ عَلَى فُلَانٍ، السَّلَامُ عَلَى فُلَانٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا قَعَدْتُمْ فِي الصَّلَاةِ، فَقُولُوا: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ـ فَإِنَّهُ إِذَا قَالَ ذَلِكَ، أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ ـ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الْكَلَامِ مَا شَاءَ». قَالَ سُلَيْمَانُ: وَحَدَّثَنِيهِ أَيْضًا إِبْرَاهِيمُ عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ .... بِمِثْلِهِ. [راجع: ٣٦٢٢].

تخريج: إسناده صحيح، خ: (٦٣٢٨)، م: (٤٠٢).

3920. It was narrated that 'Abdullah (ﷺ) said: When we sat in the prayer, we would say: Peace be upon Allah, peace be upon us from our Lord, peace be upon Jibreel and Mika'eel, peace be upon So and so, peace be upon So and so. Then the Messenger of Allah (ﷺ) said: "Allah is *as-Salam*, so when you sit in the prayer, say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah' - for if you say that, it will reach every righteous slave in heaven and on earth - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him choose whatever words he wants."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6328) and Muslim (402)]

3921. It was narrated that 'Abdullah (ؓ) said: The Prophet (ﷺ) used to teach us the *tashahhud* in the prayer: "All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger."

Comments: [A *saheeh hadeeth*, al-Bukhari (1202)]

٣٩٢١- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي
إِسْحَاقَ، عَنِ الْأَسْوَدِ وَأَبِي الْأَحْوَصِ وَأَبِي
عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ،
يُعَلِّمُنَا التَّشَهُّدَ فِي الصَّلَاةِ: «التَّحِيَّاتُ لِلَّهِ،
وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».
[راجع: ٣٦٢٢].

تخريج: حديث صحيح، خ: (١٢٠٢).

3922. It was narrated that 'Abdullah (ؓ) said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, has not sent down any disease, but He has also sent down a remedy for it. Those who know it know it, and those who do not know it do not know it."

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

٣٩٢٢- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنْ
عَطَاءٍ ـ يَعْنِي ابْنَ السَّائِبِ ـ ، عَنْ أَبِي عَبْدِ
الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ دَاءً، إِلَّا أَنْزَلَ
لَهُ دَوَاءً، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهِلَهُ مَنْ جَهِلَهُ».
[راجع: ٣٥٧٨].

تخريج: صحيح لغيره، وهذا إسناد حسن.

3923. It was narrated that 'Abdullah bin Mas'ood (ؓ) said: The Messenger of Allah (ﷺ) said: "Paradise is closer to one of you than the strap of his sandal, and Hell is likewise."

Comments: [A *saheeh hadeeth*, al-Bukhari (6488)]

٣٩٢٣- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنِ
الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «الْجَنَّةُ أَقْرَبُ إِلَى
أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ».
[راجع: ٣٦٦٧].

تخريج: حديث صحيح، خ: (٦٤٨٨).

3924. It was narrated that 'Abdullah (ؓ) said: The moon split at the time of the Messenger

٣٩٢٤- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ
سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ

of Allah (ﷺ) such that I saw the mountain between the two halves of the moon.

اللَّهِ قَالَ: انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، حَتَّى رَأَيْتُ الْجَبَلَ مِنْ بَيْنِ فُرْجَتَي الْقَمَرِ. [راجع: ٣٥٨٣].

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، خ: (٣٦٣٦)، م: (٢٨٠٠)، مؤمل- وإن كان سيء الحفظ- متابع.

3925. It was narrated that 'Abdullah (ﷺ) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ﷺ), and my father Abu Sufyan, and my brother Mu'awiyah (all my life). The Prophet (ﷺ) said: "You have asked Allah about lifespans that have already been determined, provisions that have already been allotted and limits that have already been set. Nothing will be done before its due time or delayed after its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better for you." A man said: O Messenger of Allah, monkeys and pigs, are they (descendents of) those who were transformed [as a punishment]? The Prophet (ﷺ) said: "Allah does not transform a people or cause their doom, then give them offspring. Monkeys and pigs existed before that."

٣٩٢٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ الْيَشْكُرِيِّ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ: اللَّهُمَّ مَتِّعْنِي بِزَوْجِي رَسُولِ اللَّهِ ﷺ، وَبِأَبِي أَبِي سُفْيَانَ، وَبِأَخِي مُعَاوِيَةَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّكِ سَأَلْتِ اللَّهَ لِآجَالٍ مَضْرُوبَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، وَآثَارٍ مَبْلُوغَةٍ، لَا يُعَجِّلُ مِنْهَا شَيْءٌ قَبْلَ حِلِّهِ، وَلَا يُؤَخِّرُ مِنْهَا شَيْءٌ بَعْدَ حِلِّهِ، وَلَوْ سَأَلْتِ اللَّهَ أَنْ يُعَافِيَكِ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ، كَانَ خَيْرًا لَكِ» قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، الْقِرَدَةُ وَالْخَنَازِيرُ، هِيَ مِمَّا مُسِخَ؟ فَقَالَ النَّبِيُّ ﷺ: «لَمْ يَمْسَخِ اللَّهُ قَوْمًا أَوْ يُهْلِكْ قَوْمًا، فَيَجْعَلْ لَهُمْ نَسْلًا، وَلَا عَاقِبَةً، وَإِنَّ الْقِرَدَةَ وَالْخَنَازِيرَ قَدْ كَانَتْ قَبْلَ ذَلِكَ». [راجع: ٣٧٠٠].

تخريج: إسناده صحيح، م: (٢٦٦٣).

Comments: [Its *isnad* is *saheeh*, Muslim (2663)]

3926. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "The Shaitan passed by me and I grabbed hold of him and strangled him until I

٣٩٢٦- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا إِسْرَائِيلُ قَالَ: ذَكَرَ أَبُو إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ

ﷺ: «مَرَّ عَلَيَّ الشَّيْطَانُ، فَأَخَذْتُهُ، فَخَنَقْتُهُ، حَتَّى إِنِّي لَأَجِدُ بَرْدَ لِسَانِهِ فِي يَدَيَّ، فَقَالَ: أَوْجَعْتَنِي، أَوْجَعْتَنِي».

felt the coolness of his tongue on my hands and he said: 'You hurt me, you hurt me.'"

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

Comments: [Its *isnad* is *da'eef* because it is interrupted. Abu 'Ubaidah - who is the son of 'Abdullah bin Mas'ood - did not hear from his father]

٣٩٢٧- حَدَّثَنَا أَسْوَدُ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ ابْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ (١/٤١٤) وَالْأَسْوَدِ: أَنَّهُمَا كَانَا مَعَ ابْنِ مَسْعُودٍ، فَحَضَرَتِ الصَّلَاةُ، فَتَأَخَّرَ عَلْقَمَةُ وَالْأَسْوَدُ، فَأَخَذَ ابْنُ مَسْعُودٍ بِأَيْدِيهِمَا، فَأَقَامَ أَحَدَهُمَا عَنْ يَمِينِهِ، وَالْآخَرَ عَنْ يَسَارِهِ، ثُمَّ رَكَعَا، فَوَضَعَا أَيْدِيَهُمَا عَلَى رُكَبِهِمَا، وَضَرَبَ أَيْدِيَهُمَا، ثُمَّ طَبَّقَ بَيْنَ يَدَيْهِ وَشَبَّكَ، وَجَعَلَهُمَا بَيْنَ فَخِذَيْهِ، وَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ فَعَلَهُ. [راجع: ٣٥٨٨].

3927. It was narrated from 'Alqamah and al-Aswad that they were with Ibn Mas'ood (ﷺ) when the time for prayer came. 'Alqamah and al-Aswad were late, so Ibn Mas'ood took them by their hands and put one of them on his right and the other on his left, then they bowed and they put their hands on their knees. He smacked their hands, then he put his palms together and interlaced his fingers, and put (his hands) between his thighs. And he said: I saw the Prophet (ﷺ) do that.

تخريج: إسناده صحيح، م: (٥٣٤).

Comments: [Its *isnad* is *saheeh*, Muslim (534)]

٣٩٢٨- حَدَّثَنَاه حُسَيْنٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ وَعَلْقَمَةَ ابْنِ قَيْسٍ .... فَذَكَرَهُ. [راجع: ٣٩٢٧].

3928. It was narrated from al-Aswad bin Yazeed and 'Alqamah bin Qais... And he narrated (the same report).

تخريج: إسناده صحيح، م: (٥٣٤).

Comments: [Its *isnad* is *saheeh*, Muslim (534)]

٣٩٢٩- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ خُمَيْرِ بْنِ مَالِكٍ قَالَ: أُمِرَ بِالْمَصَاحِفِ أَنْ تُغَيَّرَ، قَالَ: قَالَ ابْنُ مَسْعُودٍ: مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَغُلَّ مُصْحَفَهُ فَلْيَغُلَّهُ، فَإِنَّهُ مَنْ غَلَّ شَيْئًا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ، قَالَ: ثُمَّ قَالَ: قَرَأْتُ مِنْ فَمِ رَسُولِ

3929. It was narrated that Khumair bin Malik said: Instructions were issued to replace the *Mushafs*, and Ibn Mas'ood (ﷺ) said: Whoever among you is able to keep his *Mushaf*, let him do so, for the one who keeps something will come with it on the Day of Resurrection. Then he said: I learned seventy

soorahs from the lips of the Messenger of Allah (ﷺ); should I abandon what I learned from the Messenger of Allah (ﷺ)?

Comments: [A *saheeh hadeeth,* al-Bukhari (5000) and Muslim (2462) its *isnad* is *da'eef*]

اللَّهِ ﷺ سَبْعِينَ سُورَةً، أَفَأَتْرُكُ مَا أَخَذْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ؟ [راجع: ٣٩٠٦].

تخريج: حديث صحيح، خ: (٥٠٠٠)، م: (٢٤٦٢)، وهذا إسناد ضعيف، خمير بن مالك انفرد بالرواية عنه أبو إسحاق السبيعي، ولم يوثقه غير ابن حبان.

3930. It was narrated that Ibn Mas'ood (ﷺ) said: al-'Aqib and as-Sayyid, the leaders of Najran, came and wanted to engage in *mula'anah* (mutual invoking of curses upon whichever party is wrong) with the Messenger of Allah (ﷺ). Then one of them said to the other: Do not engage in *mula'anah* with him, for by Allah if he is a Prophet and engages in *mula'anah* with us, we will never prosper and neither will our offspring. Then they went to him and said: We will not engage in *mula'anah* with you; rather we will give you what you asked for. Send with us a trustworthy man. And the Prophet (ﷺ) said: "I shall certainly send a trustworthy man; he is indeed trustworthy, he is indeed trustworthy." All the Companions of Muhammad (ﷺ) hoped to be the one, then he said: "Get up, O Abu 'Ubaidah bin al-Jarrah." When he left with them, he (the Prophet (ﷺ)) said: "This is the trustee of this *ummah.*"

Comments: [Its *isnad* via Aswad is *saheeh*]

٣٩٣٠- حَدَّثَنَا أَسْوَدُ قَالَ: وَأَخْبَرَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ صَاحِبَا نَجْرَانَ، قَالَ: وَأَرَادَا أَنْ يُلَاعِنَا رَسُولَ اللَّهِ ﷺ، قَالَ: فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَا تُلَاعِنْهُ، فَوَاللَّهِ لَئِنْ كَانَ نَبِيًّا فَلَعَنَّا ـ قَالَ خَلَفٌ: فَلَاعَنَّا ـ لَا نُفْلِحُ نَحْنُ وَلَا عَقِبُنَا أَبَدًا، قَالَ: فَأَتَيَاهُ فَقَالَا: لَا نُلَاعِنُكَ، وَلَكِنَّا نُعْطِيكَ مَا سَأَلْتَ، فَابْعَثْ مَعَنَا رَجُلًا أَمِينًا؟ فَقَالَ النَّبِيُّ ﷺ: «لَأَبْعَثَنَّ رَجُلًا أَمِينًا حَقَّ أَمِينٍ، حَقَّ أَمِينٍ» قَالَ: فَاسْتَشْرَفَ لَهَا أَصْحَابُ مُحَمَّدٍ، قَالَ: فَقَالَ: «قُمْ يَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ». قَالَ: فَلَمَّا قَفَّى، قَالَ: «هَذَا أَمِينُ هَذِهِ الْأُمَّةِ».

تخريج: إسناده من طريق أسود صحيح.

3931. It was narrated that 'Abdullah bin Mas'ood said: When the Prophet (ﷺ) went to

٣٩٣١- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ وَأَبُو أَحْمَدَ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ

sleep - Abu Ahmad said: went to his bed - he put his right hand under his cheek - Abu Ahmad said: his right cheek - then he said: "O Allah, protect me from Your punishment on the Day You gather Your slaves together."

أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا نَامَ ـ قَالَ أَبُو أَحْمَدَ: إِذَا أَوَى إِلَى فِرَاشِهِ ـ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ ـ قَالَ أَبُو أَحْمَدَ: الأَيْمَنِ ـ ثُمَّ قَالَ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ». [راجع: ٣٧٤٢].

Comments: [*Saheeh* because of corroborating evidence. This is a *da'eef isnad* because it is interrupted. Abu 'Ubaidah - who is the son of 'Abdullah bin Mas'ood - did not hear from his father]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

3932. Wakee' told us... A similar report.

٣٩٣٢- حَدَّثَنَاه وَكِيعٌ ..... بِمَعْنَاهُ. [راجع: ٣٧٤٢].

Comments: [It is a repeat of the previous report]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

3933. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) used to say *salam* in his prayer to his right and to his left, (turning his face so far that) the whiteness of his cheek could be seen.

٣٩٣٣- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مَالِكٍ، عَنْ سَهْلِ بْنِ سَعْدٍ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ فِي صَلَاتِهِ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى يُرَى بَيَاضُ خَدَّيْهِ. [راجع: ٣٦٦٠].

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad* because Ibn Lahee'ah is *da'eef*]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن لهيعة.

3934. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: I heard the Messenger of Allah (ﷺ), who is the most truthful one, (say): "The creation of any one of you is put together in his mother's womb for forty days, then he becomes a *'alaqah* (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (*mudghah*) for a similar

٣٩٣٤- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا فِطْرٌ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ زَيْدِ بْنِ وَهْبٍ الْجُهَنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ـ وَهُوَ الصَّادِقُ الْمَصْدُوقُ ـ: «يُجْمَعُ خَلْقُ أَحَدِكُمْ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ عَزَّ

وَجَلَّ إِلَيْهِ مَلَكًا مِنَ الْمَلَائِكَةِ، فَيَقُولُ: اكْتُبْ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ، وَاكْتُبْهُ شَقِيًّا أَوْ سَعِيدًا». ثُمَّ قَالَ: وَالَّذِي نَفْسُ عَبْدِ اللَّهِ بِيَدِهِ، إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى مَا يَكُونَ بَيْنَهُ وَبَيْنَ الْجَنَّةِ غَيْرُ ذِرَاعٍ، ثُمَّ يُدْرِكُهُ الشَّقَاءُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَمُوتُ، فَيَدْخُلُ النَّارَ، ثُمَّ قَالَ: وَالَّذِي نَفْسُ عَبْدِ اللَّهِ بِيَدِهِ، إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونَ بَيْنَهُ وَبَيْنَ النَّارِ غَيْرُ ذِرَاعٍ، ثُمَّ تُدْرِكُهُ السَّعَادَةُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَمُوتُ، فَيَدْخُلُ الْجَنَّةَ. [راجع: ٣٦٢٤].

تخريج: إسناده صحيح، خ: (٣٢٠٨)، م: (٢٦٤٣).

period, then Allah sends to him one of the angels and says: 'Write down his deeds, his lifespan, his provision, and write down whether he is doomed (to Hell) or blessed (destined for Paradise).'" Then he said: By the One in Whose hand is the soul of 'Abdullah, a man may do the deeds of the people of Paradise until there is nothing between him and Paradise but a cubit, then the misfortune overtakes him and he does the deeds of the people of Hell, then he dies and enters Hell. Then he said: By the One in Whose hand is the soul of 'Abdullah, a man may do the deeds of the people of Hell until there is nothing between him and Hell but a cubit, then the good fortune overtakes him and he does the deeds of the people of Paradise, then he dies and enters Paradise.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3208) and Muslim (2643)]

٣٩٣٥- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سَيْفٌ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ أَبُو مَعْمَرٍ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ التَّشَهُّدَ ـ كَفِّي بَيْنَ كَفَّيْهِ ـ كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ، قَالَ: «التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» وَهُوَ بَيْنَ ظَهْرَانَيْنَا، فَلَمَّا قُبِضَ قُلْنَا: السَّلَامُ عَلَى النَّبِيِّ. [راجع: ٣٦٢٢].

3935. 'Abdullah bin Sakhbarah Abu Ma'mar said: I heard Ibn Mas'ood (ﷺ) say: The Messenger of Allah (ﷺ) taught me the *tashahhud* - with my hand between his hands - as he would teach me a soorah of the Qur'an. He said: All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. (That was) when he

was still among us; when he passed away we began to say: peace be upon the Prophet.

تخريج: إسناده صحيح، خ: (٦٢٦٥)، م: (٤٠٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6265) and Muslim (402)]

3936. It was narrated from 'Abdullah that he said: Whoever would like to meet Allah, may He be exalted, tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for Allah has prescribed the ways of guidance to your Prophet (ﷺ) and they (the prayers) are among the ways of guidance. If you pray in your houses like this one who stays away from the mosque prays in his house, you will have forsaken the *Sunnah* of your Prophet, and if you forsake the *Sunnah* of your Prophet you will go astray. There is no man who purifies himself and purifies himself well, then he goes to one of these mosques, but Allah will record one good deed for him for every step he takes, and will raise him in status one degree thereby, and will erase one bad deed thereby. I remember when no one would stay away from it but a hypocrite whose hypocrisy was known, and a man would come staggering between two others in order to stand in the row.

٣٩٣٦- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا أَبُو عُمَيْسٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْأَقْمَرِ يَذْكُرُ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُسْلِمًا، فَلْيُحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ (١/٤١٥) حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ سُنَنَ الْهُدَى، وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ، كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ، لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ أَنَّكُمْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ، فَيُحْسِنُ الطُّهُورَ، ثُمَّ يَعْمِدُ إِلَى مَسْجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ، إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا حَسَنَةً، وَيَرْفَعُهُ بِهَا دَرَجَةً، وَيَحُطُّ عَنْهُ بِهَا سَيِّئَةً، وَلَوْ رَأَيْتُنَا، وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومُ النِّفَاقِ، وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ يُهَادَى بَيْنَ الرَّجُلَيْنِ، حَتَّى يُقَامَ فِي الصَّفِّ. [راجع: ٣٦٢٣].

تخريج: إسناده صحيح، م: (٦٥٤).

Comments: [Its *isnad* is *saheeh*, Muslim (654)]

3937. It was narrated that 'Abdullah (ﷺ) said: I prayed one night with the Messenger of Allah (ﷺ) and he remained standing until I thought of doing something bad. We said: What did you

٣٩٣٧- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ لَيْلَةً مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَزَلْ قَائِمًا، حَتَّى هَمَمْتُ بِأَمْرِ

think of doing? He said: I thought of sitting down and leaving the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1135)]

سَوءٍ، قُلْنَا: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَقْعُدَ، وَأَدَعَ النَّبِيَّ ﷺ، قَالَ سُلَيْمَانُ: وَحَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ ...... مِثْلَهُ. [راجع: ٣٦٤٦].

تخريج: إسناده صحيح، خ: (١١٣٥).

3938. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "Forbidden to the Fire is everyone who has a soft, gentle, easy-going disposition and is close to people."

Comments: [*Hasan* when added to other reports; this is a *da'eef isnad*]

٣٩٣٨- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا سَعِيدٌ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْجُمَحِيَّ ـ ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ الْأَوْدِيِّ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حُرِّمَ عَلَى النَّارِ كُلُّ هَيِّنٍ لَيِّنٍ سَهْلٍ قَرِيبٍ مِنَ النَّاسِ».

تخريج: حسن بشواهده، وهذا إسناد ضعيف، عبدالله بن عمرو الأودي لم يرو عنه غير موسى بن عقبة، ولم يؤثر توثيقه عن غير ابن حبان.

3939. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: We asked our Prophet (ﷺ) about walking with the bier and he said: "A rapid walk, for if he (the deceased) was good, he will be hastened (to something good), and if he was otherwise, then away with the people of Hell. The bier should be followed rather than follow; he is not one of us who walks ahead of it."

Comments: [Its *isnad* is *da'eef* because Abu Majid al-Hanafi is unknown]

٣٩٣٩- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: أَخْبَرَنَا زُهَيْرٌ عَنْ أَبِي الْحَارِثِ يَحْيَى التَّيْمِيِّ، عَنْ أَبِي مَاجِدٍ الْحَنَفِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْنَا نَبِيَّنَا ﷺ عَنِ السَّيْرِ بِالْجِنَازَةِ، فَقَالَ: «السَّيْرُ مَا دُونَ الْخَبَبِ، فَإِنْ يَكُ خَيْرٌ تَعَجَّلْ أَوْ تُعَجَّلْ إِلَيْهِ، وَإِنْ يَكُ سِوَى ذَلِكَ، فَبُعْدًا لِأَهْلِ النَّارِ، الْجِنَازَةُ مَتْبُوعَةٌ وَلَا تَتْبَعُ، لَيْسَ مِنَّا مَنْ تَقَدَّمَهَا». [راجع: ٣٥٨٥].

تخريج: إسناده ضعيف لجهالة أبي ماجد الحنفي.

3940. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: When I tell you of a *hadeeth* from the Messenger of Allah (ﷺ), then think of the Messenger of Allah

٣٩٤٠- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ عَجْلَانَ قَالَ: حَدَّثَنِي عَوْنُ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَ عَبْدُ اللَّهِ: إِذَا حُدِّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ

(ﷺ) as being the best, the most guided and the most pious.

Comments: [A *saheeh hadeeth* and its *isnad* is *da'eef* because it is interrupted]

حَدِيثًا فَظُنُّوا بِرَسُولِ اللَّهِ ﷺ الَّذِي هُوَ أَهْيَاهُ وَأَهْدَاهُ وَأَتْقَاهُ. [راجع: ٣٦٤٥].

تخريج: حديث صحيح، وهذا إسناد ضعيف لانقطاعه، عون لم يسمع من عم أبيه ابن مسعود.

3941. It was narrated from 'Abdur-Rahman bin Yazeed that he did *Hajj* with 'Abdullah (ﷺ). He stoned the biggest *Jamarah* with seven pebbles, putting the House (the Ka'bah) on his left and Mina on his right, and he said: This is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1748) and Muslim (1296)]

٣٩٤١- حَدَّثَنَا رَوْحٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ: قَالَ رَوْحٌ: حَدَّثَنَا الْحَكَمُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ: أَنَّهُ حَجَّ مَعَ عَبْدِ اللَّهِ، فَرَمَى الْجَمْرَةَ الْكُبْرَى بِسَبْعِ حَصَيَاتٍ، وَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ، وَمِنًى عَنْ يَمِينِهِ، وَقَالَ: هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخريج: إسناده صحيح، خ: (١٧٤٨)، م: (١٢٩٦).

3942. It was narrated from 'Abdur-Rahman bin Yazeed that 'Abdullah bin Mas'ood went to the bottom of the valley and stood perpendicular to the *Jamarat*, putting the mountain behind his back, then he stoned (the *Jamarat*) and he said: This is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [A *saheeh hadeeth*, Muslim (1296)]

٣٩٤٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ: أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ اسْتَبْطَنَ الْوَادِيَ، وَاعْتَرَضَ الْجِمَارَ اعْتِرَاضًا، وَجَعَلَ الْجَبَلَ فَوْقَ ظَهْرِهِ، ثُمَّ رَمَى، وَقَالَ: هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخريج: حديث صحيح، م: (١٢٩٦).

3943. It was narrated that 'Abdullah said: A black slave came and joined the Prophet (ﷺ). He died and was brought to the Prophet (ﷺ), who said: "Look and see whether he left anything?" They said: He left two dinars. He said: "Two brands of fire."

Comments: [Its *isnad* is *hasan*]

٣٩٤٣- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: لَحِقَ بِالنَّبِيِّ ﷺ عَبْدٌ أَسْوَدُ، فَمَاتَ، فَأُتِيَ بِهِ النَّبِيُّ ﷺ، فَقَالَ: «انْظُرُوا هَلْ تَرَكَ شَيْئًا؟» قَالُوا: تَرَكَ دِينَارَيْنِ، قَالَ: «كَيَّتَانِ». [راجع: ٣٨٤٣].

تخريج: إسناده حسن.

3944. It was narrated that Ibn Mas'ood said: I used to greet the Prophet (ﷺ) with *salam* when he was praying and he would return the greeting. Then I greeted him with *salam* one day and he did not say anything to me in response, and I felt upset. I said: O Messenger of Allah, I used to greet you with *salam* when you were praying and you would return my greeting. Then I greeted you with *salam* and you did not say anything to me in response. The Messenger of Allah (ﷺ) said: "Verily Allah introduces into His matter (i.e. religion) whatever He wants."

Comments: [A *saheeh hadeeth;* this is a *hasan isnad* when joined to other reports]

٣٩٤٤- حَدَّثَنَا أَسْبَاطٌ وَابْنُ فُضَيْلٍ الْمَعْنَى قَالَا: حَدَّثَنَا مُطَرِّفٌ عَنْ أَبِي الْجَهْمِ، عَنْ أَبِي الرَّضْرَاضِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنْتُ أُسَلِّمُ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيَّ، فَسَلَّمْتُ عَلَيْهِ ذَاتَ يَوْمٍ، فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا، فَوَجَدْتُ فِي نَفْسِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ، كُنْتُ أُسَلِّمُ عَلَيْكَ، وَأَنْتَ فِي الصَّلَاةِ، فَتَرُدُّ عَلَيَّ، وَإِنِّي سَلَّمْتُ عَلَيْكَ، فَلَمْ تَرُدَّ عَلَيَّ شَيْئًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُحْدِثُ فِي أَمْرِهِ مَا يَشَاءُ». [راجع: ٣٥٧٥].

تخريج: حديث صحيح، وهذا إسناد حسن في المتابعات.

3945. It was narrated from Masrooq that a woman came to Ibn Mas'ood and said: I have been told that you forbid hair extensions? He said: Yes. She said: Is it something that you find in the Book of Allah or that you heard from the Messenger of Allah (ﷺ)? He said: I find it in the Book of Allah and from the Messenger of Allah (ﷺ). She said: By Allah, I have read what is between the covers of the *Mushaf* and I did not find in it what you are saying. He said: Did you find in it (the words), "And whatsoever the Messenger (Muhammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7]? She said: Yes. He said: Then I heard the Messenger of Allah (ﷺ) forbid plucking facial

٣٩٤٥- حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ مَسْرُوقٍ: أَنَّ امْرَأَةً جَاءَتْ إِلَى ابْنِ مَسْعُودٍ، فَقَالَتْ: أُنْبِئْتُ أَنَّكَ تَنْهَى عَنِ الْوَاصِلَةِ؟ قَالَ: نَعَمْ، فَقَالَتْ: أَشَيْءٌ تَجِدُهُ فِي كِتَابِ اللَّهِ، أَمْ سَمِعْتَهُ عَنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: أَجِدُهُ فِي كِتَابِ اللَّهِ، وَعَنْ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: وَاللَّهِ لَقَدْ تَصَفَّحْتُ مَا بَيْنَ دَفَّتَيِ الْمُصْحَفِ، فَمَا وَجَدْتُ فِيهِ الَّذِي تَقُولُ، قَالَ: فَهَلْ وَجَدْتِ فِيهِ: ﴿مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ (الحشر: ٧) قَالَتْ: نَعَمْ، قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ النَّامِصَةِ

hair, filing teeth, adding hair extensions and tattooing, except in the case of disease. The woman said: Perhaps some of your womenfolk do that? He said: Go inside (and see). She went inside, then she came out and said: I did not see anything wrong. He said: (If it were otherwise) I would not have paid heed to the recommendation of the righteous slave of Allah, "I wish not, in contradiction to you, to do that which I forbid you" [Hood 11:88].

وَالْوَاشِرَةِ وَالْوَاصِلَةِ وَالْوَاشِمَةِ إِلَّا مِنْ دَاءٍ، قَالَتِ الْمَرْأَةُ: فَلَعَلَّهُ فِي بَعْضِ نِسَائِكَ، قَالَ لَهَا: ادْخُلِي، فَدَخَلَتْ ثُمَّ خَرَجَتْ، فَقَالَتْ: مَا رَأَيْتُ بَأْسًا، قَالَ: مَا حَفِظْتُ إِذًا وَصِيَّةَ الْعَبْدِ الصَّالِحِ: ﴿وَمَا أُرِيدُ (١/٤١٦) أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ﴾ [انظر: ٣٩٥٥، ٣٩٥٦، ٤١٢٩، ٤٢٣٠، ٤٢٨٣، ٤٢٨٤، ٤٣٠٨، ٤٣٤٣، ٤٣٤٤، ٤٤٠٤، ٤٤٣٤]. (هود: ٨٨).

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي، خ: (٥٩٤٨)، م: (٢١٢٥). عبدالوهاب بن عطاء الخفاف: فيه كلام خفيف، وقد عرف بصحبته لسعيد بن أبي عروبة، وسمع منه قبل الاختلاط، وكتب كتبه.

3946. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever usurps the wealth of a Muslim unlawfully will meet Allah, may He be glorified and exalted, when He is angry with him."

٣٩٤٦- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِاللَّهِ قَالَ قَالَ: رَسُولُ اللَّهِ ﷺ: «مَنِ اقْتَطَعَ مَالَ امْرِئٍ مُسْلِمٍ بِغَيْرِ حَقٍّ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَانُ». [راجع: ٣٥٧٦].

Comments: [*Saheeh;* this is a *hasan isnad*]

تخريج: صحيح، وهذا إسناد حسن.

3947. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No man in whose heart is pride the size of a grain will enter Paradise, and no man in whose heart is faith the size of a grain will enter Hell."

٣٩٤٧- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا أَبُو بَكْرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ رَجُلٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ، وَلَا يَدْخُلُ النَّارَ رَجُلٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ». [راجع: ٣٩١٣].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، م: (٩١).

3948. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "The believer is

٣٩٤٨- حَدَّثَنَا أَسْوَدُ: أَخْبَرَنَا أَبُو بَكْرٍ عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَبْدِ

الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُؤْمِنَ لَيْسَ بِاللَّعَّانِ وَلَا الطَّعَّانِ، وَلَا الْفَاحِشِ وَلَا الْبَذِيءِ». [راجع: ٣٨٣٩].

تخريج: إسناده صحيح.

not given to cursing people, he does not malign people, and he is not foul-mouthed or rude."

Comments: [Its *isnad* is *saheeh*]

٣٩٤٩- حَدَّثَنَا رَوْحٌ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ عَفَّانُ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عَجِبَ رَبُّنَا عَزَّ وَجَلَّ مِنْ رَجُلَيْنِ، رَجُلٍ ثَارَ عَنْ وِطَائِهِ وَلِحَافِهِ، مِنْ بَيْنِ أَهْلِهِ وَحَيِّهِ إِلَى صَلَاتِهِ، فَيَقُولُ رَبُّنَا: أَيَا مَلَائِكَتِي، انْظُرُوا إِلَى عَبْدِي، ثَارَ مِنْ فِرَاشِهِ وَوِطَائِهِ، وَمِنْ بَيْنِ حَيِّهِ وَأَهْلِهِ إِلَى صَلَاتِهِ، رَغْبَةً فِيمَا عِنْدِي، وَشَفَقَةً مِمَّا عِنْدِي، وَرَجُلٍ غَزَا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، فَانْهَزَمُوا، فَعَلِمَ مَا عَلَيْهِ مِنَ الْفِرَارِ، وَمَا لَهُ فِي الرُّجُوعِ، فَرَجَعَ حَتَّى أُهَرِيقَ دَمُهُ، رَغْبَةً فِيمَا عِنْدِي، وَشَفَقَةً مِمَّا عِنْدِي، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لِمَلَائِكَتِهِ: انْظُرُوا إِلَى عَبْدِي، رَجَعَ رَغْبَةً فِيمَا عِنْدِي، وَرَهْبَةً مِمَّا عِنْدِي، حَتَّى أُهَرِيقَ دَمُهُ».

تخريج: إسناده حسن إلا أن الدارقطني صَحَّحَ وقفه.

3949. It was narrated from Ibn Mas'ood that the Prophet (ﷺ) said: "Our Lord, may He be glorified and exalted, admires two men, a man who got up and left his mattress and blanket, and left his family and friends, to pray, and our Lord says: 'O My angels, look at My slave: he has got up and left his mattress and blanket, and left his family and friends, to pray seeking that which is with Me and fearing that which is with Me.' And [our Lord admires] a man who goes out to fight for the sake of Allah, may He be glorified and exalted; then others fled but he realized the consequences of fleeing and the consequences of returning to the fight, so he went back (and fought) until his blood was shed, seeking that which is with Me and fearing that which is with Me. And Allah, may He be glorified and exalted, says to His angels: 'Look at My slave, he went back (and fought) seeking that which is with Me and fearing that which is with Me, until his blood was shed.'"

Comments: [Its *isnad* is *hasan* except that ad-Daraqutni classed the *mawqoof* version as *saheeh*]

3950. It was narrated from 'Abdullah bin Mas'ood from the Prophet (ﷺ) that he used to recite this supplication: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

Comments: [Its *isnad* is *saheeh*]

٣٩٥٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا الْأَحْوَصِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى». [راجع: ٣٦٩٢].

تخريج: إسناده صحيح.

3951. It was narrated from Abu 'Ubaidah bin 'Abdullah bin Mas'ood, 'Affan said: that his father Ibn Mas'ood said: Verily Allah sent His Prophet (ﷺ) to be the cause of a man entering Paradise. He entered the synagogue and saw some Jews, and a Jew was reading the Torah to them. When they came to a description of the Prophet (ﷺ), they stopped reading. There was a sick man in the gathering, and the Prophet (ﷺ) said: "Why did you stop reading?" The sick man said: They came to a description of a Prophet, so they stopped reading. Then the sick man came crawling, until he took the Torah and read until he came to the description of the Prophet (ﷺ) and his *ummah*. And he said: This is a description of you and your *ummah*; I bear witness that there is no god but Allah and that you are the Messenger of Allah. Then he died, and the Prophet (ﷺ) said to his companions: "Take care of your brother."

٣٩٥١- حَدَّثَنَا رَوْحٌ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ عَفَّانُ: عَنْ أَبِيهِ ابْنِ مَسْعُودٍ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ ابْتَعَثَ نَبِيَّهُ ﷺ لِإِدْخَالِ رَجُلٍ إِلَى الْجَنَّةِ، فَدَخَلَ الْكَنِيسَةَ، فَإِذَا هُوَ بِيَهُودَ، وَإِذَا يَهُودِيٌّ يَقْرَأُ عَلَيْهِمُ التَّوْرَاةَ، فَلَمَّا أَتَوْا عَلَى صِفَةِ النَّبِيِّ ﷺ، أَمْسَكُوا، وَفِي نَاحِيَتِهَا رَجُلٌ مَرِيضٌ، فَقَالَ النَّبِيُّ ﷺ: «مَا لَكُمْ أَمْسَكْتُمْ؟» قَالَ الْمَرِيضُ: إِنَّهُمْ أَتَوْا عَلَى صِفَةِ نَبِيٍّ، فَأَمْسَكُوا، ثُمَّ جَاءَ الْمَرِيضُ يَحْبُو، حَتَّى أَخَذَ التَّوْرَاةَ، فَقَرَأَ حَتَّى أَتَى عَلَى صِفَةِ النَّبِيِّ ﷺ، وَأُمَّتِهِ، فَقَالَ: هَذِهِ صِفَتُكَ وَصِفَةُ أُمَّتِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّكَ رَسُولُ اللَّهِ، ثُمَّ مَاتَ، فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: «لُوا أَخَاكُمْ».

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

Comments: [Its *isnad* is *da'eef* because it is interrupted. 'Abu 'Ubaidah bin 'Abdullah bin Mas'ood did not hear from his father]

3952. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: Beware of saying, So and so died as a martyr or So and so was killed as a martyr, for a man may fight to get booty, or he may fight to be remembered, or he may fight to show off. If you must bear witness that someone is a martyr, then bear witness for the group whom the Messenger of Allah (ﷺ) sent on a campaign and they were killed, and they said: O Allah, tell our Prophet (ﷺ) about us, that we have met You and we are pleased with You and You are pleased with us.

Comments: [Its *isnad* is *da'eef* because it is interrupted. 'Abu 'Ubaidah - who was the son of 'Abdullah bin Mas'ood - did not hear from his father]

٣٩٥٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِيَّاكُمْ أَنْ تَقُولُوا: مَاتَ فُلَانٌ شَهِيدًا، أَوْ قُتِلَ فُلَانٌ شَهِيدًا، فَإِنَّ الرَّجُلَ يُقَاتِلُ لِيَغْنَمَ، وَيُقَاتِلُ لِيُذْكَرَ، وَيُقَاتِلُ لِيُرَى مَكَانُهُ، فَإِنْ كُنْتُمْ شَاهِدِينَ لَا مَحَالَةَ، فَاشْهَدُوا لِلرَّهْطِ الَّذِينَ بَعَثَهُمْ رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ، فَقُتِلُوا، فَقَالُوا: اللَّهُمَّ بَلِّغْ نَبِيَّنَا ﷺ عَنَّا أَنَّا قَدْ لَقِينَاكَ، فَرَضِينَا عَنْكَ، وَرَضِيتَ عَنَّا.

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

3953. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: I prayed two *rak'ahs* with the Messenger of Allah (ﷺ) in Mina, and two *rak'ahs* with Abu Bakr (ﷺ), and two *rak'ahs* with 'Umar (ﷺ), and I wish that I had of these four *rak'ahs* two that are accepted.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1084) and Muslim (695)]

٣٩٥٣- حَدَّثَنَا رَوْحٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ عُمَارَةَ ابْنَ عُمَيْرٍ يُحَدِّثُ _ قَالَ ابْنُ جَعْفَرٍ: أَوْ إِبْرَاهِيمَ، شُعْبَةُ شَكَّ _ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَيْنِ، وَمَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَيْنِ، فَلَيْتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتٍ رَكْعَتَانِ مُتَقَبَّلَتَانِ. [راجع: ٣٥٩٣].

تخريج: إسناده صحيح، خ: (١٠٨٤)، م: (٦٩٥).

3954. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "I spent last night reciting Qur'an to the jinn

٣٩٥٤- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ

قَالَ: «بِتُّ اللَّيْلَةَ أَقْرَأُ عَلَى الْجِنِّ، رُفَقَاءَ بِالْحَجُونِ». [انظر: ٤١٤٩]

تخريج: إسناده ضعيف لانقطاعه، عبيدالله ابن عبدالله بن عتبة بن مسعود لم يسمع من عم أبيه عبدالله بن مسعود.

who were accompanying me in al-Hajoon."

Comments: [Its *isnad* is *da'eef* because it is interrupted. 'Ubaidullah bin 'Utbah bin Mas'ood did not hear from his father's paternal uncle 'Abdullah bin Mas'ood]

٣٩٥٥- حَدَّثَنَا هِشَامُ بْنُ عَبدِ الْمَلِكِ: حَدَّثَنَا (١/ ٤١٧) أَبُو عَوَانَةَ، وَيَحْيَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ، عَنْ قَبِيصَةَ بْنِ جَابِرٍ الْأَسَدِيِّ قَالَ: انْطَلَقْتُ مَعَ عَجُوزٍ مِنْ بَنِي أَسَدٍ، إِلَى ابْنِ مَسْعُودٍ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَلْعَنُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ، وَالْمُوشِمَاتِ اللَّاتِي يُغَيِّرْنَ خَلْقَ اللَّهِ، قَالَ يَحْيَى: وَالْمُوشِمَاتِ اللَّاتِي .... [راجع: ٣٩٤٥].

تخريج: حديث صحيح، خ: (٥٩٤٨)، م: (٢١٢٥)، وهذا إسناد حسن.

3955. It was narrated that Qabeesah bin Jabir al-Asadi said: I went with an old woman of Banu Asad to Ibn Mas'ood and he said: I heard the Messenger of Allah (ﷺ) curse women who ask for their facial hair to be plucked, women who file their teeth, and women who do tattoos, who change the creation of Allah."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٣٩٥٦- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا شَيْبَانُ عَنْ عَبْدِ الْمَلِكِ، عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ، عَنْ قَبِيصَةَ ابْنِ جَابِرٍ الْأَسَدِيِّ قَالَ: انْطَلَقْتُ مَعَ عَجُوزٍ إِلَى ابْنِ مَسْعُودٍ، فَذَكَرَ قِصَّةً، فَقَالَ عَبْدُ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَلْعَنُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُوشِمَاتِ اللَّاتِي يُغَيِّرْنَ خَلْقَ اللَّهِ عَزَّ وَجَلَّ. [راجع: ٣٩٤٥].

تخريج: حديث صحيح، خ: (٥٩٤٨)، م: (٢١٢٥)، وهذا إسناد حسن.

3956. It was narrated that Qabeesah bin Jabir al-Asadi said: I went with an old woman of Banu Asad to Ibn Mas'ood - and he mentioned the story. 'Abdullah said: I heard the Messenger of Allah (ﷺ) curse women who ask for their facial hair to be plucked, women who file their teeth, and women who do tattoos, who change the creation of Allah, may He be glorified and exalted."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٣٩٥٧- حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَبْدِالرَّحْمَنِ

3957. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, from his father who

said: The Messenger of Allah (ﷺ) said: "For a Muslim to fight his brother is *kufr* and reviling him is an evil action."

Comments: [A *saheeh hadeeth*]

ابْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قِتَالُ مُسْلِمٍ أَخَاهُ كُفْرٌ، وَسِبَابُهُ فُسُوقٌ». [راجع: ٣٦٤٧].

تخريج: حديث صحيح.

3958. It was narrated from Naheek bin Sinan as-Sulami that he went to 'Abdullah bin Mas'ood and said: Last night I recited al-Mufassal in one *rak'ah*. He said: This is like reciting poetry quickly, like dry dates falling from a branch when shaken. Rather it was divided so that you might read it with ease. I learned the pairs that the Messenger of Allah (ﷺ) used to put together in one *rak'ah*, twenty soorahs: ar-Rahman and an-Najm, according to the order of Ibn Mas'ood, each two soorahs in one *rak'ah*. And he mentioned ad-Dukhan and *'Amma yatasa'aloon* in one *rak'ah*.

٣٩٥٨- حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ نَهِيكِ بْنِ سِنَانٍ السُّلَمِيِّ: أَنَّهُ أَتَى عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، فَقَالَ: قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ فِي رَكْعَةٍ، فَقَالَ: هَذًّا مِثْلَ هَذِّ الشِّعْرِ، أَوْ نَثْرًا مِثْلَ نَثْرِ الدَّقَلِ؟ إِنَّمَا فُصِّلَ لِتُفَصِّلُوا، لَقَدْ عَلِمْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُنُ، عِشْرِينَ سُورَةً: الرَّحْمَٰنُ وَالنَّجْمُ، عَلَى تَأْلِيفِ ابْنِ مَسْعُودٍ، كُلُّ سُورَتَيْنِ فِي رَكْعَةٍ، وَذَكَرَ الدُّخَانَ، وَعَمَّ يَتَسَاءَلُونَ فِي رَكْعَةٍ. [راجع: ٣٦٠٧].

تخريج: صحيح لغيره.

Comments: [*Saheeh* because of corroborating evidence]

3959. It was narrated from 'Abdullah, from the Prophet (ﷺ) that he said: "Every betrayer will have a banner, and it will be said: This is the betrayer of So and so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3186) and Muslim (1736)]

٣٩٥٩- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا شُعْبَةُ عَنِ الْأَعْمَشِ: سَمِعَ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ، وَيُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ» [راجع: ٣٩٠٠].

تخريج: إسناده صحيح، خ: (٣١٨٦)، م: (١٧٣٦).

3960. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "What a bad thing for one of you - or for one of them - to say, I forgot such and such a verse.

٣٩٦٠- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ:

«بِئْسَمَا لِأَحَدِكُمْ ـ أَوْ بِئْسَمَا لِأَحَدِهِمْ ـ أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ، اسْتَذْكِرُوا الْقُرْآنَ، فَوَالَّذِي نَفْسِي بِيَدِهِ، لَهُوَ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ، مِنَ النَّعَمِ مِنْ عُقُلِهَا». [راجع: ٣٦٢٠].

تخريج: إسناده صحيح، خ: (٥٠٣٢)، م: (٧٩٠).

Rather he was caused to forget. Keep revising the Qur'an, for by the One in Whose hand is my soul, it is more likely to flee from the hearts of men than camels from their hobbles."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5032) and Muslim (790)]

٣٩٦١- حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى: أَخْبَرَنَا الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُجَاهِدٍ، عَنِ ابْنِ سَخْبَرَةَ قَالَ: غَدَوْتُ مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، مِنْ مِنًى إِلَى عَرَفَاتٍ، فَكَانَ يُلَبِّي، قَالَ: وَكَانَ عَبْدُ اللَّهِ رَجُلًا آدَمَ، لَهُ ضَفْرَانِ، عَلَيْهِ مِسْحَةُ أَهْلِ الْبَادِيَةِ، فَاجْتَمَعَ عَلَيْهِ غَوْغَاءٌ مِنْ غَوْغَاءِ النَّاسِ، قَالُوا: يَا أَعْرَابِيُّ، إِنَّ هَذَا لَيْسَ يَوْمَ تَلْبِيَةٍ، إِنَّمَا هُوَ يَوْمُ تَكْبِيرٍ، قَالَ: فَعِنْدَ ذَلِكَ الْتَفَتَ إِلَيَّ، فَقَالَ: أَجَهِلَ النَّاسُ أَمْ نَسُوا؟ وَالَّذِي بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، لَقَدْ خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَمَا تَرَكَ التَّلْبِيَةَ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ، إِلَّا أَنْ يَخْلِطَهَا بِتَكْبِيرٍ أَوْ تَهْلِيلٍ. [راجع: ٣٥٤٩].

تخريج: إسناده صحيح، م: (١٢٨٣).

3961. It was narrated that Ibn Sakhbarah said: I went out in the morning with 'Abdullah bin Mas'ood from Mina to 'Arafat, and he was reciting the *Talbiyah*. 'Abdullah was a dark man with two braids, and he had the look of the people of the desert. Some thugs gathered around him and said: O Bedouin, this is not a day for *Talbiyah*; rather it is a day for *takbeer*! At that, he turned to me and said: Are the people ignorant or have they forgotten? By the One Who sent Muhammad (ﷺ) with the truth, I went out with the Messenger of Allah (ﷺ) and he did not stop reciting the *Talbiyah* until he stoned *Jamratal-'Aqabah*, except that sometimes he mixed it with *takbeer* or *tahleel*.

Comments: [Its *isnad* is *saheeh*, Muslim (1283)]

٣٩٦٢- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ دَعَا عَلَى قُرَيْشٍ غَيْرَ يَوْمٍ وَاحِدٍ، فَإِنَّهُ كَانَ يُصَلِّي، وَرَهْطٌ مِنْ قُرَيْشٍ جُلُوسٌ، وَسَلَا جَزُورٍ قَرِيبٌ

3962. It was narrated that 'Abdullah (ﷺ) said: I never saw the Messenger of Allah (ﷺ) pray against Quraish except on one day. He was praying and a group of Quraish were sitting (nearby), and there was the placenta of a she-camel near him. They said:

Who will take this placenta and throw it onto his back? 'Uqbah bin Abi Mu'ait said: I will. He took it and threw it onto his back, and he remained prostrating until Fatimah came and took it from his back. Then the Messenger of Allah (ﷺ) said: "O Allah, I urge You to deal with this group of Quraish. O Allah, I urge You to deal with 'Utbah bin Rabee'ah, O Allah, I urge You to deal with Shaibah bin Rabee'ah, O Allah, I urge You to deal with Abu Jahl bin Hisham, O Allah, I urge You to deal with 'Uqbah bin Abi Mu'ait, O Allah, I urge You to deal with Ubayy bin Khalaf, or Umayyah bin Khalaf." 'Abdullah said: I saw them all slain on the day of Badr, then they were dragged to the dry well, except Ubayy or Umayyah; he was a huge man and he began to disintegrate.

مِنْهُ، فَقَالُوا: مَنْ يَأْخُذُ هَذَا السَّلَا، فَيُلْقِيَهُ عَلَى ظَهْرِهِ؟ قَالَ: فَقَالَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ: أَنَا، فَأَخَذَهُ فَأَلْقَاهُ عَلَى ظَهْرِهِ، فَلَمْ يَزَلْ سَاجِدًا، حَتَّى جَاءَتْ فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا، فَأَخَذَتْهُ عَنْ ظَهْرِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ عَلَيْكَ الْمَلَأَ مِنْ قُرَيْشٍ، اللَّهُمَّ عَلَيْكَ بِعُتْبَةَ بْنِ رَبِيعَةَ، اللَّهُمَّ عَلَيْكَ بِشَيْبَةَ بْنِ رَبِيعَةَ، اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلِ بْنِ هِشَامٍ، اللَّهُمَّ عَلَيْكَ بِعُقْبَةَ بْنِ أَبِي مُعَيْطٍ، اللَّهُمَّ عَلَيْكَ بِأُبَيِّ بْنِ خَلَفٍ، أَوْ أُمَيَّةَ بْنِ خَلَفٍ» قَالَ: قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ جَمِيعًا، ثُمَّ سُحِبُوا إِلَى الْقَلِيبِ غَيْرَ أُبَيٍّ، أَوْ أُمَيَّةَ، فَإِنَّهُ كَانَ رَجُلًا ضَخْمًا، فَتَقَطَّعَ. [راجع: ٣٧٢٢].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3854) and Muslim (1794)]

تخريج: إسناده صحيح، خ: (٣٨٥٤)، م: (١٧٩٤).

3963. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are my generation who are with me, then those who come after them, then those who come after them." And I do not know whether he said after the third or fourth time: "There will come people after them one of whose testimony will come before his oath and his oath before his testimony.

٣٩٦٣- حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ النَّاسِ أَقْرَانِي الَّذِينَ يَلُونِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ - قَالَ: وَلَا أَدْرِي أَقَالَ فِي الثَّالِثَةِ، أَوْ فِي الرَّابِعَةِ؟ - ثُمَّ يَخْلُفُ بَعْدَهُمْ خَلْفٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ». [راجع: ٣٥٩٤].

Comments: [Its *isnad* is *saheeh*, Muslim (2533)]

تخريج: إسناده صحيح، م: (٢٥٣٣).

3964. It was narrated from Ibn Mas'ood (ﷺ) that the nations were shown to the Prophet (ﷺ).

٣٩٦٤- حَدَّثَنَا عَبْدُ (١/٤١٨) الصَّمَدِ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍّ، عَنِ

He said: His *ummah* was shown to him and he liked their large numbers. Then it was said: With these are seventy thousand who will enter Paradise without being called to account.

ابْنِ مَسْعُودٍ: أَنَّ الْأُمَمَ عُرِضَتْ عَلَى النَّبِيِّ ﷺ، قَالَ: فَعُرِضَتْ عَلَيْهِ أُمَّتُهُ، فَأَعْجَبَتْهُ كَثْرَتُهُمْ، فَقِيلَ: إِنَّ مَعَ هَؤُلَاءِ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ. [راجع: ٣٨١٩].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3965. It was narrated that Ibn Mas'ood said: On the day of Badr, they had one camel for three men, and the ones who rode with the Prophet (ﷺ) were 'Ali and Abu Lubabah. When it was the Prophet's turn to walk, they said to him: Ride, and we will walk instead of you. He said: "You are not stronger than me and I am not in less need of reward than you."

٣٩٦٥- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كَانُوا يَوْمَ بَدْرٍ بَيْنَ كُلِّ ثَلَاثَةِ نَفَرٍ بَعِيرٌ، وَكَانَ زَمِيلَ النَّبِيِّ ﷺ عَلِيٌّ وَأَبُو لُبَابَةَ، قَالَ: وَكَانَ إِذَا كَانَتْ عُقْبَةُ النَّبِيِّ ﷺ قَالَا لَهُ: ارْكَبْ حَتَّى نَمْشِيَ عَنْكَ، فَيَقُولُ: «مَا أَنْتُمَا بِأَقْوَى مِنِّي، وَمَا أَنَا بِأَغْنَى عَنِ الْأَجْرِ مِنْكُمَا». [راجع: ٣٩٠١].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3966. 'Abdur-Rahman bin al-Aswad (narrated) from his father that he heard 'Abdullah bin Mas'ood (ﷺ) say: The Prophet (ﷺ) went to relieve himself and he instructed me to bring him three stones. I found two stones and I did not find a third, so I picked up a piece of dung, and I brought them to the Prophet (ﷺ). He took the two stones and threw away the dung and said: "It is impure."

٣٩٦٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ، وَلَكِنْ عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: أَتَى النَّبِيُّ ﷺ الْغَائِطَ، وَأَمَرَنِي أَنْ آتِيَهُ بِثَلَاثَةِ أَحْجَارٍ، فَوَجَدْتُ حَجَرَيْنِ، وَلَمْ أَجِدِ الثَّالِثَ، فَأَخَذْتُ رَوْثَةً، فَأَتَيْتُ بِهِنَّ النَّبِيَّ ﷺ، فَأَخَذَ الْحَجَرَيْنِ، وَأَلْقَى الرَّوْثَةَ، وَقَالَ: «هَذِهِ رِكْسٌ». [راجع: ٣٥٨٥].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (156)]

تخريج: إسناده صحيح، خ: (١٥٦)، زهير- وإن سمع من أبي إسحاق بعد الاختلاط- روايته هذه مما انتقاه البخاري من مروياته.

3967. A similar report was narrated from 'Abdullah from the Prophet (ﷺ); and by Mansoor, al-

٣٩٦٧- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ، وَذَكَرَ التَّشَهُّدَ، تَشَهُّدَ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا

أَبُو إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، وَمَنْصُورٌ وَالْأَعْمَشُ وَحَمَّادٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ .... مِثْلَهُ. [راجع: ٣٦٢٢].

تخريج: إسناده صحيح، خ: (١٢٠٢).

A'mash and Hammad, from Abu Wa'il, from 'Abdullah, from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1202)]

٣٩٦٨- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ وَعَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَجُلًا أَتَاهُ، فَقَالَ: قَرَأْتُ الْمُفَصَّلَ فِي رَكْعَةٍ، فَقَالَ: بَلْ هَذَذْتَ كَهَذِّ الشِّعْرِ، أَوْ كَنَثْرِ الدَّقَلِ، لَكِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَفْعَلْ كَمَا فَعَلْتَ، كَانَ يَقْرَأُ النُّظَرَ، الرَّحْمَنَ وَالنَّجْمَ فِي رَكْعَةٍ، قَالَ: فَذَكَرَ أَبُو إِسْحَاقَ عَشْرَ رَكَعَاتٍ، بِعِشْرِينَ سُورَةً عَلَى تَأْلِيفِ عَبْدِ اللَّهِ، آخِرُهُنَّ: إِذَا الشَّمْسُ كُوِّرَتْ، وَالدُّخَانُ. [راجع: ٣٦٠٧].

3968. It was narrated from 'Abdullah that a man came to him and said: I recited al-Mufassal in one *rak'ah*. He said: Rather you recited it quickly like poetry or like dry dates falling from a branch when it is shaken. But the Messenger of Allah (ﷺ) did not do what you did. He used to recite pairs (of soorahs), ar-Rahman and an-Najm in one *rak'ah*. And Abu Ishaq mentioned ten *rak'ahs*, with twenty soorahs, according to the order of 'Abdullah, the last (pair) of which was *Idhash-shamsu kuwwirat* and ad-Dukhan.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، زهير بن معاوية- وإن سمع من أبي إسحاق السبيعي بعد الاختلاط متابع، وأبو إسحاق لم يسمع من علقمة النخعي، لكنه متابع بالأسود بن يزيد، وقد سمع منه.

٣٩٦٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِجَمْعٍ، فَصَلَّى الصَّلَاتَيْنِ، كُلَّ صَلَاةٍ وَحْدَهَا بِأَذَانٍ وَإِقَامَةٍ، وَالْعَشَاءُ بَيْنَهُمَا، وَصَلَّى الْفَجْرَ حِينَ سَطَعَ الْفَجْرُ، أَوْ قَالَ: حِينَ قَالَ قَائِلٌ: طَلَعَ الْفَجْرُ، وَقَالَ قَائِلٌ: لَمْ يَطْلُعْ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ تُحَوَّلَانِ عَنْ وَقْتِهِمَا فِي هَذَا الْمَكَانِ، لَا

3969. It was narrated that 'Abdur-Rahman bin Yazeed said: I was with 'Abdullah bin Mas'ood in Muzdalifah, and he offered the two prayers, each prayer on its own with an *adhan* and *iqamah*, and *'Isha'* in between them. And he prayed *Fajr* when the first light of dawn showed, or when someone might say, dawn has broken, and someone else might say, dawn has not broken. Then he said: The Messenger of Allah (ﷺ) said: "These two prayers are to be

shifted from their regular time in this place, and people should not come to Muzdalifah until it is dark, and *Fajr* prayer should be offered at this time."

يَقْدَمُ النَّاسُ جَمْعًا حَتَّى يُعْتِمُوا، وَصَلَاةُ الْفَجْرِ هَذِهِ السَّاعَةَ». [راجع: ٣٦٣٧].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1683)]

تخريج: إسناده صحيح، خ: (١٦٨٣).

3970. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) taught me [the verse], *"Inni Anar-Razzaqu dhul-quwwatil-mateen"* [a variant reading of *"Innallaha huwar-razzaqu...* (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)" [adh-Dhariyat 51:58].

٣٩٧٠- حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَيَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ: «إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ». [راجع: ٥٣٣٣].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3971. It was narrated from 'Abdullah concerning the verse, "The (Prophet's) heart lied not in what he (Muhammad (ﷺ)) saw" [an-Najm 53:11], that he said: The Messenger of Allah (ﷺ) saw Jibreel (as) in a suit of the finest brocade, filling the space between heaven and earth.

٣٩٧١- حَدَّثَنَا يَحْيَى: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ﴾ (النجم: ١١) قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ جِبْرِيلَ فِي حُلَّةٍ مِنْ رَفْرَفٍ، قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. [راجع: ٣٧٤٠].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3972. It was narrated that 'Abdullah (ﷺ) said: I saw the Messenger of Allah (ﷺ) saying *takbeer* with every bowing and prostration, every time he raised or lowered his head (in prayer), and I saw Abu Bakr and 'Umar (doing likewise), and they said the *salam* to their right and to their left, *assalamu 'alaikum wa rahmatullah.*

٣٩٧٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَأَبُو أَحْمَدَ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ وَعَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ يُكَبِّرُ فِي كُلِّ رُكُوعٍ وَسُجُودٍ، وَرَفْعٍ وَوَضْعٍ، وَأَبُو بَكْرٍ وَعُمَرُ رِضْوَانُ اللَّهِ عَلَيْهِمَا، وَيُسَلِّمُونَ عَلَى أَيْمَانِهِمْ وَشَمَائِلِهِمْ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ. [راجع: ٣٦٦٠].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3973. It was narrated that 'Abdullah said: I asked the Messenger of Allah (ﷺ): Which deed is best? He said: "Prayer offered on time, honouring one's parents, and *jihad* for the sake of Allah." And if I had asked for more, he would have given me more.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (527) and Muslim (85)]

٣٩٧٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَحُسَيْنُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ وَأَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ فَقَالَ: «الصَّلَاةُ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ، وَالْجِهَادُ فِي سَبِيلِ اللَّهِ» وَلَوِ اسْتَزَدْتُ لَزَادَنِي، قَالَ حُسَيْنٌ: اسْتَزَدْتُهُ. [راجع: ٣٨٩٠].

تخريج: إسناده صحيح، خ: (٥٢٧)، م: (٨٥)، أبو عبيدة- وإن لم يسمع من أبيه ابن مسعود- متابع.

3974. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) taught us the prayer: he said *takbeer* and raised his hands, then he bowed and put his hands together and placed them between his knees. News of that reached Sa'd and he said: My brother has spoken the truth; we used to do that, then we were commanded to do this, and he took hold of his knees (with his hands).

Comments: [Its *isnad* is *saheeh*, Muslim (534)]

٣٩٧٤- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ إِدْرِيسَ ـ أَمْلَاهُ عَلَيَّ مِنْ كِتَابِهِ ـ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ: حَدَّثَنَا عَلْقَمَةُ عَنْ عَبْدِ اللَّهِ قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ الصَّلَاةَ، فَكَبَّرَ وَرَفَعَ يَدَيْهِ، ثُمَّ رَكَعَ وَطَبَّقَ يَدَيْهِ، (١/٤١٩) وَجَعَلَهُمَا بَيْنَ رُكْبَتَيْهِ، فَبَلَغَ سَعْدًا، فَقَالَ: صَدَقَ أَخِي، قَدْ كُنَّا نَفْعَلُ ذَلِكَ، ثُمَّ أُمِرْنَا بِهَذَا، وَأَخَذَ بِرُكْبَتَيْهِ، حَدَّثَنِي عَاصِمُ بْنُ كُلَيْبٍ . . . . هَكَذَا. [راجع: ٣٥٨٨].

تخريج: إسناده صحيح، م: (٥٣٤).

3975. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) offered a prayer, and I do not know whether he added something or omitted something, then he said the *salam* and prostrated twice.

٣٩٧٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةً، لَا أَدْرِي زَادَ أَوْ نَقَصَ، ثُمَّ سَلَّمَ، وَسَجَدَ سَجْدَتَيْنِ. [راجع: ٣٥٦٦].

Comments: [Its *isnad* is *saheeh*, Muslim (527)]

تخريج: إسناده صحيح، م: (٥٧٢).

3976. It was narrated from 'Abdullah that he recited the *Talbiyah* on the night of Muzdalifah, then he said: Here I saw the one to whom Sooratal-Baqarah was revealed recite the *Talbiyah*.

Comments: [Its *isnad* is *saheeh*, Muslim (1283)]

٣٩٧٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ حُصَيْنٍ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ لَبَّى لَيْلَةَ جَمْعٍ، ثُمَّ قَالَ: هَاهُنَا رَأَيْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ يُلَبِّي. [راجع: ٣٥٤٩].

تخريج: إسناده صحيح، م: (١٢٨٣).

3977. It was narrated that Abul-Majid said: A man came to 'Abdullah and he mentioned this story and started narrating from the Messenger of Allah (ﷺ). He said: The first man whose hand was cut off in Islam - or among the Muslims - was a man who was brought to the Prophet (ﷺ) and it was said: O Messenger of Allah, this man has stolen. And it was as if the face of the Messenger of Allah (ﷺ) was covered with dust (i.e., his face changed colour). Some of them said: O Messenger of Allah, what's wrong? He said: "How can I not be upset when you are the *Shaitan*'s helpers against your companion? Allah is forgiving and loves forgiveness; no case should be brought to the ruler but he should carry out the *hadd* punishment." Then he recited: "Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful" [an-Noor 24:22].

٣٩٧٧- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ الْجَابِرِ التَّيْمِيِّ، عَنْ أَبِي الْمَاجِدِ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ، فَذَكَرَ الْقِصَّةَ، وَأَنْشَأَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: إِنَّ أَوَّلَ رَجُلٍ قُطِعَ فِي الْإِسْلَامِ ـ أَوْ مِنَ الْمُسْلِمِينَ ـ رَجُلٌ أُتِيَ بِهِ النَّبِيَّ ﷺ، فَقِيلَ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا سَرَقَ، فَكَأَنَّمَا أُسِفَّ وَجْهُ رَسُولِ اللَّهِ ﷺ رَمَادًا، فَقَالَ بَعْضُهُمْ: يَا رَسُولَ اللَّهِ، أَيْ يَقُولُ: مَا لَكَ؟ فَقَالَ: «وَمَا يَمْنَعُنِي؟ وَأَنْتُمْ أَعْوَانُ الشَّيْطَانِ عَلَى صَاحِبِكُمْ، وَاللَّهُ عَزَّ وَجَلَّ عَفُوٌّ يُحِبُّ الْعَفْوَ، وَلَا يَنْبَغِ لِوَالِي أَمْرٍ أَنْ يُؤْتَى بِحَدٍّ إِلَّا أَقَامَهُ» ثُمَّ قَرَأَ: ﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ (النور: ٢٢) قَالَ يَحْيَى: أَمْلَاهُ عَلَيْنَا سُفْيَانُ إِمْلَاءً. [راجع: ٣٧١١].

تخريج: حسن بشواهده، وهذا إسناد ضعيف لضعف يحيى بن عبدالله الجابر ولجهالة أبي الماجد.

Comments: [*Hasan* when other reports are joined to it; this is a *da'eef isnad* because Yahya bin 'Abdullah is *da'eef* and because Abul-Majid is unknown]

3978. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: We asked our Prophet (ﷺ) about walking with the bier and he said: "A rapid walk, for if he (the deceased) was good, he will be hastened (to something good), and if he was otherwise, then away with the people of Hell. The bier should be followed rather than follow; he is not one of us who walks ahead of it."

Comments: [Its *isnad* is *da'eef* because Abu Majid al-Hanafi is unknown and Yahya al-Jabir is *da'eef*]

٣٩٧٨- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى الْجَابِرِ، عَنْ أَبِي الْمَاجِدِ الْحَنَفِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْنَا نَبِيَّنَا ﷺ عَنِ السَّيْرِ بِالْجِنَازَةِ، فَقَالَ: «السَّيْرُ دُونَ الْخَبَبِ، فَإِنْ يَكُ خَيْرًا تُعْجَلْ إِلَيْهِ، وَإِنْ يَكُ سِوَى ذَلِكَ، فَبُعْدًا لِأَهْلِ النَّارِ، الْجِنَازَةُ مَتْبُوعَةٌ، وَلَيْسَ مِنَّا مَنْ تَقَدَّمَهَا». [راجع: ٣٥٨٥].

تخريج: إسناده ضعيف لجهالة أبي ماجد الحنفي، وضعف يحيى الجابر.

3979. It was narrated that 'Abdullah said: I remember, as soon as the *iqamah* (call immediately preceding the prayer) was given, the rows would be complete. Whoever would like to meet Allah, may He be exalted, tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for they (the prayers) are among the ways of guidance and Allah has prescribed the ways of guidance to your Prophet (ﷺ).

Comments: [*Saheeh*; this is a *da'eef isnad* because Shareek is *da'eef*, he is the son of 'Abdullah an-Nakha'i]

٣٩٧٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ: حَدَّثَنَا عَلِيُّ بْنُ الْأَقْمَرِ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَقَدْ رَأَيْتُنَا، وَمَا تُقَامُ الصَّلَاةُ حَتَّى تَكَامَلَ بِنَا الصُّفُوفُ، فَمَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَزَّ وَجَلَّ غَدًا مُسْلِمًا، فَلْيُحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ الْمَكْتُوبَاتِ حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ شَرَعَ لِنَبِيِّكُمْ ﷺ سُنَنَ الْهُدَى. [راجع: ٣٩٣٦].

تخريج: صحيح، وهذا إسناد ضعيف لضعف شريك بن عبدالله النخعي، وهو متابع.

3980. It was narrated that Ma'dikarib said: We came to 'Abdullah and asked him to recite to us, *Ta-Seen-Meem al-Mi'atain* [i.e., ash-Shu'ara']. He said: I do not know it; you should go to one who learned it from the Messenger of Allah (ﷺ): Khabbab bin al-Aratt. So we went to Khabbab bin al-Aratt and he recited it to us.

٣٩٨٠- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مَعْدِي كَرِبَ قَالَ: أَتَيْنَا عَبْدَ اللَّهِ، فَسَأَلْنَاهُ أَنْ يَقْرَأَ عَلَيْنَا ﴿طسٓمٓ﴾ الْمِائَتَيْنِ، فَقَالَ: مَا هِيَ مَعِي، وَلَكِنْ عَلَيْكُمْ مَنْ أَخَذَهَا مِنْ رَسُولِ اللَّهِ ﷺ: خَبَّابَ بْنَ الْأَرَتِّ، قَالَ: فَأَتَيْنَا خَبَّابَ بْنَ الْأَرَتِّ، فَقَرَأَهَا عَلَيْنَا.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، معديكرب الهمداني العبدي لم يرو عنه إلا أبو إسحاق، وذكره ابن حبان في «الثقات»: (٤٥٨/٥)، ولم يؤثر توثيقه عن غيره.

3981. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) taught me a soorah of *ath-thalatheen*, one of the family of Ha-Meem, i.e., al-Ahqaf. If a soorah contained more than thirty verses, it was called *ath-thalatheen* (thirty). So I went to the mosque in the morning and I saw a man reciting it in a way different from the way he had taught me. I said: Who taught you it? He said: The Messenger of Allah (ﷺ). I said to another man: Recite it. And he recited it in a way that was different from my recitation and that of my companion. I took them to the Prophet (ﷺ) and said: O Messenger of Allah, these two recite differently from me. He got angry and it could be seen from his face that he was upset, and he said: "Those who came before you were destroyed because of differences." Zirr said: There was a man with him and the man said: The Messenger of Allah (ﷺ) is instructing you each to recite as he was taught; those who came before you were only destroyed because of differences. 'Abdullah said: I do not know whether it was something that the Messenger of Allah (ﷺ) had told him privately or if he sensed what the Messenger of Allah (ﷺ) wanted to tell people.

٣٩٨١- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرٍ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ سُورَةً مِنَ الثَّلَاثِينَ، مِنْ آلِ حم، يَعْنِي الْأَحْقَافَ، قَالَ: وَكَانَتِ السُّورَةُ إِذَا كَانَتْ أَكْثَرَ مِنْ ثَلَاثِينَ آيَةً سُمِّيَتِ الثَّلَاثِينَ، قَالَ: فَرُحْتُ إِلَى الْمَسْجِدِ، فَإِذَا رَجُلٌ يَقْرَؤُهَا عَلَى غَيْرِ مَا أَقْرَأَنِي، فَقُلْتُ: مَنْ أَقْرَأَكَ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ، قَالَ: فَقُلْتُ لِآخَرَ: اقْرَأْهَا، فَقَرَأَهَا عَلَى غَيْرِ قِرَاءَتِي وَقِرَاءَةِ صَاحِبِي، فَانْطَلَقْتُ بِهِمَا إِلَى النَّبِيِّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَيْنِ يُخَالِفَانِي فِي الْقِرَاءَةِ، قَالَ: فَغَضِبَ، وَتَمَعَّرَ وَجْهُهُ، وَقَالَ: «إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الِاخْتِلَافُ» قَالَ: قَالَ زِرٌّ: وَعِنْدَهُ رَجُلٌ، قَالَ: فَقَالَ الرَّجُلُ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكُمْ أَنْ يَقْرَأَ كُلُّ رَجُلٍ مِنْكُمْ كَمَا أُقْرِئَ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الِاخْتِلَافُ، قَالَ عَبْدُ اللَّهِ: فَلَا أَدْرِي أَشَيْئًا أَسَرَّهُ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، أَوْ عَلِمَ مَا فِي نَفْسِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: وَالرَّجُلُ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ. [راجع: ٣٧٢٤].

تخريج: إسناده حسن.

And that man was 'Ali bin Abi Talib (ﷺ).

Comments: [Its *isnad* is *hasan*]

3982. It was narrated from Tariq that 'Abdullah said to him: O Abu 'Abdur-Rahman, the man said *salam* to you. I said: Allah and His Messenger spoke the truth. And he said: The Messenger of Allah (ﷺ) said: "Ahead of the Hour, greetings of *salam* will only be given to people whom one knows; commerce will become so widespread that a woman will help her husband in trade; and ties of kinship will be severed."

Comments: [Its *isnad* is *hasan*]

٣٩٨٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا بَشِيرٌ أَبُو إِسْمَاعِيلَ عَنْ سَيَّارٍ أَبِي الْحَكَمِ، عَنْ طَارِقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ لَهُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، تَسْلِيمُ الرَّجُلِ عَلَيْكَ، فَقُلْتَ: صَدَقَ اللَّهُ وَرَسُولُهُ؟ قَالَ: فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ يَدَيِ السَّاعَةِ تَسْلِيمُ الْخَاصَّةِ، وَتَفْشُو التِّجَارَةُ، حَتَّى تُعِينَ الْمَرْأَةُ زَوْجَهَا عَلَى (١/ ٤٢٠) التِّجَارَةِ، وَتُقْطَعُ الْأَرْحَامُ». [راجع: ٣٧٨٠].

تخريج: إسناده حسن، وقوله: سيار أبو الحكم خطأ، صوابه: سيار أبو حمزة، والإمام أحمد نفسه نبه على هذا الخطأ في: «العلل» برقم: (٥٨٨).

3983. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) prayed five *rak'ahs*, in *Zuhr* or *'Asr*, and when he finished, it was said to him: O Messenger of Allah, has something been added to the prayer? He said: "No." They said: But you prayed five. So he did the two prostrations of forgetfulness, then he said: "I am only human; I remember as you remember and I forget as you forget."

Comments: [Its *isnad* is *saheeh*]

٣٩٨٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَبْدِ اللَّهِ النَّهْشَلِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ خَمْسًا، الظُّهْرَ أَوِ الْعَصْرَ، فَلَمَّا انْصَرَفَ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ، أَزِيدَ فِي الصَّلَاةِ، قَالَ: «لَا» قَالُوا: فَإِنَّكَ صَلَّيْتَ خَمْسًا، قَالَ: فَسَجَدَ سَجْدَتَيِ السَّهْوِ، ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ، أَذْكُرُ كَمَا تَذْكُرُونَ، وَأَنْسَى كَمَا تَنْسَوْنَ». [راجع: ٣٥٦٦].

تخريج: إسناده صحيح، م: (٥٧٢).

3984. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) said: "Whoever kills a

٣٩٨٤- حَدَّثَنَا أَسْبَاطٌ قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنِ ابْنِ مَسْعُودٍ

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ حَيَّةً، فَلَهُ سَبْعُ حَسَنَاتٍ، وَمَنْ قَتَلَ وَزَغًا فَلَهُ حَسَنَةٌ، وَمَنْ تَرَكَ حَيَّةً مَخَافَةَ عَاقِبَتِهَا فَلَيْسَ مِنَّا».

snake will have seven *hasanat*; whoever kills a gecko will have one *hasanah*; whoever leaves a snake alone for fear of its harm is not one of us."

تخريج: إسناده ضعيف لانقطاعه، المسيب بن رافع لم يلق ابن مسعود قوله: من قتل وزغاً... له شاهد من حديث أبي هريرة عند مسلم: (٢٢٤٠)، وقوله: من ترك حية... له شاهد من حديث ابن عباس تقدم برقم: (٣٢٥٤) بإسناد صحيح.

Comments: [Its *isnad* is *da'eef* because it is interrupted. Al-Musayyab bin Rafi' did not meet Ibn Mas'ood]

٣٩٨٥- حَدَّثَنَا أَسْبَاطٌ: حَدَّثَنَا أَشْعَثُ عَنْ كُرْدُوسٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ عَلَى رَسُولِ اللَّهِ ﷺ، وَعِنْدَهُ، خَبَّابٌ، وَصُهَيْبٌ، وَبِلَالٌ، وَعَمَّارٌ، فَقَالُوا: يَا مُحَمَّدُ، أَرَضِيتَ بِهَؤُلَاءِ؟ فَنَزَلَ فِيهِمُ الْقُرْآنُ: ﴿وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ﴾ إلى قوله: ﴿وَٱللَّهُ أَعْلَمُ بِٱلظَّٰلِمِينَ﴾ (الأنعام: ٥١-٥٨).

3985. It was narrated that Ibn Mas'ood said: A group of Quraish passed by the Messenger of Allah (ﷺ) when Khabbab, Suhaib, Bilal and 'Ammar were with him, and they said: O Muhammad, are you content with these? Then Qur'an was revealed concerning them: "And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, - up to - but Allah knows best the Zalimoon (polytheists and wrong-doers,).''" [al-An'am 6:51-58].

تخريج: حديث حسن، وهذا إسناد ضعيف لضعف أشعث الكندي.

Comments: [A *hasan hadeeth* and its *isnad* is *da'eef* because Ash'ath al-kindi is *da'eef*]

٣٩٨٦- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ وَلَيْسَ لَنَا نِسَاءٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَلَا نَسْتَخْصِي، فَنَهَانَا عَنْهُ، ثُمَّ رُخِّصَ لَنَا بَعْدُ فِي أَنْ نَتَزَوَّجَ الْمَرْأَةَ بِالثَّوْبِ إِلَى أَجَلٍ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ: ﴿يَٰٓأَيُّهَا

3986. It was narrated that 'Abdullah said: We used to go on campaigns with the Messenger of Allah (ﷺ) and we had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that. Then after that we were granted a

الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓا۟ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ﴾ (المائدة: ٨٧). [راجع: ٣٦٥٠].

تخريج: إسناده صحيح، خ: (٥٠٧٥)، م: (١٤٠٤).

concession allowing us to marry a woman in return for a garment for a limited time. Then 'Abdullah recited: "O you who believe! Make not unlawful the *Tayyibat* (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors" [al-Ma'idah 5:87].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5075) and Muslim (1404)]

٣٩٨٧- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ: تَحَدَّثْنَا لَيْلَةً عِنْدَ رَسُولِ اللَّهِ ﷺ حَتَّى أَكْرَيْنَا الْحَدِيثَ، ثُمَّ رَجَعْنَا إِلَى أَهْلِنَا، فَلَمَّا أَصْبَحْنَا غَدَوْنَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «عُرِضَتْ عَلَيَّ الْأَنْبِيَاءُ بِأُمَمِهَا، وَأَتْبَاعُهَا مِنْ أُمَمِهَا، فَجَعَلَ النَّبِيُّ يَمُرُّ وَمَعَهُ الثَّلَاثَةُ مِنْ أُمَّتِهِ، وَالنَّبِيُّ مَعَهُ الْعِصَابَةُ مِنْ أُمَّتِهِ، وَالنَّبِيُّ مَعَهُ النَّفَرُ مِنْ أُمَّتِهِ، وَالنَّبِيُّ مَعَهُ الرَّجُلُ مِنْ أُمَّتِهِ، وَالنَّبِيُّ مَا مَعَهُ أَحَدٌ مِنْ أُمَّتِهِ حَتَّى مَرَّ عَلَيَّ مُوسَى بْنُ عِمْرَانَ ﷺ فِي كَبْكَبَةٍ مِنْ بَنِي إِسْرَائِيلَ، فَلَمَّا رَأَيْتُهُمْ أَعْجَبُونِي، قُلْتُ: يَا رَبِّ، مَنْ هَؤُلَاءِ؟ فَقَالَ: هَذَا أَخُوكَ مُوسَى بْنُ عِمْرَانَ وَمَنْ مَعَهُ مِنْ بَنِي إِسْرَائِيلَ، قُلْتُ: يَا رَبِّ، فَأَيْنَ أُمَّتِي؟ قَالَ: انْظُرْ عَنْ يَمِينِكَ، فَإِذَا الظِّرَابُ ظِرَابُ مَكَّةَ، قَدْ سُدَّ بِوُجُوهِ الرِّجَالِ، قُلْتُ: مَنْ هَؤُلَاءِ يَا رَبِّ؟ قَالَ: أُمَّتُكَ، قُلْتُ: رَضِيتُ رَبِّ، قَالَ: أَرَضِيتَ؟ قُلْتُ: نَعَمْ، قَالَ:

3987. It was narrated from 'Abdullah bin Mas'ood that he said: We talked a great deal in the presence of the Messenger of Allah (ﷺ) one night, then we came to him the following morning and he said: "The Prophets were shown to me last night with their nations and their followers from among their nations. A Prophet came past with three people of his nation, and another with a small group of his nation, and another with a few followers of his nation, and another with one man of his nation, and another with no one with him from his nation, until Moosa bin 'Imran passed by me with a company of the Children of Israel, and when I saw them they impressed me. I said: O Lord, who are these? He said: This is your brother Moosa bin 'Imran, and those with him are the Children of Israel. I said: O Lord, where is my *ummah*? He said: Look to your right. I looked and I saw the hills, the hills of Makkah, covered with

انْظُرْ عَنْ يَسَارِكَ، قَالَ: فَنَظَرْتُ، فَإِذَا الْأُفُقُ قَدْ سُدَّ بِوُجُوهِ الرِّجَالِ، فَقَالَ: رَضِيتَ؟ قُلْتُ: رَضِيتُ، قِيلَ: فَإِنَّ مَعَ هَؤُلَاءِ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ، لَا حِسَابَ عَلَيْهِمْ» فَأَنْشَأَ عُكَّاشَةُ بْنُ مِحْصَنٍ، أَحَدُ بَنِي أَسَدِ بْنِ خُزَيْمَةَ، فَقَالَ: يَا نَبِيَّ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ» ثُمَّ أَنْشَأَ رَجُلٌ آخَرُ مِنْهُمْ فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ». [راجع: ٣٨٠٦].

تخريج: حديث حسن، وهذا إسناد ضعيف علته عنعنة الحسن البصري، فإنه لم يسمع من عمران بن حصين.

the faces of men. I said: Who are these, O Lord? He said: Your *ummah*. I said: I am pleased, my Lord. He said: Are you pleased? I said: Yes. He said: Look to your left. So I looked, and I saw the horizon covered with the faces of men. He said: Are you pleased? I said: I am pleased. It was said: And verily with these are seventy thousand who will enter Paradise without being brought to account." Then 'Ukkashah bin Mihsan stood up and said: O Prophet of Allah, pray to Allah to make me one of them. He said: "O Allah, make him one of them." Then another man stood up and said: O Messenger of Allah, pray to Allah to make me one of them. He said " 'Ukkashah beat you to it."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*, because al-Hasan - al-Basri - narrated it saying *'an* (from); he did not hear from 'Imran bin al-Husain]

٣٩٨٨- حَدَّثَنَا عَبْدُ الْوَهَّابِ: أَخْبَرَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: تَحَدَّثْنَا ذَاتَ لَيْلَةٍ . . . . فَذَكَرَ مَعْنَاهُ، وَحَدَّثَنَا عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ ابْنَ مَسْعُودٍ قَالَ: تَحَدَّثْنَا عِنْدَ نَبِيِّ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ . . . . فَذَكَرَهُ.

تخريج: إسناده ضعيف لانقطاعه، الحسن البصري لم يسمع من عمران بن حصين.

3988. It was narrated from 'Imran bin Husain that Ibn Mas'ood said: We talked a great deal in the presence of the Messenger of Allah (ﷺ) one night... And he mentioned the *hadeeth*.

Comments: [Its *isnad* is *da'eef* because it is interrupted; al-Hasan - al-Basri -did not hear from 'Imran bin al-Husain]

٣٩٨٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ وَالْعَلَاءِ بْنِ

3989. It was narrated that 'Abdullah bin Mas'ood said: We talked a great deal in the presence

زِيَادٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ: تَحَدَّثْنَا عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ حَتَّى أَكْرَيْنَا الْحَدِيثَ .... فَذَكَرَهُ. [راجع: ٣٨٠٦].

of the Messenger of Allah (ﷺ) one night... And he mentioned the *hadeeth*.

Comments: [Its *isnad* via al-'Ala bin Ziyad, from al-Hasan al-Basri, is *saheeh*]

تخريج: إسناده من طريق العلاء بن زياد، متابع الحسن البصري، صحيح، وسلف برقم: (٣٨٠٦)، وذكرنا هناك شواهده.

٣٩٩٠- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَفْصٌ - يَعْنِي ابْنَ غِيَاثٍ -: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ حَيَّةٍ بِمِنًى. [راجع: ٣٥٧٤].

3990. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) issued orders that a snake be killed in Mina.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، وهو مختصر: (٣٥٨٦)، وانظر: (٣٦٤٩).

٣٩٩١- حَدَّثَنَا عَبْدُ الصَّمَدِ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ: أَنَّهُ كَانَ يَجْتَنِي سِوَاكًا مِنَ الْأَرَاكِ، وَكَانَ دَقِيقَ السَّاقَيْنِ، فَجَعَلَتِ الرِّيحُ (١/ ٤٢١) تَكْفَؤُهُ، فَضَحِكَ الْقَوْمُ مِنْهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مِمَّ تَضْحَكُونَ؟» قَالُوا: يَا نَبِيَّ اللَّهِ، مِنْ دِقَّةِ سَاقَيْهِ، فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَهُمَا أَثْقَلُ فِي الْمِيزَانِ مِنْ أُحُدٍ».

3991. It was narrated from Zirr bin Hubaish from Ibn Mas'ood that he was cutting *siwak* from an *arak* tree; he had skinny legs and the wind was pushing him. The people laughed at him and the Messenger of Allah (ﷺ) said: "What are you laughing at?" They said: O Prophet of Allah, at the thinness of his legs. He said: "By the One in Whose hand is my soul, they weigh more heavily in the Balance than Uhud."

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

تخريج: صحيح لغيره، وهذا إسناد حسن. وله شاهد من حديث علي برقم: (٩٢٠) بإسناد حسن.

٣٩٩٢- حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادٌ: قَالَ عَفَّانُ: أَخْبَرَنَا عَاصِمٌ عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ سُورَةَ الْأَحْقَافِ، وَأَقْرَأَهَا

3992. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) taught me Soorat al-Ahqaf, and he taught it to another man, and he differed from me in his recitation of one verse. I said

رَجُلًا آخَرَ، فَخَالَفَنِي فِي آيَةٍ، فَقُلْتُ لَهُ: مَنْ أَقْرَأَكَهَا، فَقَالَ: رَسُولُ اللَّهِ ﷺ، فَأَتَيْتُهُ وَهُوَ فِي نَفَرٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَمْ تُقْرِئْنِي آيَةَ كَذَا وَكَذَا؟ فَقَالَ: «بَلَى» قَالَ: قُلْتُ: فَإِنَّ هَذَا يَزْعُمُ أَنَّكَ أَقْرَأْتَهَا إِيَّاهُ كَذَا وَكَذَا، فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ، فَقَالَ الرَّجُلُ الَّذِي عِنْدَهُ: لِيَقْرَأْ كُلُّ رَجُلٍ مِنْكُمْ كَمَا سَمِعَ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالِاخْتِلَافِ، قَالَ: فَوَاللَّهِ، مَا أَدْرِي أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ بِذَلِكَ أَمْ هُوَ قَالَهُ؟ [راجع: ٣٧٢٤].

تخريج: إسناده حسن.

to him: Who taught it to you? He said: The Messenger of Allah (ﷺ). So he and I went, with a group of people, and I said: O Messenger of Allah, did you not teach me such and such a verse? He said: "Yes indeed." I said: This man claims that you taught it to him in such and such a way. The face of the Messenger of Allah (ﷺ) changed, and the man who was with him said: Let each man among you recite it as he heard it, for those who came before you were only destroyed because of differences. By Allah I do not know whether the Messenger of Allah (ﷺ) told him to say that or he said it by himself.

Comments: [Its *isnad* is *hasan*]

٣٩٩٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ ..... مَعْنَاهُ، وَقَالَ: فَغَضِبَ وَتَمَعَّرَ وَجْهُهُ، وَقَالَ: «إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الِاخْتِلَافُ». [راجع: ٣٧٢٤].

تخريج: إسناده حسن.

3993. A similar report was narrated from 'Abdullah from the Prophet (ﷺ). He said: He got angry and looked upset, and he said: "Those who came before you were only destroyed because of differences."

Comments: [Its *isnad* is *hasan*]

٣٩٩٤- حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَجُلًا مِنْ أَهْلِ الصُّفَّةِ مَاتَ، فَوَجَدُوا فِي بُرْدَتِهِ دِينَارَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيَّتَانِ». [راجع: ٣٩١٤].

تخريج: إسناده حسن.

3994. It was narrated from Ibn Mas'ood that a man among *Ahlus-Suffah* died, and they found two dinars in his cloak. The Messenger of Allah (ﷺ) said: "Two brands of fire."

Comments: [Its *isnad* is *hasan*]

٣٩٩٥- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ

3995. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) addressed the women

مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النِّسَاءَ، فَقَالَ لَهُنَّ: مَا مِنْكُنَّ امْرَأَةٌ يَمُوتُ لَهَا ثَلَاثَةٌ، إِلَّا أَدْخَلَهَا اللَّهُ عَزَّ وَجَلَّ الْجَنَّةَ» فَقَالَتْ أَجَلُّهُنَّ امْرَأَةً: يَا رَسُولَ اللَّهِ، وَصَاحِبَةُ الِاثْنَيْنِ فِي الْجَنَّةِ؟ قَالَ: «وَصَاحِبَةُ الِاثْنَيْنِ فِي الْجَنَّةِ». [راجع: ٣٥٥٤].

تخريج: صحيح، وهذا إسناد حسن، وله شاهد عند البخاري: (١٠١)مسلم: (٢٦٣٣).

and said to them: "There is no woman among you for whom three of her children die but Allah, may He be glorified and exalted, will admit her to Paradise." The most dignified of the women said: O Messenger of Allah, will the one for whom two of her children die enter Paradise? He said: "The one for whom two of her children die will enter Paradise too."

Comments: [*Saheeh*; this is a *hasan isnad*]

٣٩٩٦- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا دَاوُدُ ـ يَعْنِي ابْنَ أَبِي الْفُرَاتِ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ عَنْ أَبِي الْأَعْيَنِ الْعَبْدِيِّ، عَنْ أَبِي الْأَحْوَصِ الْجُشَمِيِّ قَالَ: بَيْنَمَا ابْنُ مَسْعُودٍ يَخْطُبُ ذَاتَ يَوْمٍ، إِذْ مَرَّ بِحَيَّةٍ تَمْشِي عَلَى الْجِدَارِ، فَقَطَعَ خُطْبَتَهُ، ثُمَّ ضَرَبَهَا بِقَضِيبِهِ حَتَّى قَتَلَهَا، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَتَلَ حَيَّةً، فَكَأَنَّمَا قَتَلَ رَجُلًا مُشْرِكًا قَدْ حَلَّ دَمُهُ». [راجع: ٣٧٤٦].

3996. It was narrated that Abul-Ahwas al-Jushami said: Whilst Ibn Mas'ood was delivering a *khutbah* one day, a snake appeared on the wall. He interrupted his speech, then he struck it with his stick until he killed it. Then he said: I heard the Messenger of Allah (ﷺ) say: "Whoever kills a snake, it is as if he killed a *mushrik* man whose blood it is permissible to shed."

Comments: [Its *isnad* is *da'eef*. See 3746]

تخريج: إسناده ضعيف، أبو الأعين العبدي، ضعفه ابن معين، وقال أبو حاتم: مجهول، وقال ابن حبان في «المجروحين» (٣/ ١٥٠)، لا يجوز الاحتجاج به.

٣٩٩٧- حَدَّثَنَا عَبْدُ الصَّمَدِ وَرَوْحٌ قَالَا: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ عَنْ أَبِي الْأَعْيَنِ الْعَبْدِيِّ، عَنْ أَبِي الْأَحْوَصِ الْجُشَمِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ الْقِرَدَةِ وَالْخَنَازِيرِ، أَهِيَ مِنْ نَسْلِ الْيَهُودِ؟

3997. It was narrated that Ibn Mas'ood said: We asked the Messenger of Allah (ﷺ) about monkeys and pigs: were they offspring of the Jews? The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, never cursed a people - Rawh said: and transformed them - then they had offspring until He destroyed them.

Rather these (i.e., monkeys and pigs) are a creation that existed before. When Allah, may He be glorified and exalted, got angry with the Jews, He transformed them and made them like them."

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَلْعَنْ قَوْمًا قَطُّ _ قَالَ رَوْحٌ: فَمَسَخَهُمْ _ فَيَكُونَ لَهُمْ نَسْلٌ، حَتَّى يُهْلِكَهُمْ، وَلَكِنَّ هَذَا خَلْقٌ كَانَ، فَلَمَّا غَضِبَ اللَّهُ عَزَّ وَجَلَّ عَلَى الْيَهُودِ مَسَخَهُمْ، فَجَعَلَهُمْ مِثْلَهُمْ». [راجع: ٣٧٤٧].

Comments: [Its *isnad* is *da'eef*, Abul-A'yun al-Abdi is *da'eef*]

تخريج: إسناده ضعيف، أبو الأعين العبدي ضعيف.

3998. It was narrated that Ibn Mas'ood said: I said: O Messenger of Allah, which deed is most beloved to Allah, may He be glorified and exalted? He said: "Offering prayer on time." I said: Then what? He said: "Honouring one's parents." I said: Then what? He said: "Then *jihad* for the sake of Allah." And if I had asked for more, he would have given me more.

٣٩٩٨- حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: «صَلِّ الصَّلَاةَ لِمَوَاقِيتِهَا» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ» وَلَوِ اسْتَزَدْتُهُ، [راجع: ٣٨٩٠].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (527) and Muslim (85)]

تخريج: إسناده صحيح، خ: (٥٢٧)، م: (٨٥).

3999. It was narrated that 'Abdullah said: I remember the pairs (of soorahs) that the Messenger of Allah (ﷺ) used to put together (in one *rak'ah*), eighteen soorahs from al-Mufassal and two soorahs from the family of Ha-Meem.

٣٩٩٩- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا مَهْدِيٌّ: حَدَّثَنَا وَاصِلٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنِّي لَأَحْفَظُ الْقَرَائِنَ الَّتِي كَانَ يَقْرُنُ بَيْنَهُنَّ رَسُولُ اللَّهِ ﷺ: ثَمَانِي عَشْرَةَ سُورَةً مِنَ الْمُفَصَّلِ، وَسُورَتَيْنِ مِنْ آلِ حم.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5043) and Muslim (822)]

تخريج: إسناده صحيح، خ: (٥٠٤٣)، م: (٨٢٢).

4000. It was narrated that 'Abdullah bin Mas'ood said: We talked a great deal in the presence of the Messenger of Allah (ﷺ) one night... And he mentioned the *hadeeth*.

٤٠٠٠- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ وَالْعَلَاءِ بْنِ زِيَادٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: تَحَدَّثْنَا عِنْدَ رَسُولِ اللَّهِ ﷺ

ذَاتَ لَيْلَةٍ، حَتَّى أَكْرَيْنَا الْحَدِيثَ ... فَذَكَرَهُ.
[راجع: ٣٨٠٦].

Comments: [Its *isnad* via al-'Ala bin Ziyad from al-Hasan al-Basri is *saheeh*]

تخريج: إسناده من طريق العلاء بن زياد، متابع الحسن البصري، صحيح، وسلف برقم: (٣٨٠٦)، وذكرنا هناك شواهده.

٤٠٠١- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا جُلُوسًا عَشِيَّةَ الْجُمُعَةِ فِي الْمَسْجِدِ، قَالَ: فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَحَدُنَا رَأَى مَعَ امْرَأَتِهِ رَجُلًا فَقَتَلَهُ، قَتَلْتُمُوهُ، وَإِنْ تَكَلَّمَ جَلَدْتُمُوهُ، وَإِنْ سَكَتَ، سَكَتَ عَلَى غَيْظٍ، وَاللَّهِ لَئِنْ أَصْبَحْتُ صَالِحًا، لَأَسْأَلَنَّ رَسُولَ اللَّهِ ﷺ (١/ ٤٢٢) قَالَ: فَسَأَلَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنْ أَحَدُنَا رَأَى مَعَ امْرَأَتِهِ رَجُلًا، فَقَتَلَهُ قَتَلْتُمُوهُ، وَإِنْ تَكَلَّمَ جَلَدْتُمُوهُ، وَإِنْ سَكَتَ سَكَتَ عَلَى غَيْظٍ، اللَّهُمَّ احْكُمْ، قَالَ: فَأُنْزِلَتْ آيَةُ اللِّعَانِ، قَالَ: فَكَانَ ذَاكَ الرَّجُلُ أَوَّلَ مَنِ ابْتُلِيَ بِهِ.

تخريج: إسناده صحيح، م: (١٤٩٥).

4001. It was narrated that 'Abdullah said: We were sitting in the mosque on the night before Friday, and a man among the Ansar said: If one of us sees a man with his wife and kills him, you will kill him, and if he speaks, you will flog him, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. By Allah, if I wake up safe and sound in the morning, I shall certainly ask the Messenger of Allah (ﷺ). So he asked him: O Messenger of Allah, if one of us sees a man with his wife and kills him, you will kill him, and if he speaks, you will flog him, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. O Allah, pass judgement. Then the verse of *li'an* was revealed, and that man was the first one to be tested with this experience.

Comments: [Its *isnad* is *saheeh*, Muslim (1495)]

٤٠٠٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِالرَّحْمَنِ ابْنِ يَزِيدَ قَالَ: رَأَيْتُ عَبْدَ اللَّهِ رَمَى الْجَمْرَةَ مِنْ بَطْنِ الْوَادِي، ثُمَّ قَالَ: هَاهُنَا _ وَالَّذِي لَا إِلَهَ غَيْرُهُ _ كَانَ يَقُومُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخريج: إسناده صحيح، م: (١٢٩٦).

4002. It was narrated that 'Abdur-Rahman bin Yazeed said: I saw 'Abdullah stone the *Jamrah* from the bottom of the valley, then he said: Here - by the One besides Whom there is no other God - the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Its *isnad* is *saheeh*, Muslim (1296)]

٤٠٠٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِالرَّحْمَنِ ابْنِ يَزِيدَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ رَكْعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَيْنِ، وَمَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَيْنِ. [راجع: ٣٥٩٣]

4003. It was narrated that Ibn Mas'ood said: I prayed two *rak'ahs* with the Messenger of Allah (ﷺ), two *rak'ahs* with Abu Bakr (ﷺ) and two *rak'ahs* with 'Umar (ﷺ).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1657)]

تخريج: إسناده صحيح، خ: (١٦٥٧)، وقد تقدم برقم: (٣٥٩٣)، وفيه التصريح بأن هذه الصلاة كانت بمنى.

٤٠٠٤- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَارٍ، فَنَزَلَتْ: ﴿وَالْمُرْسَلَاتِ عُرْفًا﴾ (المرسلات: ١) قَالَ: فَإِنَّا نَتَلَقَّاهَا مِنْ فِيهِ، فَخَرَجَتْ حَيَّةٌ مِنْ جُحْرِهَا، فَابْتَدَرْنَاهَا، فَسَبَقَتْنَا، فَدَخَلَتْ جُحْرَهَا، فَقَالَ: «وُقِيَتْ شَرَّكُمْ كَمَا وُقِيتُمْ شَرَّهَا». [راجع: ٣٥٧٤].

4004. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77:1] was revealed; we learned it from his lips. Then a snake came out of its hole, and we rushed to kill it but it got away from us and entered its hole. Then he said: "It was protected from your evil as you were protected from its evil."

تخريج: إسناده صحيح، خ: (٣٣١٧).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3317)]

٤٠٠٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ . . . . مِثْلَهُ، قَالَ: وَإِنَّا لَنَتَلَقَّاهَا مِنْ فِيهِ رَطْبَةً. [راجع: ٣٥٧٤].

4005. A similar report was narrated from 'Abdullah and he said: We learned it fresh from his lips.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (4931)]

تخريج: إسناده صحيح، خ: (٤٩٣١).

٤٠٠٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ قَالَ: حَدَّثَنِي الْقَاسِمُ ابْنُ مُخَيْمِرَةَ قَالَ: أَخَذَ عَلْقَمَةُ بِيَدِي،

4006. Al-Qasim bin Mukhaimirah said: 'Alqamah took hold of my hand and told me that 'Abdullah bin Mas'ood took hold of his hand, and that the Messenger of Allah

(ﷺ) took hold of 'Abdullah's hand and taught him the *tashahhud* in prayer. He said: "Say: All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah." Zuhair said: I memorised from him, *in sha Allah*: "I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger." He said: When you have finished this, or when you have done this, then you have completed your prayer; if you want to get up, then get up, and if you want to sit, then sit.

Comments: [Its *isnad* is *saheeh*]

وَحَدَّثَنِي أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ أَخَذَ بِيَدِهِ، وَأَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِ عَبْدِ اللَّهِ، فَعَلَّمَهُ التَّشَهُّدَ فِي الصَّلَاةِ، قَالَ: «قُلِ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - قَالَ زُهَيْرٌ: حَفِظْتُ عَنْهُ إِنْ شَاءَ اللَّهُ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» قَالَ: فَإِذَا قَضَيْتَ هَذَا، أَوْ قَالَ: فَإِذَا فَعَلْتَ هَذَا، فَقَدْ قَضَيْتَ صَلَاتَكَ، إِنْ شِئْتَ أَنْ تَقُومَ فَقُمْ، وَإِنْ شِئْتَ أَنْ تَقْعُدَ فَاقْعُدْ. [انظر: ٤٣٠٥].

تخريج: إسناده صحيح، وذكر ابن حبان أن قوله في آخر الحديث: «فإذا قضيت هذا.....» إنما هو قول ابن مسعود، ليس من كلام النبي ﷺ، أدرجه زهير في الخبر، وكذلك قال الدارقطني في السنن: (١/ ٣٥٣)، والعلل: (٥/ ١٢٧).

4007. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said concerning the people who stayed away from *Jumu'ah*: "I thought of instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from *Jumu'ah* whilst they are in them."

Comments: [Its *isnad* is *saheeh*]

٤٠٠٧- حَدَّثَنَا أَبُو دَاوُدَ - يَعْنِي الطَّيَالِسِيَّ - قَالَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا يُصَلِّي بِالنَّاسِ، ثُمَّ أُحَرِّقَ عَلَى رِجَالٍ بُيُوتَهُمْ، يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ». [راجع: ٣٧٤٣].

تخريج: إسناده صحيح، فيه زهير بن معاوية- وإن سمع من أبي إسحاق السبيعي بعد الاختلاط- روايته هذه مما انتقاه الإمام مسلم من مروياته، ثم هو متابع.

4008. It was narrated that 'Abdullah said: I came to the Messenger of Allah (ﷺ) and said:

٤٠٠٨- حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ

O Messenger of Allah, Allah has caused Abu Jahl to be killed. He said: "Praise be to Allah Who has granted victory to His slave and caused His religion to prevail."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

عَبْدِاللَّهِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ قَتَلَ أَبَا جَهْلٍ، فَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ عَبْدَهُ، وَأَعَزَّ دِينَهُ». [راجع: ٣٨٢٤].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

4009. It was narrated that 'Abdullah bin Mas'ood said: We were on the campaign of Badr, each three of us to one camel, and Abu Lubabah and 'Ali bin Abi Talib were the two who rode with the Messenger of Allah (ﷺ). It was the turn of the Messenger of Allah (ﷺ) to walk, and they said: Ride, O Messenger of Allah, and we will walk instead of you. He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its *isnad* is *hasan*]

٤٠٠٩- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا فِي غَزْوَةِ بَدْرٍ، كُلُّ ثَلَاثَةٍ مِنَّا عَلَى بَعِيرٍ، كَانَ عَلِيٌّ وَأَبُو لُبَابَةَ زَمِيلَيْ رَسُولِ اللَّهِ ﷺ، فَإِذَا كَانَ عُقْبَةُ النَّبِيِّ ﷺ قَالَا: ارْكَبْ يَا رَسُولَ اللَّهِ، حَتَّى نَمْشِيَ عَنْكَ، فَيَقُولُ: «مَا أَنْتُمَا بِأَقْوَى عَلَى الْمَشْيِ مِنِّي، وَمَا أَنَا بِأَغْنَى عَنِ الْأَجْرِ مِنْكُمَا». [راجع: ٣٩٠١].

تخريج: إسناده حسن.

4010. 'Asim bin Bahdalah told us... And he mentioned a similar report with the same *isnad*.

Comments: [It is a repeat of 3901, *isnad* and text]

٤٠١٠- حَدَّثَنَاه عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ: فَذَكَرَهُ بِمَعْنَاهُ وَإِسْنَادِهِ. [راجع: ٣٩٠١].

تخريج: إسناده حسن.

4011. It was narrated that 'Abdullah (ﷺ) said: When the Messenger of Allah (ﷺ) was taken on the Night Journey, he was taken as far as *Sidratal-Muntaha*, which is in the sixth heaven; anything that ascends from earth stops there and is taken from there; anything that

٤٠١١- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ طَلْحَةَ، عَنْ مُرَّةَ: عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ ﷺ انْتُهِيَ بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى، وَهِيَ فِي السَّمَاءِ السَّادِسَةِ، وَإِلَيْهَا يَنْتَهِي مَا يُصْعَدُ

comes down from above stops there and is taken from there. He said: "When that covered the lote tree which did cover it!" [an-Najm 53:16]. He said: Butterflies of gold. He said: And the Messenger of Allah (ﷺ) was given three things: the five daily prayers, the final verses of Sooratal-Baqarah, and those of his *ummah* who do not associate anything with Allah were forgiven major sins that may cause one to end up in Hellfire.

بِهِ مِنَ الْأَرْضِ، وَقَالَ مَرَّةً: وَمَا يُعْرَجُ بِهِ مِنَ الْأَرْضِ، فَيُقْبَضُ مِنْهَا، وَإِلَيْهَا يَنْتَهِي مَا يُهْبَطُ بِهِ مِنْ فَوْقِهَا، فَيُقْبَضُ مِنْهَا، ﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ﴾ (النجم: ١٦) قَالَ: فَرَاشٌ مِنْ ذَهَبٍ، قَالَ: فَأُعْطِيَ رَسُولُ اللَّهِ ﷺ ثَلَاثَ خِلَالٍ: الصَّلَوَاتِ الْخَمْسَ، وَخَوَاتِيمَ سُورَةِ الْبَقَرَةِ، وَغُفِرَ لِمَنْ لَا يُشْرِكُ بِاللَّهِ عَزَّ وَجَلَّ مِنْ أُمَّتِهِ الْمُقْحِمَاتُ. [راجع: ٣٦٦٥].

Comments: [Its *isnad* is *saheeh*, Muslim (173)]

تخريج: إسناده صحيح، م: (١٧٣).

4012. It was narrated that 'Abdullah bin Ma'qil said: My father was with 'Abdullah bin Mas'ood and heard him say: I heard the Messenger of Allah (ﷺ) say: "Regret is repentance."

٤٠١٢- **حَدَّثَنَا** كَثِيرُ بْنُ هِشَامٍ عَنْ فُرَاتٍ قَالَ: قَرَأْتُ عَلَى عَبْدِ الْكَرِيمِ عَنْ زِيَادِ بْنِ الْجَرَّاحِ، عَنْ (١/٤٢٣) عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ: كَانَ أَبِي عِنْدَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَسَمِعَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «النَّدَمُ تَوْبَةٌ». [راجع: ٣٥٦٨].

Comments: [A *saheeh hadeeth*; this is a *qawi isnad*]

تخريج: حديث صحيح، وهذا إسناد قوي.

4013. It was narrated that 'Abdullah bin Mas'ood said: We were with the Messenger of Allah (ﷺ) and we were kept from praying *Zuhr*, *'Asr*, *Maghrib* and *'Isha'*. And that upset me a great deal, then I said: We are with the Messenger of Allah and (fighting) for the sake of Allah. Then the Messenger of Allah (ﷺ) instructed Bilal to give the *iqamah* (call immediately preceding the prayer) and he led us in praying *Zuhr*; then he gave the *iqamah* and he led us in praying *'Asr*; then he gave the

٤٠١٣- **حَدَّثَنَا** كَثِيرٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَحُبِسْنَا عَنْ صَلَاةِ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ، فَاشْتَدَّ ذَلِكَ عَلَيَّ، ثُمَّ قُلْتُ: نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ، وَفِي سَبِيلِ اللَّهِ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِلَالًا، فَأَقَامَ الصَّلَاةَ، فَصَلَّى بِنَا الظُّهْرَ، ثُمَّ أَقَامَ، فَصَلَّى بِنَا الْعَصْرَ، ثُمَّ أَقَامَ، فَصَلَّى بِنَا الْمَغْرِبَ، ثُمَّ أَقَامَ، فَصَلَّى بِنَا الْعِشَاءَ، ثُمَّ

طَافَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «مَا عَلَى الْأَرْضِ عِصَابَةٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ غَيْرُكُمْ». [راجع: ٣٥٥٥].

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود، ولعنعنة أبي الزبير المكي.

iqamah and he led us in praying *Maghrib*; then he gave the *iqamah* and he led us in praying *'Isha'*. Then the Messenger of Allah (ﷺ) went around us, then he said: "There is no band of people on earth who are remembering Allah, may He be glorified and exalted, except you."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted; Abu 'Ubaidah bin 'Abdullah bin Mas'ood did not hear from his father]

٤٠١٤- حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ الرَّقِّيُّ: حَدَّثَنَا خُصَيْفٌ عَنْ زِيَادِ بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ: كَانَ أَبِي عِنْدَ ابْنِ مَسْعُودٍ، فَسَمِعَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «النَّدَمُ تَوْبَةٌ». [راجع: ٣٥٦٨].

تخريج: صحيح، وهذا إسناد جيد.

4014. It was narrated that 'Abdullah bin Ma'qil said: My father was with 'Abdullah bin Mas'ood and heard him say: I heard the Messenger of Allah (ﷺ) say: "Regret is repentance."

Comments: [*Saheeh*; this is a *jayyid isnad*]

٤٠١٥- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ يَوْمًا، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ: فَرُعِدَ حَتَّى رُعِدَتْ ثِيَابُهُ، ثُمَّ قَالَ نَحْوَ ذَا أَوْ شَبِيهًا بِذَا. [راجع: ٣٦٧٠].

تخريج: إسناده صحيح.

4015. It was narrated that Masrooq said: 'Abdullah told us one day: The Messenger of Allah (ﷺ) said - then he started trembling to the extent that his garment trembled, then he said: something like that, or something similar to that.

Comments: [Its *isnad* is *saheeh*]

٤٠١٦- حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ الرَّقِّيُّ: حَدَّثَنَا خُصَيْفٌ عَنْ زِيَادِ بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ: كَانَ أَبِي عِنْدَ ابْنِ مَسْعُودٍ، فَسَمِعَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «النَّدَمُ تَوْبَةٌ». [راجع: ٣٥٦٨].

تخريج: صحيح، وهذا إسناد جيد.

4016. It was narrated that 'Abdullah bin Ma'qil said: My father was with 'Abdullah bin Mas'ood and heard him say: I heard the Messenger of Allah (ﷺ) say: "Regret is repentance."

Comments: [*Saheeh*, its *isnad* is *jayyid*]

4017. It was narrated that 'Abdullah (ﷺ) said: We used not to know what to say in the prayer; we would say: Peace be upon Allah, peace be upon Jibreel, peace be upon Mika'eel. Then the Messenger of Allah (ﷺ) taught us and said: "Verily Allah is *as-Salam*, so when you sit after two *rak'ahs*, say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah'" - Abu Wa'il said in his *hadeeth* from 'Abdullah from the Prophet (ﷺ): "for if you say that, it will reach every righteous slave in heaven and on earth." And Abu Ishaq said in the *hadeeth* of 'Abdullah from the Prophet (ﷺ): "If you say that, it will reach every angel who is close to Allah or every Prophet who was sent or every righteous slave - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1202)]

٤٠١٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ وَمَنْصُورٍ وَحُصَيْنِ بْنِ عَبْدِالرَّحْمَنِ وَأَبِي هَاشِمٍ وَحَمَّادٍ، عَنْ أَبِي وَائِلٍ وَعَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا لَا نَدْرِي مَا نَقُولُ فِي الصَّلَاةِ، نَقُولُ: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، قَالَ: فَعَلَّمَنَا النَّبِيُّ ﷺ، فَقَالَ: إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسْتُمْ فِي رَكْعَتَيْنِ فَقُولُوا: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ _ قَالَ أَبُو وَائِلٍ فِي حَدِيثِهِ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «إِذَا قُلْتَهَا أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَفِي الْأَرْضِ» وَقَالَ أَبُو إِسْحَاقَ فِي حَدِيثِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «إِذَا قُلْتَهَا أَصَابَتْ كُلَّ مَلَكٍ مُقَرَّبٍ، أَوْ نَبِيٍّ مُرْسَلٍ، أَوْ عَبْدٍ صَالِحٍ _ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

[راجع: ٣٦٢٢].

تخريج: إسناده صحيح، خ: (١٢٠٢).

4018. It was narrated that 'Abdullah said: We were with the Prophet (ﷺ) and we passed by an ant colony that had been burnt. The Prophet (ﷺ) said: "No human should punish with the punishment of Allah, may He be glorified and exalted."

٤٠١٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، فَمَرَرْنَا بِقَرْيَةِ نَمْلٍ، فَأُحْرِقَتْ، فَقَالَ النَّبِيُّ ﷺ: «لَا يَنْبَغِي لِبَشَرٍ أَنْ يُعَذِّبَ بِعَذَابِ اللَّهِ عَزَّ وَجَلَّ».

Comments: [*Saheeh*; this is an *isnad* which is *saheeh* according to the conditions of Muslim]

تخريج: صحيح، وهذا إسناد صحيح على شرط مسلم إن ثبت سماع عبدالرحمن بن عبدالله ابن مسعود لهذا الحديث من أبيه، فقد سمع من أبيه شيئا يسيرًا.

4019. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) addressed us and said: "Give charity, O women, for you will be most of the people of Hell on the Day of Resurrection." A woman who was not one of the prominent women stood up and said: O Messenger of Allah, why will we be most of the people of Hell? He said: "Because you curse a great deal and are ungrateful to your husbands."

٤٠١٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ ذَرٍّ، عَنْ وَائِلِ ابْنِ مَهَانَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: خَطَبَنَا النَّبِيُّ ﷺ، فَقَالَ: «تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ» فَقَامَتِ امْرَأَةٌ لَيْسَتْ مِنْ عِلْيَةِ النِّسَاءِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، لِمَ نَحْنُ أَكْثَرُ أَهْلِ جَهَنَّمَ؟ قَالَ: «لِأَنَّكُنَّ تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ».

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that could be *hasan*]

تخريج: صحيح لغيره، وهذا إسناد محتمل للتحسين لحال وائل بن مهانة.

4020. It was narrated from Ibn Mas'ood, who attributed it to the Prophet (ﷺ): "Keep revising the Qur'an, for by the One in Whose hand is my soul, it is more likely to flee from the hearts of men than camels from their hobbles. What a bad thing for one of them to say, I forgot such and such a verse. Rather he was caused to forget."

٤٠٢٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ قَالَ: «تَعَاهَدُوا الْقُرْآنَ، فَإِنَّهُ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ مِنْ عُقُلِهَا، بِئْسَمَا لِأَحَدِهِمْ أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ». [راجع: ٣٦٢٠].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5039)]

تخريج: إسناده صحيح، قوله: «بئسما لأحدهم أن....» أخرجه البخاري: (٥٠٣٩).

4021. It was narrated that Ibn Mas'ood said: Some people came to the Prophet (ﷺ) and said: O Messenger of Allah, our companion is sick, can we cauterise him? He remained silent for a while, then he said: "If you wish you could

٤٠٢١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: جَاءَ نَفَرٌ إِلَى النَّبِيِّ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ صَاحِبًا لَنَا

cauterise him or if you wish you could use hot stones."

Comments: [A *saheeh hadeeth*]

اشْتَكَى، أَفَنَكْوِيهِ؟ فَسَكَتَ سَاعَةً، ثُمَّ قَالَ: «إِنْ شِئْتُمْ فَاكْوُوهُ، وَإِنْ شِئْتُمْ فَارْضِفُوهُ». [راجع: ٣٧٠١].

تخريج: حديث صحيح.

4022. It was narrated that Ibn Mas'ood said: I heard the Messenger of Allah (ﷺ) say: "A person may tell lies until he is recorded with Allah as a liar, or he may speak the truth until he is recorded with Allah as a speaker of truth."

Comments: [A *saheeh hadeeth*]

٤٠٢٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: إِنِّي (١/ ٤٢٤) سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْعَبْدَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا، أَوْ يَصْدُقُ حَتَّى يُكْتَبَ صِدِّيقًا». [راجع: ٣٦٣٨].

تخريج: حديث صحيح، م: (٢٦٠٦).

4023. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah said: We were with the Messenger of Allah (ﷺ), young men who had nothing. And he said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5066) and Muslim (1400)]

٤٠٢٣- حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللهِ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ شَبَابًا لَيْسَ لَنَا شَيْءٌ، فَقَالَ: «يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّ الصَّوْمَ لَهُ وِجَاءٌ». [راجع: ٣٥٩٢].

تخريج: إسناده صحيح، خ: (٥٠٦٦)، م: (١٤٠٠).

4024. It was narrated that 'Abdur-Rahman bin Yazeed said: al-Ash'ath bin Qais entered upon 'Abdullah on the day of 'Ashoora' and he was eating lunch. He said: O Abu Muhammad, come and eat lunch. He said: Is it not the day of 'Ashoora'? He said: Do you know

٤٠٢٤- حَدَّثَنَا يَعْلَى وَابْنُ أَبِي زَائِدَةَ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ قَالَ: دَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ عَلَى عَبْدِ اللَّهِ يَوْمَ عَاشُورَاءَ، وَهُوَ يَتَغَدَّى، فَقَالَ: يَا أَبَا مُحَمَّدٍ، ادْنُ لِلْغَدَاءِ، قَالَ: أَوَلَيْسَ

what the day of 'Ashoora' is? Rather the Messenger of Allah (ﷺ) used to fast it before (the command to fast) Ramadan was revealed; when (the command to fast) Ramadan was revealed, it was given up.

الْيَوْمُ عَاشُورَاءَ؟ قَالَ: وَتَدْرِي مَا يَوْمُ عَاشُورَاءَ؟ إِنَّمَا كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ قَبْلَ أَنْ يَنْزِلَ رَمَضَانُ، فَلَمَّا أُنْزِلَ رَمَضَانُ تُرِكَ. [انظر: ٤٣٤٩].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4503) and Muslim (1127)]

تخريج: إسناده صحيح، خ: (٤٥٠٣)، م: (١١٢٧).

4025. It was narrated that 'Alqamah said: We were sitting with 'Abdullah, and Zaid bin Hudair was with us. Khabbab entered upon us and said: O Abu 'Abdur-Rahman, do all of these people recite as you recite? He said: If you wish, you may tell some of them to recite to you. He said: Yes (I will). Then he said to me: Recite. Ibn Hudair said: Are you telling him to recite, when he is not the best reciter among us? He said: By Allah, if you wish I will tell you what the Messenger of Allah (ﷺ) said to your people and his people. Then I recited fifty verses from (Soorat) Maryam and Khabbab said: You have done well. 'Abdullah said: There is nothing I know of Qur'an but he also has knowledge of it. Then 'Abdullah said to Khabbab: Is it not time to throw away this ring? He said: You will not see me wearing it after today. And the ring was of gold.

٤٠٢٥- حَدَّثَنَا يَعْلَى: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ عَبْدِ اللَّهِ، وَمَعَنَا زَيْدُ بْنُ حُدَيْرٍ، فَدَخَلَ عَلَيْنَا خَبَّابٌ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَكُلُّ هَؤُلَاءِ يَقْرَأُ كَمَا تَقْرَأُ، فَقَالَ: إِنْ شِئْتَ أَمَرْتَ بَعْضَهُمْ، فَقَرَأَ عَلَيْكَ، قَالَ: أَجَلْ، فَقَالَ لِي: اقْرَأْ، فَقَالَ ابْنُ حُدَيْرٍ: تَأْمُرُهُ يَقْرَأُ، وَلَيْسَ بِأَقْرَئِنَا، فَقَالَ: أَمَا وَاللَّهِ إِنْ شِئْتَ لَأُخْبِرَنَّكَ مَا قَالَ رَسُولُ اللَّهِ ﷺ لِقَوْمِكَ وَقَوْمِهِ، قَالَ: فَقَرَأْتُ خَمْسِينَ آيَةً مِنْ مَرْيَمَ، فَقَالَ خَبَّابٌ: أَحْسَنْتَ، فَقَالَ عَبْدُ اللَّهِ: مَا أَقْرَأُ شَيْئًا إِلَّا هُوَ قَرَأَهُ، ثُمَّ قَالَ عَبْدُ اللَّهِ لِخَبَّابٍ: أَمَا آنَ لِهَذَا الْخَاتَمِ أَنْ يُلْقَى، قَالَ: أَمَا إِنَّكَ لَا تَرَاهُ عَلَيَّ بَعْدَ الْيَوْمِ، وَالْخَاتَمُ ذَهَبٌ.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4391)]

تخريج: إسناده صحيح، خ: (٤٣٩١).

4026. It was narrated that 'Abdullah - he (i.e. Shareek) narrated it to us as a *marfoo'*

٤٠٢٦- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا شَرِيكٌ عَنِ الرُّكَيْنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ رَفَعَهُ لَنَا فِي

report the first time, then he stopped narrating it as *marfoo'*- said: "Even if *riba* increases, it will ultimately lead to less."

Comments: [A *saheeh hadeeth*]

أَوَّلِ مَرَّةٍ، ثُمَّ أَمْسَكَ عَنْهُ، يَعْنِي شَرِيكٌ، قَالَ: «الرِّبَا، وَإِنْ كَثُرَ، فَإِنَّ عَاقِبَتَهُ إِلَى قُلٍّ». [راجع: ٣٧٥٤].

تخريج: حديث صحيح، شريك النخعي- وإن كان سيئ الحفظ- متابع.

4027. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah did not forbid anything but He knew beforehand that He would see some of you [committing it], but verily I am holding on to your waistbands lest you fall into the Fire like moths or flies."

Comments: [A *hasan hadeeth*]

٤٠٢٧- حَدَّثَنَا أَبُو كَامِلٍ وَيَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدَةَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَمْ يُحَرِّمْ حُرْمَةً إِلَّا وَقَدْ عَلِمَ أَنَّهُ سَيَطَّلِعُهَا مِنْكُمْ مُطَّلِعٌ، أَلَا وَإِنِّي مُمْسِكٌ بِحُجَزِكُمْ أَنْ تَهَافَتُوا فِي النَّارِ كَتَهَافُتِ الْفَرَاشِ وَالذُّبَابِ» قَالَ يَزِيدُ: الْفَرَاشِ أَوِ الذُّبَابِ. [راجع: ٣٧٠٤].

تخريج: حديث حسن، أبو كامل ويزيد- و إن سمعا من المسعودي بعد الاختلاط- متابعان، ورجال الإسناد ثقات غير أن المسعودي، صدوق اختلط بآخرة، ومن سمع منه ببغداد فبعد الاختلاط.

4028. It was narrated from 'Abdullah bin Mas'ood... And he narrated the *hadeeth*, and he said: "moths or flies."

Comments: [Its *isnad* is *hasan*]

٤٠٢٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا الْمَسْعُودِيُّ قَالَ: أَخْبَرَنَا أَبُو الْمُغِيرَةِ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدَةَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَذَكَرَ الْحَدِيثَ، وَقَالَ: الْفَرَاشِ وَالذُّبَابِ. [راجع: ٣٧٠٤].

تخريج: إسناده حسن، المسعودي- وإن اختلط- سمع منه روح البصري قبل الاختلاط.

4029. It was narrated from Ibn Mas'ood that the ones who rode with the Messenger of Allah (ﷺ) on the day of Badr were 'Ali and Abu Lubabah. When it was the Prophet's turn to walk, they said to him: Ride, O Messenger of Allah, and we will walk instead

٤٠٢٩- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ زَمِيلَهُ يَوْمَ بَدْرٍ عَلِيٌّ وَأَبُو لُبَابَةَ، فَإِذَا حَانَتْ عُقْبَةُ رَسُولِ اللَّهِ ﷺ قَالَا: ارْكَبْ يَا رَسُولَ اللَّهِ

حَتَّى نَمْشِيَ عَنْكَ، فَيَقُولُ: «مَا أَنْتُمَا بِأَقْوَى مِنِّي، وَلَا أَنَا بِأَغْنَى عَنِ الْأَجْرِ مِنْكُمَا». [راجع: ٣٩٠١].

تخريج: إسناده حسن.

of you. He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its *isnad* is *hasan*]

٤٠٣٠- حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا هَارُونُ بْنُ عَنْتَرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ قَالَ: اسْتَأْذَنَ عَلْقَمَةُ وَالْأَسْوَدُ عَلَى عَبْدِ اللَّهِ، قَالَ: إِنَّهُ سَيَلِيكُمْ أُمَرَاءُ يَشْتَغِلُونَ عَنْ وَقْتِ الصَّلَاةِ، فَصَلُّوهَا لِوَقْتِهَا، ثُمَّ قَامَ، فَصَلَّى بَيْنِي وَبَيْنَهُ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ. [راجع: ٣٩٢٧].

تخريج: إسناده قوي، م: (٥٣٤).

4030. It was narrated that 'Abdur-Rahman bin al-Aswad said: 'Alqamah and al-Aswad asked permission to enter upon 'Abdullah. He said: There will come to you rulers who will be distracted from the time of prayer, so offer the prayer at the proper time. Then he got up and prayed (standing) between me and him (leading us in prayer), then he said: This is what I saw the Messenger of Allah (ﷺ) do.

Comments: [Its *isnad* is *qawi*]

٤٠٣١- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ﴾ (الأنعام: ٨٢) قَالُوا: يَا رَسُولَ اللَّهِ، فَأَيُّنَا لَا يَظْلِمُ نَفْسَهُ؟ قَالَ: «لَيْسَ ذَاكَ، هُوَ الشِّرْكُ، أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لِابْنِهِ: ﴿لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (لقمان: ١٣) [راجع: ٣٥٨٩].

تخريج: إسناده صحيح.

4031. It was narrated that 'Abdullah (﷛) said: When this verse was revealed, "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allah)" [al-An'am 6:82], they said: O Messenger of Allah, who among us does not wrong himself? He said: "It is not that; it is *shirk*. Have you not heard what Luqman said to his son: 'O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great *Zulm* (wrong) indeed' [Luqman 31:13]?"

Comments: [Its *isnad* is *saheeh*]

4032. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) led us in prayer, and he either added or omitted something. Ibraheem said: I am the one who forgot that. We said: O Messenger of Allah, has something been introduced into the prayer? He said: "Why is that?" We said: You just prayed such and such (number of *rak'ahs*). He said: I am only human and I forget as you forget. If one of you forgets something, let him prostrate twice." Then he turned around and prostrated twice.

٤٠٣٢- حَدَّثَنَا ابْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ، فَإِمَّا زَادَ وَإِمَّا نَقَصَ - قَالَ إِبْرَاهِيمُ: وَإِمَّا جَاءَ نِسْيَانُ ذَلِكَ مِنْ قِبَلِي - فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ؟» قُلْنَا: صَلَّيْتَ قَبْلُ كَذَا وَكَذَا، قَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ» ثُمَّ تَحَوَّلَ، فَسَجَدَ سَجْدَتَيْنِ. [راجع: ٣٥٦٦].

Comments: [Its *isnad* is *saheeh*, Muslim (572)]

تخريج: إسناده صحيح، م: (٥٧٢).

4033. It was narrated that 'Alqamah said: 'Abdullah came to Syria and some of the people of Homs said to him: Recite to us. So he recited Soorat Yoosuf to them. A man who was present stood up and said: By Allah, this is not how it was revealed! 'Abdullah said: Woe to you! By Allah, I recited it to the Messenger of Allah (ﷺ) like this, and he said: "You have done well." Whilst he was talking to him, he noticed the smell of alcohol on him and he said: Do you drink impurity and disbelieve in the Qur'an? By Allah, you will not leave me until I have you flogged. And he had flogged as the *hadd* punishment.

٤٠٣٣- حَدَّثَنَا ابْنُ نُمَيْرٍ وَيَعْلَى عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: أَتَى عَبْدُاللَّهِ الشَّامَ، فَقَالَ لَهُ نَاسٌ مِنْ أَهْلِ (١/ ٤٢٥) حِمْصَ: اقْرَأْ عَلَيْنَا، فَقَرَأَ عَلَيْهِمْ سُورَةَ يُوسُفَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: وَاللَّهِ مَا هَكَذَا أُنْزِلَتْ، فَقَالَ عَبْدُ اللَّهِ: وَيْحَكَ: وَاللَّهِ لَقَدْ قَرَأْتُهَا عَلَى رَسُولِ اللَّهِ ﷺ هَكَذَا، فَقَالَ: أَحْسَنْتَ، فَبَيْنَا هُوَ يُرَاجِعُهُ إِذْ وَجَدَ مِنْهُ رِيحَ الْخَمْرِ، فَقَالَ: أَتَشْرَبُ الرِّجْسَ وَتُكَذِّبُ بِالْقُرْآنِ؟ وَاللَّهِ لَا تُزَاوِلُنِي حَتَّى أَجْلِدَكَ، فَجَلَدَهُ الْحَدَّ. [راجع: ٣٥٩١].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5001) and Muslim (801)]

تخريج: إسناده صحيح، خ: (٥٠٠١)، م: (٨٠١).

4034. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah said - when he saw 'Uthman pray four *rak'ahs* in Mina -: I prayed two *rak'ahs* behind the Messenger of Allah (ﷺ), and two *rak'ahs* behind Abu Bakr, and two *rak'ahs* behind 'Umar. I hope that out of four, two *rak'ahs* will be accepted from me.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1657)]

٤٠٣٤- حَدَّثَنَا ابْنُ نُمَيْرٍ: أَخْبَرَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللَّهِ لَمَّا رَأَى عُثْمَانَ صَلَّى بِمِنًى أَرْبَعَ رَكَعَاتٍ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ رَكْعَتَيْنِ، وَخَلْفَ أَبِي بَكْرٍ رَكْعَتَيْنِ، وَعُمَرَ رَكْعَتَيْنِ، لَيْتَ حَظِّي مِنْ أَرْبَعٍ رَكْعَتَانِ مُتَقَبَّلَتَانِ. [راجع: ٣٥٩٣].

تخريج: إسناده صحيح، خ: (١٦٥٧).

4035. It was narrated that 'Abdur-Rahman bin Yazeed said: We entered upon 'Abdullah, and 'Alqamah and al-Aswad were with him. He narrated a *hadeeth* and I think he only narrated it for my sake; I was the youngest of the people. He said: We were with the Messenger of Allah (ﷺ), young men who had nothing. And he said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5066) and Muslim (1400)]

٤٠٣٥- حَدَّثَنَا ابْنُ نُمَيْرٍ: أَخْبَرَنَا الْأَعْمَشُ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ، وَعِنْدَهُ عَلْقَمَةُ وَالْأَسْوَدُ، فَحَدَّثَ حَدِيثًا لَا أُرَاهُ حَدَّثَهُ إِلَّا مِنْ أَجْلِي، كُنْتُ أَحْدَثَ الْقَوْمِ سِنًّا، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ شَبَابٌ لَا نَجِدُ شَيْئًا، فَقَالَ: «يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ». [راجع: ٤٠٢٣].

تخريج: إسناده صحيح، خ: (٥٠٦٦)، م: (١٤٠٠).

4036. It was narrated from al-'Aizar from Tin'ah, that Ibn Mas'ood said: I heard the Messenger of Allah (ﷺ) say: "If a curse is directed at someone, it goes in his direction, then if it finds a way to reach him it befalls him, otherwise it will turn to its Lord and say: 'O Lord, So and

٤٠٣٦- حَدَّثَنَا يَعْلَى: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ عَنِ الْعَيْزَارِ مِنْ تِنْعَةَ أَنَّ ابْنَ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا وُجِّهَتِ اللَّعْنَةُ تَوَجَّهَتْ إِلَى مَنْ وُجِّهَتْ إِلَيْهِ، فَإِنْ وَجَدَتْ فِيهِ مَسْلَكًا وَوَجَدَتْ سَبِيلًا حَلَّتْ بِهِ، وَإِلَّا

جَاءَتْ إِلَى رَبِّهَا، فَقَالَتْ: يَا رَبِّ، إِنَّ فُلَانًا وَجَّهَنِي إِلَى فُلَانٍ، وَإِنِّي لَمْ أَجِدْ عَلَيْهِ سَبِيلًا وَلَمْ أَجِدْ فِيهِ مَسْلَكًا، فَمَا تَأْمُرُنِي، فَقَالَ: ارْجِعِي مِنْ حَيْثُ جِئْتِ». [راجع: ٣٨٧٦].

تخريج: إسناده ضعيف لانقطاعه، العيزار النتعي لم يدرك ابن مسعود.

so directed me at So and so, but I could not find any way to reach him. What do You instruct me to do?' And He will say: 'Go back from whence you came.'"

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٤٠٣٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ ذَرٍّ، عَنْ وَائِلِ بْنِ مَهَانَةَ، عَنْ عَبْدِاللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ، وَلَوْ مِنْ حُلِيِّكُنَّ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ» قَالَ: فَقَامَتِ امْرَأَةٌ لَيْسَتْ مِنْ عِلْيَةِ النِّسَاءِ، فَقَالَتْ: بِمَ نَحْنُ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ؟ قَالَ: فَقَالَ: «إِنَّكُنَّ تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ». [راجع: ٣٥٦٩].

تخريج: صحيح لغيره، وهذا إسناد محتمل للتحسين لحال وائل بن مهانة.

4037. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "O women, give charity, even if it is from your jewellery, for you will be most of the people of Hell on the Day of Resurrection." A woman who was not one of the prominent women stood up and said: Why will we be most of the people of Hell on the Day of Resurrection? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that could be *hasan*]

٤٠٣٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، كَلِمَةً، وَ قُلْتُ أُخْرَى، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ» قَالَ: وَقُلْتُ: مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ. [راجع: ٣٥٥٣].

تخريج: إسناده صحيح، خ: (١٢٣٨)، م: (٩٢).

4038. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Whoever dies not associating anything with Allah will enter Paradise." And I say: Whoever dies associating something with Allah will enter Hell.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1238) and Muslim (92)]

٤٠٣٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ:

4039. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If you are three,

two should not converse (privately) to the exclusion of their companion, because that makes him sad."

قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ يُحْزِنُهُ». [راجع: ٣٥٦٠].

Comments: [Its *isnad* is *saheeh*, Muslim (2184)]

تخريج: إسناده صحيح، م: (٢١٨٤).

4040. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad."

٤٠٤٠ . . . . .

Comments: [This *hadeeth* was narrated in the Maimaniyyah edition and in the edition of Shaikh Ahmad Shakir and other editions, but in fact the *hadeeth* is a mixture composed of the *isnad* of the following *hadeeth* (4041) and the text of the previous *hadeeth*]

4041. It was narrated that Shaqeeq said: We were sitting at the door of 'Abdullah, waiting for him to give permission for us to enter. Then Yazeed bin Mu'awiyah an-Nakha'i came and entered upon him and we said to him: Tell him that we are here. He went in and told him, and soon he came out to us and said: I know you are here, but I left you deliberately for fear of boring you. The Messenger of Allah (ﷺ) used to choose the right time to exhort us for fear of boring us.

٤٠٤١- حَدَّثَنَا أَبُو مُعَاوِيَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ بَابِ عَبْدِ اللَّهِ نَنْتَظِرُهُ يَأْذَنُ لَنَا، قَالَ: فَجَاءَ يَزِيدُ بْنُ مُعَاوِيَةَ النَّخَعِيُّ، فَدَخَلَ عَلَيْهِ، فَقُلْنَا لَهُ: أَعْلِمْهُ بِمَكَانِنَا، فَدَخَلَ، فَأَعْلَمَهُ، فَلَمْ يَلْبَثْ أَنْ خَرَجَ إِلَيْنَا، فَقَالَ: إِنِّي لَأَعْلَمُ مَكَانَكُمْ، فَأَدَعُكُمْ عَلَى عَمْدٍ، مَخَافَةَ أَنْ أُمِلَّكُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، مَخَافَةَ السَّآمَةِ عَلَيْنَا. [راجع: ٣٥٨١].

Comments: [Its *isnad* is *saheeh*, Muslim (2821)]

تخريج: إسناده صحيح، م: (٢٨٢١).

4042. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead concerning some people then I will have to give them up. I will

٤٠٤٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَلَأُنَازِعَنَّ أَقْوَامًا، ثُمَّ لَأُغْلَبَنَّ عَلَيْهِمْ،

فَأَقُولُ: «يَا رَبِّ، أَصْحَابِي» فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. [راجع: ٣٦٣٩].

say: 'O Lord, my companions!' It will be said: 'You do not know what they did after you were gone.'"

تخريج: إسناده صحيح، خ: (٦٥٧٥)، م: (٢٢٩٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6575) and Muslim (2297)]

٤٠٤٣- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ: عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كَلِمَةً، وَقُلْتُ أُخْرَى، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَاتَ وَهُوَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ، وَقُلْتُ أَنَا: مَنْ مَاتَ وَهُوَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ وَوَافَقَهُ أَبُو بَكْرٍ عَنْ عَاصِمٍ خِلَافَ أَبِي مُعَاوِيَةَ، حَدَّثَنَاهُ أَسْوَد. [راجع: ٣٥٥٢].

4043. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said one thing and I say another. I heard the Messenger of Allah (ﷺ) say: "Whoever dies associating anything with Allah will enter Hell." And I say: Whoever dies not associating anything with Allah will enter Paradise.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1238) and Muslim (92)]

تخريج: إسناده صحيح، خ: (١٢٣٨)، م: (٩٢).

٤٠٤٤- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَحَدٌ (١/ ٤٢٦) أَغْيَرَ مِنَ اللَّهِ عَزَّ وَجَلَّ، وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ، وَمَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٣٦١٦].

4044. It was narrated that Shaqeeq said: 'Abdullah said: "No one has more protective jealousy (*gheerah*) than Allah, may He be glorified and exalted. Hence He forbade immoral actions. And none loves to be praised more than Allah, may He be glorified and exalted."

تخريج: إسناده صحيح، خ: (٤٦٣٤)، م: (٢٧٦٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4634) and Muslim (2760)]

٤٠٤٥- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: دَخَلْتُ أَنَا وَعَلْقَمَةُ عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَقَالَ: إِذَا رَكَعَ أَحَدُكُمْ فَلْيُفْرِشْ ذِرَاعَيْهِ فَخِذَيْهِ، فَكَأَنِّي أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ. [راجع: ٣٥٨٨].

4045. It was narrated that al-Aswad said: 'Alqamah and I entered upon 'Abdullah bin Mas'ood and he said: When one of you bows, let him put his forearms on his thighs. It is as if I can see the interlaced fingers of the Messenger of Allah (ﷺ) in prayer.

Comments: [Its *isnad* is *saheeh*, Muslim (534)]

تخريج: إسناده صحيح، م: (٥٣٤).

4046. It was narrated that 'Abdullah (ﷺ) said: I never saw the Messenger of Allah (ﷺ) offer any prayer but it was on time, except two prayers: *Maghrib* and *'Isha'* in Muzdalifah, and he prayed *Fajr* on that day before the time when he usually prayed it (but after ascertaining that dawn had broken). And Ibn Numair said: [*Maghrib* and *'Isha'*], and he prayed them together in Muzdalifah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1682) and Muslim (1289)]

٤٠٤٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِالرَّحْمَنِ ابْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةً قَطُّ إِلَّا لِمِيقَاتِهَا، إِلَّا صَلَاتَيْنِ صَلَاةَ الْمَغْرِبِ وَصَلَاةَ الْعِشَاءِ بِجَمْعٍ، وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا، وقَالَ ابْنُ نُمَيْرٍ: الْعِشَاءَيْنِ، فَإِنَّهُ صَلَّاهُمَا بِجَمْعٍ جَمِيعًا. [راجع: ٣٦٣٧]

تخريج: إسناده صحيح، خ: (١٦٨٢)، م: (١٢٨٩).

4047. It was narrated that 'Abdullah (ﷺ) said: I was hiding behind the curtain of the Ka'bah, and three people came who were very fat but not very smart, a Qurashi and his two Thaqafi in-laws or a Thaqafi and his two Qurashi in-laws. They said something I did not understand, then one of them said: Do you think Allah hears what we say? The other said: I think if we raise our voices, He will hear us but if we do not raise our voices He will not hear us. The other one said: If He hears some of it He will hear all of it. I mentioned that to the Prophet (ﷺ) and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that

٤٠٤٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ مُسْتَتِرًا بِأَسْتَارِ الْكَعْبَةِ، قَالَ: فَجَاءَ ثَلَاثَةُ نَفَرٍ، كَثِيرٌ شَحْمُ بُطُونِهِمْ، قَلِيلٌ فِقْهُ قُلُوبِهِمْ، قُرَشِيٌّ وَخَتَنَاهُ ثَقَفِيَّانِ، أَوْ ثَقَفِيٌّ وَخَتَنَاهُ قُرَشِيَّانِ، فَتَكَلَّمُوا بِكَلَامٍ لَمْ أَفْهَمْهُ، فَقَالَ بَعْضُهُمْ: أَتَرَوْنَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَسْمَعُ كَلَامَنَا هَذَا؟ فَقَالَ الْآخَرَانِ: إِنَّا إِذَا رَفَعْنَا أَصْوَاتَنَا سَمِعَهُ، وَإِذَا لَمْ نَرْفَعْ أَصْوَاتَنَا لَمْ يَسْمَعْهُ، قَالَ: وَقَالَ الْآخَرُ: إِنْ سَمِعَ مِنْهُ شَيْئًا سَمِعَهُ كُلَّهُ، قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَـٰرُكُمْ﴾ إِلَى قَوْلِهِ ﴿وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم مِّنَ ٱلْخَـٰسِرِينَ﴾ (فصّلت: ٢٢، ٢٣). [راجع: ٣٦١٤].

Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!" [Fussilat 40:22-23].

تخريج: إسناده صحيح، خ: (٤٨١٧)، م: (٢٧٧٥).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1417) and Muslim (2775)]

4048. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Do not acquire farmland, lest you become too interested in worldly matters..."

Comments: [Its *isnad* is *da'eef*]

٤٠٤٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شِمْرِ بْنِ عَطِيَّةَ، عَنْ مُغِيرَةَ بْنِ سَعْدِ بْنِ الْأَخْرَمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّخِذُوا الضَّيْعَةَ، فَتَرْغَبُوا فِي الدُّنْيَا» قَالَ: ثُمَّ قَالَ عَبْدُ اللَّهِ: وَبِرَاذَانَ مَا بِرَاذَانَ: وَبِالْمَدِينَةِ مَا بِالْمَدِينَةِ! [راجع: ٣٥٧٩].

تخريج: إسناده ضعيف، المغيرة بن سعد بن الأخرم لم يوثقه غير ابن حبان والعجلي، وأبوه سعد بن الأخرم مختلف في صحبته.

4049. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever swears a (false) oath in order to usurp the property of a Muslim will meet Allah when He is angry with him." Al-Ash'ath said: By Allah, that was said concerning me. There was a dispute between me and a Jewish man concerning some land; he denied my right, so I took him to the Prophet (ﷺ). The Messenger of Allah (ﷺ) said to me: "Do you have any proof?" I said: No. He said to the Jewish man: "Swear an oath." I said: O Messenger of Allah, then he will swear an oath and take my property. Then Allah, may He be glorified and exalted,

٤٠٤٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ، لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ، وَهُوَ عَلَيْهِ غَضْبَانُ» فَقَالَ الْأَشْعَثُ: فِيَّ وَاللَّهِ كَانَ ذَاكَ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ، فَجَحَدَنِي، فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَكَ بَيِّنَةٌ؟» قُلْتُ: لَا، فَقَالَ لِلْيَهُودِيِّ: «احْلِفْ». فَقُلْتُ: يَا رَسُولَ اللَّهِ؟ إِذَنْ يَحْلِفَ، فَيَذْهَبَ مَالِي، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى آخِرِ الْآيَةِ (آل عمران: ٧٧). [راجع: ٣٥٧٦].

revealed the verse: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment" [Al 'Imran 3:77].

تخريج: إسناده صحيح، خ: (٢٤١٦)، م: (١٣٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2416) and Muslim (138)]

٤٠٥٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشَدِّ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرِينَ» وَقَالَ وَكِيعٌ: أَشَدَّ النَّاسِ. [راجع: ٣٥٥٨].

4050. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "The most severely punished of the people of Hell on the Day of Resurrection will be the image makers."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5950) and Muslim (2109)]

تخريج: إسناده صحيح، خ: (٥٩٥٠)، م: (٢١٠٩).

٤٠٥١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَّاجُ عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنَامُ مُسْتَلْقِيًا حَتَّى يَنْفُخَ، ثُمَّ يَقُومُ، فَيُصَلِّي، وَلَا يَتَوَضَّأُ.

4051. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) used to sleep on his back until he breathed deeply, then he would get up and pray and would not do *wudoo'*.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad* because al-Hajjaj - bin Artat - is *da'eef*]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف الحجاج، وله شاهد من حديث ابن عباس عند البخاري: (١٣٨)، ومسلم: (٧٦٣).

٤٠٥٢- حَدَّثَنَاه إِسْمَاعِيلُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا: حَدَّثَنَا حَجَّاجٌ عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، فَذَكَرَهُ. [راجع: ٤٠٥١].

4052. It was narrated from 'Abdullah, from the Prophet (ﷺ)... And he mentioned (the same report).

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad* because al-Hajjaj - bin Artat - is *da'eef*]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف حجاج.

٤٠٥٣- حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا لَيْثٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: خَرَجَ النَّبِيُّ ﷺ لِحَاجَةٍ لَهُ، فَقَالَ: «ائْتِنِي بِشَيْءٍ أَسْتَنْجِي بِهِ، وَلَا تُقْرِبْنِي حَائِلًا وَلَا رَجِيعًا» ثُمَّ أَتَيْتُهُ بِمَاءٍ، فَتَوَضَّأَ، ثُمَّ قَامَ، فَصَلَّى، فَحَنَا، ثُمَّ طَبَّقَ يَدَيْهِ حِينَ رَكَعَ، وَجَعَلَهُمَا بَيْنَ فَخِذَيْهِ.

تخريج: إسناده ضعيف لضعف ليث.

4053. It was narrated that 'Abdullah said: The Prophet (ﷺ) went out to relieve himself, then he said: "Bring me something to clean myself with, but do not bring me any old bone or dung." Then I brought him some water and he did *wudoo'*, then he stood and prayed, then he leaned forward and put his hands together when he bowed and placed them between his thighs.

Comments: [Its *isnad* is *da'eef* because Laith is *da'eef*; he is Ibn Abi Sulaim]

٤٠٥٤- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ فِي رَجُلٍ نَسْتَأْذِنُهُ أَنْ نَكْوِيَهُ، فَسَكَتَ، ثُمَّ سَأَلْنَاهُ مَرَّةً أُخْرَى، فَسَكَتَ، ثُمَّ سَأَلْنَاهُ الثَّالِثَةَ، فَقَالَ: «ارْضِفُوهُ إِنْ شِئْتُمْ» كَأَنَّهُ غَضْبَانُ. [راجع: ٣٧٠١].

تخريج: حديث صحيح، زهير- وإن سمع من أبي إسحاق السبيعي بعد الاختلاط- متابع.

4054. It was narrated that 'Abdullah said: We came to the Messenger of Allah ﷺ concerning a man, asking for permission to cauterise him, but he remained silent. We asked him again and he remained silent. Then we asked him a third time and he said: "Cauterise him using hot stones as if you wish," as if he was angry.

Comments: [A *saheeh hadeeth*]

٤٠٥٥- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ (١/ ٤٢٧) الْأَسْوَدِ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: أَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ رَفْعٍ وَوَضْعٍ وَقِيَامٍ وَقُعُودٍ، وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يَبْدُوَ جَانِبُ خَدِّهِ، وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ يَفْعَلَانِ ذَلِكَ. [راجع: ٣٦٦٠].

4055. It was narrated that 'Abdullah (ﷺ) said: I saw the Messenger of Allah (ﷺ) saying *takbeer* every time he raised and lowered his head (in prayer), and every time he moved to stand or sit, and saying the *salam* to his right and to his left, *as-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah*, until the side of his cheek appeared, and I saw Abu Bakr and 'Umar doing likewise.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، زهيرمتابع.

4056. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) went out to relieve himself and said: "Bring me three stones." I looked and I found two stones but I did not find a third, so I brought him two stones and a piece of dung; he took the two stones and threw the piece of dung away, and he said: "It is impure."

Comments: [Its *isnad* is *Saheeh*]

٤٠٥٦- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ: لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ، وَلَكِنْ عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى الْخَلَاءَ، وَقَالَ: «ائْتِنِي بِثَلَاثَةِ أَحْجَارٍ» فَالْتَمَسْتُ، فَوَجَدْتُ حَجَرَيْنِ، وَلَمْ أَجِدِ الثَّالِثَ، فَأَتَيْتُهُ بِحَجَرَيْنِ وَرَوْثَةٍ، فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ، وَقَالَ: «إِنَّهَا رِكْسٌ». [راجع: ٣٦٨٥].

تخريج: إسناده صحيح، زهير- وإن سمع من أبي إسحاق السبيعي بعد الاختلاط- روايته هذه مما انتقاه البخاري من حديثه في «صحيحه» خ: (١٥٦).

4057. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) divided the booty of Hunain at al-Ji'ranah. They crowded around him and the Messenger of Allah (ﷺ) said: "One of the slaves of Allah was sent by Allah, may He be glorified and exalted, to his people but they disbelieved him and wounded him in the head. He started wiping the blood from his forehead and saying: Lord forgive my people for they do not know." 'Abdullah said: It is as if I can see the Messenger of Allah (ﷺ) wiping his forehead and showing how that man did.

Comments: [*Saheeh*; this is a *hasan isnad*]

٤٠٥٧- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ غَنَائِمَ حُنَيْنٍ بِالْجِعْرَانَةِ، قَالَ: فَازْدَحَمُوا عَلَيْهِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عَبْدًا مِنْ عِبَادِ اللَّهِ بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى قَوْمِهِ، فَكَذَّبُوهُ، وَشَجُّوهُ، فَجَعَلَ يَمْسَحُ الدَّمَ عَنْ جَبِينِهِ، وَيَقُولُ: رَبِّ اغْفِرْ لِقَوْمِي، فَإِنَّهُمْ لَا يَعْلَمُونَ» قَالَ: قَالَ عَبْدُ اللَّهِ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَمْسَحُ جَبْهَتَهُ، يَحْكِي الرَّجُلَ. [راجع: ٣٦١١].

تخريج: صحيح، وهذا إسناد حسن من أجل عاصم.

4058. It was narrated that Humaid bin 'Abdur-Rahman said: Ibn Mas'ood said: I was not

٤٠٥٨- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَيَزِيدُ قَالَا: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ

prevented from three things - Ibn 'Awn said: 'Amr forgot one and I forgot another, but this remains - from private conversation, from such and such, and from such and such. I came to him and Malik bin Murarah ar-Rahawi was with him. I caught the end of what he was saying, which was: O Messenger of Allah, I am a man who has been given a (fair) share of beauty as you can see, and I do not like any one among the people to be better than me in the straps of his sandals or anything more than that; is that not wrongdoing? He said: "That is not wrongdoing; rather wrongdoing is rejecting the truth and looking down at people."

حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ ابْنُ مَسْعُودٍ: كُنْتُ لَا أُحْبَسُ عَنْ ثَلَاثٍ، وَقَالَ ابْنُ عَوْنٍ: فَنَسِيَ عَمْرٌو وَاحِدَةً، وَنَسِيتُ أَنَا أُخْرَى، وَبَقِيَتْ هَذِهِ عَنِ النَّجْوَى عَنْ كَذَا وَعَنْ كَذَا، قَالَ: فَأَتَيْتُهُ، وَعِنْدَهُ مَالِكُ بْنُ مُرَارَةَ الرَّهَاوِيُّ، قَالَ: فَأَدْرَكْتُ مِنْ آخِرِ حَدِيثِهِ، وَهُوَ يَقُولُ: يَا رَسُولَ اللَّهِ، إِنِّي رَجُلٌ قَدْ قُسِمَ لِي مِنَ الْجَمَالِ مَا تَرَى، فَمَا أُحِبُّ أَنَّ أَحَدًا مِنَ النَّاسِ فَضَلَنِي بِشِرَاكَيْنِ فَمَا فَوْقَهُمَا، أَفَلَيْسَ ذَلِكَ هُوَ الْبَغْيَ؟ قَالَ: «لَيْسَ ذَلِكَ بِالْبَغْيِ، وَلَكِنَّ الْبَغْيَ مَنْ سَفِهَ الْحَقَّ، أَوْ بَطِرَ الْحَقَّ، وَغَمَطَ النَّاسَ».

[راجع: ٣٦٤٤].

Comments: [Its *isnad* is *saheeh* if it is proven that Humaid bin 'Abdur-Rahman - who is al-Himyari - heard from Ibn Mas'ood]

تخريج: إسناده صحيح إن ثبت سماع حميد بن عبدالرحمن الحميري من ابن مسعود، وتقدم الكلام في ذلك برقم: (٣٦٤٤).

4059. It was narrated that 'Abdullah said: Mention was made to the Messenger of Allah (ﷺ) of a man who slept all night until morning came. He said: "That is a man in whose ear - or ears - the *Shaitan* urinated."

٤٠٥٩- حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ، قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنِهِ، أَوْ أُذُنَيْهِ».

[راجع: ٣٥٥٧].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3270) and Muslim (774)]

تخريج: إسناده صحيح، خ: (٣٢٧٠)، م: (٧٧٤).

4060. It was narrated that Abu Wa'il said: 'Abdullah used to give a reminder every Thursday, and it was said to him: We wish you would give us a reminder every day. He said: I do not like to bore you; the Messenger of Allah (ﷺ)

٤٠٦٠- حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: كَانَ عَبْدُ اللَّهِ مِمَّا يُذَكِّرُ كُلَّ يَوْمِ الْخَمِيسِ، فَقِيلَ لَهُ: لَوَدِدْنَا أَنَّكَ ذَكَّرْتَنَا كُلَّ يَوْمٍ، قَالَ: إِنِّي أَكْرَهُ أَنْ أُمِلَّكُمْ، إِنَّ رَسُولَ

used to choose the right time to exhort us for fear of boring us.

اللَّهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ كَرَاهِيَةَ السَّآمَةِ عَلَيْنَا. [راجع: ٣٥٨١].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (70) and Muslim (2821)]

تخريج: إسناده صحيح، خ: (٧٠)، م: (٢٨٢١).

4061. It was narrated from Muhammad bin 'Abdur-Rahman bin Yazeed, from his father, who said: I was with 'Abdullah until he came to Jamratal-'Aqabah, and he said: Give me some stones. I gave him seven stones and he said to me: Take hold of the camel's reins. Then he went back to it and stoned it from the bottom of the valley with seven stones, whilst riding, and saying *takbeer* with every throw. And he said: O Allah, make it an accepted *Hajj* and a forgiven sin. Then he said: Here is where the one to whom Sooratal-Baqarah was revealed used to stand.

٤٠٦١- حَدَّثَنَا جَرِيرٌ عَنْ لَيْثٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ حَتَّى انْتَهَى إِلَى جَمْرَةِ الْعَقَبَةِ، فَقَالَ: نَاوِلْنِي أَحْجَارًا، قَالَ: فَنَاوَلْتُهُ سَبْعَةَ أَحْجَارٍ، فَقَالَ لِي: خُذْ بِزِمَامِ النَّاقَةِ، قَالَ: ثُمَّ عَادَ إِلَيْهَا، فَرَمَى بِهَا مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصَيَاتٍ، وَهُوَ رَاكِبٌ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، وَقَالَ: اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا، وَذَنْبًا مَغْفُورًا، ثُمَّ قَالَ: هَاهُنَا كَانَ يَقُومُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

Comments: [*Saheeh* apart from the words "O Allah, make it an accepted *Hajj* and a forgiven sin"; this has a *da'eef isnad* because of the weakness of Laith]

تخريج: صحيح دون قوله: «اللهم اجعله حجا مبرورا، وذنبا مغفورا» وهذا إسناد ضعيف لضعف ليث.

4062. It was narrated that Abu Wa'il said: A man came to 'Abdullah bin Mas'ood and said: Last night I recited al-Mufassal in one *rak'ah*. 'Abdullah said: Is it like dry dates falling from a branch when shaken, is it a quick recitation like reciting poetry? I learned the pairs that the Messenger of Allah (ﷺ) used to put together, two soorahs in one *rak'ah*.

٤٠٦٢- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَقَالَ: إِنِّي قَرَأْتُ الْبَارِحَةَ الْمُفَصَّلَ فِي رَكْعَةٍ، فَقَالَ عَبْدُ اللَّهِ، أَنَثْرًا كَنَثْرِ الدَّقَلِ، وَهَذًّا كَهَذِّ الشِّعْرِ؟ إِنِّي لَأَعْلَمُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُنُ بَيْنَهُنَّ، سُورَتَيْنِ فِي رَكْعَةٍ. [راجع: ٣٦٠٧].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4996) and Muslim (822)]

تخريج: إسناده صحيح، خ: (٤٩٩٦)، م: (٨٢٢).

4063. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (ﷺ) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah)" [al-Mursalat 77:1] was revealed to him; we learned it from him. Then a snake came from the side of the cave, and he said: "Kill it," so we rushed to kill it but it got away from us. He said: "It was protected from your evil as you were protected from its evil."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1830) and Muslim (2234)]

٤٠٦٣- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَارٍ، فَأُنْزِلَتْ عَلَيْهِ: ﴿وَٱلْمُرْسَلَٰتِ﴾ (المرسلات: ١)، فَجَعَلْنَا نَتَلَقَّاهَا مِنْهُ، فَخَرَجَتْ حَيَّةٌ مِنْ جَانِبِ الْغَارِ، فَقَالَ: «اقْتُلُوهَا» فَتَبَادَرْنَاهَا، فَسَبَقَتْنَا، فَقَالَ: «إِنَّهَا وُقِيَتْ شَرَّكُمْ كَمَا وُقِيتُمْ شَرَّهَا». [راجع: ٣٥٧٤].

تخريج: إسناده صحيح، خ: (١٨٣٠)، م: (٢٢٣٤).

4064. It was narrated that 'Abdullah (ﷺ) said: When we sat with the Messenger of Allah (ﷺ) in the prayer, we would say: Peace be upon Allah before His slaves, peace be upon Jibreel, peace be upon Mika'eel, peace be upon So and so, peace be upon So and so. Then we heard the Messenger of Allah (ﷺ) say: "Allah Himself is *as-Salam* (peace), so when one of you sits in the prayer, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah.' If he says that, it will reach all the righteous slaves in heaven and on earth. 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him

٤٠٦٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى فُلَانٍ، السَّلَامُ عَلَى فُلَانٍ، قَالَ: فَسَمِعَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسَ أَحَدُكُمْ (١/٤٢٨) فِي الصَّلَاةِ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ _ فَإِذَا قَالَهَا أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ _ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ بَعْدُ مِنَ الدُّعَاءِ مَا شَاءَ». [راجع: ٣٥٦٢].

choose whatever supplication he wants."

تخريج: إسناده صحيح، خ: (٨٣١)، م: (٤٠٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (831) and Muslim (402)]

4065. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "The blood of a Muslim man who bears witness that there is no god but Allah and that I am the Messenger of Allah is not permissible (to be shed) except in one of three cases: a married adulterer, a soul for a soul, and one who leaves his religion and separates from the *jama'ah* (the main body of Muslims)."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6878) and Muslim (1676)]

٤٠٦٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ دَمُ امْرِئٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، إِلَّا بِإِحْدَى ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ». [راجع: ٣٦٢١].

تخريج: إسناده صحيح، خ: (٦٨٧٨)، م: (١٦٧٦).

4066. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "There will be tribulations and things that you disapprove of." We said: O Messenger of Allah, what do you instruct us to do? He said: "Pay your dues (to others), and ask Allah for what is due to you."

Comments: [A *saheeh hadeeth*]

٤٠٦٦- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ فِتَنٌ وَأُمُورٌ تُنْكِرُونَهَا» قَالُوا: يَا رَسُولَ اللَّهِ، فَمَا تَأْمُرُنَا؟ قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ عَزَّ وَجَلَّ الَّذِي لَكُمْ». [راجع: ٣٦٤٠].

تخريج: حديث صحيح، خ: (٢٦٠٣)، مؤمل بن إسماعيل- وإن كان سيء الحفظ- ثقة في سفيان الثوري، كما ذكرابن معين، ثم هو قد توبع.

4067. A similar report was narrated from 'Abdullah, from the Prophet (ﷺ).

Comments: [A *saheeh hadeeth*]

٤٠٦٧-قَالَ مُؤَمَّلٌ: وَجَدْتُ فِي مَوْضِعٍ آخَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [راجع: ٣٦٤٠].

تخريج: حديث صحيح، خ: (٣٦٠٣).

4068. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) in the cave and a snake appeared. We rushed to kill it but it got away from us and entered the hole. The Prophet (ﷺ) said: "It was protected from your evil as you were protected from its evil."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3317) and Muslim (2234)]

٤٠٦٨- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَشِ وَمَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي الْغَارِ، فَخَرَجَتْ عَلَيْنَا حَيَّةٌ، فَتَبَادَرْنَاهَا، فَسَبَقَتْنَا، فَدَخَلَتِ الْجُحْرَ، فَقَالَ النَّبِيُّ ﷺ: «وُقِيَتْ شَرَّكُمْ كَمَا وُقِيتُمْ شَرَّهَا» قَالَ: وَزَادَ الْأَعْمَشُ فِي الْحَدِيثِ قَالَ: كُنَّا نَتَلَقَّاهَا مِنْ فِيهِ، وَهِيَ رَطْبَةٌ. [راجع: ٣٥٧٤].

تخريج: إسناده صحيح، خ: (٣٣١٧)، م: (٢٢٣٤).

4069. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77:1] was revealed to him. As we were learning it fresh from his lips, a snake appeared and he said: "Kill it." We rushed to kill it but it got away from us. Then the Messenger of Allah (ﷺ) said: "It was protected from your evil as you were protected from its evil."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3317) and Muslim (2234)]

٤٠٦٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَارٍ، وَقَدْ أُنْزِلَتْ عَلَيْهِ ﴿وَالْمُرْسَلَاتِ عُرْفًا﴾ (المرسلات: ١) قَالَ: فَنَحْنُ نَأْخُذُهَا مِنْ فِيهِ رَطْبَةً، إِذْ خَرَجَتْ عَلَيْنَا حَيَّةٌ، فَقَالَ: «اقْتُلُوهَا» فَابْتَدَرْنَاهَا لِنَقْتُلَهَا، فَسَبَقَتْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَقَاهَا اللَّهُ شَرَّكُمْ كَمَا وَقَاكُمْ شَرَّهَا». [راجع: ٣٥٧٤].

تخريج: إسناده صحيح، خ: (٣٣١٧)، م: (٢٢٣٤).

4070. It was narrated that Tariq bin Shihab said: I heard Ibn Mas'ood say: I was present with al-Miqdad bin al-Aswad -someone else said - during an incident which, if it were to happen to me, it would be dearer to me than anything else. He came to the Messenger of Allah (ﷺ) when he

٤٠٧٠- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مُخَارِقٍ الْأَحْمَسِيِّ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: لَقَدْ شَهِدْتُ مِنَ الْمِقْدَادِ بْنِ الْأَسْوَدِ _ قَالَ غَيْرُهُ مَشْهَدًا _ لَأَنْ أَكُونَ أَنَا صَاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا عُدِلَ بِهِ، أَتَى النَّبِيَّ ﷺ وَهُوَ يَدْعُو عَلَى

الْمُشْرِكِينَ، فَقَالَ: لَا نَقُولُ لَكَ كَمَا قَالَ قَوْمُ مُوسَى: ﴿اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾ (المائدة: ٢٤) وَلَكِنْ نُقَاتِلُ عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ، وَمِنْ بَيْنِ يَدَيْكَ وَمِنْ خَلْفِكَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ، أَشْرَقَ وَجْهُهُ، وَسَرَّهُ ذَاكَ. [راجع: ٣٦٩٨].

تخريج: إسناده صحيح، خ: (٣٩٥٢).

was praying against the *mushrikeen* and said: By Allah, O Messenger of Allah, we will not say as the people of Moosa said (to Moosa), "So go you and your Lord and fight you two, we are sitting right here" [al-Ma'idah 5:24]; rather we will fight on your right and on your left, in front of you and behind you. And I saw the face of the Messenger of Allah (ﷺ) brighten and he was pleased with that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3952)]

٤٠٧١- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ عَنِ السُّدِّيِّ: أَنَّهُ سَمِعَ مُرَّةَ: أَنَّهُ سَمِعَ عَبْدَاللَّهِ - قَالَ لِي شُعْبَةُ: وَرَفَعَهُ، وَلَا أَرْفَعُهُ لَكَ - يَقُولُ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ﴾ (الحج: ٢٥) قَالَ: لَوْ أَنَّ رَجُلًا هَمَّ فِيهِ بِإِلْحَادٍ وَهُوَ بِعَدَنِ أَبْيَنَ، لَأَذَاقَهُ اللَّهُ عَزَّ وَجَلَّ عَذَابًا أَلِيمًا.

تخريج: إسناده حسن، روي مرفوعا وموقوفا، والموقوف أصح، إسماعيل السدي مختلف فيه، وحديثه لا يرقى إلى الصحة.

4071. It was narrated from as-Suddi that he heard Murrah (say) that he heard 'Abdullah - Shu'bah said: and he attributed it to the Prophet (ﷺ) but I do not attribute it to him for you - say concerning the verse "And whoever inclines to evil actions therein [in *al-Masjidal-Haram*] or to do wrong" [al-Hajj 22:25]: If a man were to think of doing evil actions therein when he is in 'Adan Abyan, Allah, may He be glorified and exalted, will cause him to taste a painful torment.

Comments: [Its *isnad* is *hasan*. It was narrated in both *marfoo'* and *mawqoof* reports; the *mawqoof* version is more *saheeh*]

٤٠٧٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا جَابِرٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ أَوِ الْعَصْرَ خَمْسًا، ثُمَّ سَجَدَ سَجْدَتَيْنِ، فَقَالَ: «هَذِهِ السَّجْدَتَانِ لِمَنْ ظَنَّ مِنْكُمْ أَنَّهُ زَادَ أَوْ نَقَصَ». [راجع: ٣٥٦٦].

4072. It was narrated from 'Abdullah (ﷺ) that the Prophet prayed *Zuhr* or *'Asr* with five *rak'ahs*, then he did the two prostrations of forgetfulness. Then the Messenger of Allah (ﷺ) said: "These two prostrations are for anyone among you who thinks that he did more or less."

Comments: [*Hasan;* this *isnad* is *da'eef.* It is a repeat of 3883]

تخريج: حسن، وهذا إسناد ضعيف لضعف جابر الجعفي.

4073. It was narrated from Huzail bin Shurahbeel that al-Ash'ari was asked about a daughter, a son's daughter, a sister through the father and mother (full sister) [i.e., a case of inheritance]. He allocated half to the daughter and the rest to the sister, and he did not allocate anything to the son's daughter. They went to Ibn Mas'ood and told him (about that) and he said: I would go astray, and I would not be one of the rightly guided (cf. 6:45) if I accepted his verdict and ignored the verdict of the Messenger of Allah (ﷺ). Then Ibn Mas'ood said: The daughter gets one half, the son's daughter gets one sixth and what is left goes to the sister.

٤٠٧٣- حَدَّثَنَا هُشَيْمٌ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلِ بْنِ شُرَحْبِيلَ: أَنَّ الْأَشْعَرِيَّ أُتِيَ فِي ابْنَةٍ، وَابْنَةِ ابْنٍ، وَأُخْتٍ لِأَبٍ، وَأُمٍّ، قَالَ، فَجَعَلَ لِلابْنَةِ النِّصْفَ، وَلِلْأُخْتِ مَا بَقِيَ، وَلَمْ يَجْعَلْ لِابْنَةِ الِابْنِ شَيْئًا، قَالَ: فَأَتَوْا ابْنَ مَسْعُودٍ، فَأَخْبَرُوهُ، قَالَ: فَقَالَ: لَقَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ إِنْ أَخَذْتُ بِقَوْلِهِ وَتَرَكْتُ قَوْلَ رَسُولِ اللَّهِ ﷺ، قَالَ: ثُمَّ قَالَ ابْنُ مَسْعُودٍ: لِلابْنَةِ النِّصْفُ، وَلِابْنَةِ الِابْنِ السُّدُسُ، وَمَا بَقِيَ لِلْأُخْتِ. [راجع: ٣٦٩١].

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن أبي ليلى.

Comments: [A *saheeh hadeeth.* This is a *da'eef isnad* because Ibn Abi Laila is *da'eef*]

4074. It was narrated from Abu 'Ubaidah that 'Abdullah said: After the two *rak'ahs* (i.e., in the first *tashahhud*), the Prophet (ﷺ) would be as if he were (sitting on) baked stones.

٤٠٧٤- حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ بَكْرِ بْنِ خُنَيْسٍ عَنْ مِسْعَرٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كَأَنَّمَا كَانَ جُلُوسُ رَسُولِ اللَّهِ ﷺ فِي الرَّكْعَتَيْنِ عَلَى الرَّضْفِ. [راجع: ٣٦٥٦].

Comments: [Its *isnad* is *da'eef* because it is interrupted; Abu 'Ubaidah - who was the son of 'Abdullah bin Mas'ood - did not hear from his father]

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

4075. It was narrated from Abu 'Ubaidah, from his father 'Abdullah bin Mas'ood, that the Prophet (ﷺ) said: "If you are

٤٠٧٥- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ خُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ (١/ ٤٢٩) عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كُنْتَ فِي

praying and you are not sure whether you did three or four (*rak'ahs*), but you think it most likely that you did four, then say the *tashahhud*, then do two prostrations when you are sitting, before you say the *salam*. Then say the *tashahhud* again, then say the *salam*."

الصَّلَاةِ، فَشَكَكْتَ فِي ثَلَاثٍ وَأَرْبَعٍ، وَأَكْثَرُ ظَنِّكَ عَلَى أَرْبَعٍ، تَشَهَّدْتَ، ثُمَّ سَجَدْتَ سَجْدَتَيْنِ، وَأَنْتَ جَالِسٌ قَبْلَ أَنْ تُسَلِّمَ، ثُمَّ تَشَهَّدْتَ أَيْضًا، ثُمَّ سَلَّمْتَ». [راجع: ٣٦٠٢].

Comments: [Its *isnad* is *da'eef* because it is interrupted. Abu 'Ubaidah did not hear from his father Ibn Mas'ood]

تخريج: إسناده ضعيف، لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود، وخصيف الجزري سيء الحفظ.

4076. It was narrated that 'Abdullah bin Mas'ood said: If you are not sure about your prayer, when you are sitting, and you do not know whether you prayed three or four, but you think it most likely that you prayed three, then get up and do one *rak'ah*, then say the *salam*, then prostrate twice, then say the *tashahhud*, then say the *salam*. If you think it most likely that you prayed four, then say the *salam*, then prostrate twice, then say the *tashahhud*, then say the *salam*.

٤٠٧٦- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا خُصَيْفٌ: حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِذَا شَكَكْتَ فِي صَلَاتِكَ، وَأَنْتَ جَالِسٌ، فَلَمْ تَدْرِ ثَلَاثًا صَلَّيْتَ أَمْ أَرْبَعًا، فَإِنْ كَانَ أَكْبَرُ ظَنِّكَ أَنَّكَ صَلَّيْتَ ثَلَاثًا، فَقُمْ، فَارْكَعْ رَكْعَةً، ثُمَّ سَلِّمْ، ثُمَّ اسْجُدْ سَجْدَتَيْنِ، ثُمَّ تَشَهَّدْ، ثُمَّ سَلِّمْ، وَإِنْ كَانَ أَكْبَرُ ظَنِّكَ أَنَّكَ صَلَّيْتَ أَرْبَعًا، فَسَلِّمْ، ثُمَّ اسْجُدْ سَجْدَتَيْنِ، ثُمَّ تَشَهَّدْ، ثُمَّ سَلِّمْ. [راجع: ٣٦٠٢].

تخريج: إسناده ضعيف لانقطاعه.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

4077. It was narrated from Abu 'Ubaidah bin 'Abdullah that his father said: The Messenger of Allah (ﷺ) said: "Whoever sends ahead three (of his children) who did not reach puberty, they will be a strong protection against the Fire for him." Abud-Darda' said: I have sent two ahead. He said: "And two." Ubayy bin Ka'b Abul-Mundhir, the leader of the

٤٠٧٧- حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنَا الْعَوَّامُ: حَدَّثَنَا أَبُو مُحَمَّدٍ مَوْلَى لِعُمَرَ بْنِ الْخَطَّابِ عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَدَّمَ ثَلَاثَةً لَمْ يَبْلُغُوا الْحِنْثَ، كَانُوا لَهُ حِصْنًا حَصِينًا مِنَ النَّارِ» فَقَالَ أَبُو الدَّرْدَاءِ: قَدَّمْتُ اثْنَيْنِ، قَالَ: «وَاثْنَيْنِ» فَقَالَ أُبَيُّ بْنُ كَعْبٍ أَبُو

prominent Qur'an reciters, said: I sent one ahead. He said: "And one, but that (i.e., the reward) is only (for showing patience) when calamity first strikes."

الْمُنْذِرِ سَيِّدُ الْقُرَّاءِ: قَدَّمْتُ وَاحِدًا، قَالَ: «وَوَاحِدٌ، وَلَكِنْ ذَاكَ فِي أَوَّلِ صَدْمَةٍ». [راجع: ٣٥٥٤].

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted. Abu 'Ubaidah did not hear from his father 'Abdullah bin Mas'ood]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود، ولجهالة حال أبي محمد.

4078. It was narrated from Abu Muhammad, the freed slave of 'Umar bin al-Khattab, from Abu 'Ubaidah bin 'Abdullah... And he mentioned a similar report, except that he said: Abu Dharr said: I have only sent two ahead. This is also how Yazeed narrated it to us. He said: Abu Dharr said: I have sent two ahead.

٤٠٧٨- حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا الْعَوَّامُ عَنْ مُحَمَّدِ بْنِ أَبِي مُحَمَّدٍ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِي عُبَيْدَةَ ، فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: فَقَالَ أَبُو ذَرٍّ: لَمْ أُقَدِّمْ إِلَّا اثْنَيْنِ، وَكَذَا حَدَّثَنَاهُ يَزِيدُ أَيْضًا، قَالَ: فَقَالَ أَبُو ذَرٍّ: مَضَى لِي اثْنَانِ. [راجع: ٣٥٥٤].

Comments: [Its *isnad* is *da'eef* because it is interrupted]

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

4079. It was narrated from Abu 'Ubaidah, they differed from Hushaim and said: Abu Muhammad the freed slave of 'Umar bin al-Khattab.

٤٠٧٩- حَدَّثَنَا مُحَمَّدٌ وَيَزِيدُ قَالَا: حَدَّثَنَا الْعَوَّامُ قَالَ: حَدَّثَنِي أَبُو مُحَمَّدٍ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ عَنْ أَبِي عُبَيْدَةَ، خَالَفَا هُشَيْمًا، فَقَالَا: أَبُو مُحَمَّدٍ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ. [راجع: ٣٥٥٤].

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef* because it is interrupted]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود، ولجهالة حال أبي محمد.

4080. It was narrated from Ibn Sireen that Anas bin Malik attended the funeral of a man among the Ansar. They started to pray out loud for forgiveness for him, and Anas did not disapprove of that. Hushaim said: Khalid said in his *hadeeth*: And they put him

٤٠٨٠- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنِ ابْنِ سِيرِينَ: أَنَّ أَنَسَ بْنَ مَالِكٍ شَهِدَ جِنَازَةَ رَجُلٍ مِنَ الْأَنْصَارِ، قَالَ: فَأَظْهَرُوا الِاسْتِغْفَارَ، فَلَمْ يُنْكِرْ ذَلِكَ أَنَسٌ، قَالَ هُشَيْمٌ: قَالَ خَالِدٌ فِي حَدِيثِهِ: وَأَدْخَلُوهُ مِنْ قِبَلِ رِجْلِ الْقَبْرِ، وَقَالَ

into the grave from the end of the grave. And on one occasion Hushaim said: A man among the Ansar died in Basrah, and Anas bin Malik attended his funeral, and they prayed out loud for forgiveness for him.

هُشَيْمٌ مَرَّةً: إِنَّ رَجُلًا مِنَ الْأَنْصَارِ مَاتَ بِالْبَصْرَةِ، فَشَهِدَهُ أَنَسُ بْنُ مَالِكٍ، فَأَظْهَرُوا لَهُ الِاسْتِغْفَارَ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

4081. It was narrated that Muhammad said: I was with Anas during a funeral; he instructed that the deceased should be brought into the grave from the end of the grave.

٤٠٨١- حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا خَالِدٌ عَنْ مُحَمَّدٍ قَالَ: كُنْتُ مَعَ أَنَسٍ فِي جِنَازَةٍ، فَأَمَرَ بِالْمَيِّتِ، فَسُلَّ مِنْ قِبَلِ رِجْلَيِ الْقَبْرِ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

4082. It was narrated that Anas bin Sireen said: Anas was the best of the people in prayer when travelling and when not travelling.

٤٠٨٢- حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: كَانَ أَنَسٌ أَحْسَنَ النَّاسِ صَلَاةً فِي السَّفَرِ وَالْحَضَرِ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

4083. It was narrated that Anas bin Sireen said: I saw Anas bin Malik craning his neck to look for something whilst he was praying.

٤٠٨٣- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ أَنَسِ ابْنِ سِيرِينَ قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ يَسْتَشْرِفُ لِشَيْءٍ، وَهُوَ فِي الصَّلَاةِ، يَنْظُرُ إِلَيْهِ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

4084. It was narrated from al-Aswad, from 'Abdullah, who said: No one of you should give a share of himself to the Shaitan by thinking that it is obligatory to leave to the right only (after finishing the prayer). Most of the time I saw the Messenger of Allah (ﷺ) leave to his left.

٤٠٨٤- حَدَّثَنَا يَحْيَى عَنِ الْأَعْمَشِ: حَدَّثَنِي عُمَارَةُ: حَدَّثَنِي الْأَسْوَدُ بْنُ يَزِيدَ قَالَ: قَالَ عَبْدُ اللهِ. وَأَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ. وَابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ عُمَارَةَ عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ الْمَعْنَى قَالَ: لَا يَجْعَلْ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا، لَا يَرَى إِلَّا أَنَّ حَتْمًا عَلَيْهِ أَنْ يَنْصَرِفَ عَنْ يَمِينِهِ، فَلَقَدْ

Comments: [Its *isnad* is *saheeh*, al-Bukhari (852)]

رَأَيْتُ رَسُولَ اللَّهِ ﷺ، أَكْثَرُ انْصِرَافِهِ عَنْ يَسَارِهِ. [راجع: ٣٦٣١].

تخريج: إسناده صحيح، خ: (٨٥٢).

4085. It was narrated from 'Abdullah from the Prophet (ﷺ): "What a bad thing for one of you to say: I forgot such and such a verse. Rather he was caused to forget."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5039)]

٤٠٨٥- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ، وَشُعْبَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «بِئْسَمَا لِأَحَدِكُمْ أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ». [راجع: ٣٩٦٠].

تخريج: إسناده صحيح، خ: (٥٠٣٩).

4086. It was narrated that 'Abdullah said: A man said: O Messenger of Allah, will one of us be blamed for what he did during the Jahiliyyah? He said: "If you do well (in Islam) you will not be blamed (for what you did during the Jahiliyyah), but if you do badly in Islam you will be blamed for your earlier and later actions."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6921)]

٤٠٨٦- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا مَنْصُورٌ وَسُلَيْمَانُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِاللَّهِ، قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «إِنْ أَحْسَنْتَ لَمْ تُؤَاخَذْ، وَإِنْ أَسَأْتَ فِي الْإِسْلَامِ أُخِذْتَ بِالْأَوَّلِ وَالْآخِرِ». [راجع: ٣٥٩٦].

تخريج: إسناده صحيح، خ: (٦٩٢١).

4087. It was narrated that 'Abdullah (ﷺ) said: A Jew came to the Prophet (ﷺ) and said: O Muhammad, verily Allah will carry the heavens on one finger, and the earths on one finger, and the mountains on one finger, and all living beings on one finger, and the trees on one finger, then He will say: I am the Sovereign. The Prophet (ﷺ) smiled so broadly that his molars could be seen, and said: "They made not a just estimate of Allah such as is due to Him..." [az-

٤٠٨٧- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي مَنْصُورٌ وَسُلَيْمَانُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ يَهُودِيًّا أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ عَلَى إِصْبَعٍ، وَالْأَرَضِينَ عَلَى إِصْبَعٍ، وَالْجِبَالَ عَلَى إِصْبَعٍ، وَالْخَلَائِقَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ وَقَالَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ (الزمر: ٦٧) قَالَ يَحْيَى: وَقَالَ

Zumar 39:67]. Yahya said: And Fudail - meaning bin 'Iyad - said: In amazement and confirmation.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7414)]

فُضَيْلٌ، يَعْنِي ابْنَ عِيَاضٍ: تَعَجُّبًا وَتَصْدِيقًا لَهُ. [راجع: ٣٥٩٠].

تخريج: إسناده صحيح، خ: (٧٤١٤).

4088. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Every Prophet has a close associate among the Prophets, and my close associate among them is my father and the close friend of my Lord (Ibraheem)." Then he recited: "Verily, among mankind who have the best claim to Ibraheem (Abraham) are those who followed him, and this Prophet (Muhammad (ﷺ)) and those who have believed (Muslims)." [Al 'Imran 3:68].

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٤٠٨٨- حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِيهِ (١/ ٤٣٠)، عَنْ أَبِي الضُّحَى، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ وُلَاةٌ مِنَ النَّبِيِّينَ، وَإِنَّ وَلِيِّي مِنْهُمْ أَبِي وَخَلِيلُ رَبِّي، عَزَّوَجَلَّ» ثُمَّ قَرَأَ: ﴿إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِىُّ وَٱلَّذِينَ ءَامَنُوا۟﴾ (آل عمران: ٦٨ [راجع: ٣٨٠٠].

تخريج: إسناده ضعيف لانقطاعه، أبو الضحى لم يدرك ابن مسعود.

4089. 'Abdur-Rahman bin Yazeed said: I saw 'Abdullah go to the bottom of the valley; he put the *Jamrah* on his right and turned to face the House, then he stoned it with seven pebbles, saying *takbeer* after each throw. Then he said: This, by the One besides Whom there is no other God, is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [*Saheeh* apart from the phrase "and turned to face the House"]

٤٠٨٩- حَدَّثَنَا يَحْيَى عَنِ الْمَسْعُودِيِّ: حَدَّثَنِي جَامِعُ بْنُ شَدَّادٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ قَالَ، رَأَيْتُ عَبْدَ اللَّهِ اسْتَبْطَنَ الْوَادِيَ، فَجَعَلَ الْجَمْرَةَ عَنْ حَاجِبِهِ الْأَيْمَنِ، وَاسْتَقْبَلَ الْبَيْتَ، ثُمَّ رَمَاهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ دُبُرَ كُلِّ حَصَاةٍ، ثُمَّ قَالَ: هَذَا، وَالَّذِي لَا إِلَهَ غَيْرُهُ، مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخريج: صحيح دون قوله: «واستقبل البيت» وهو شاذ كما قال الحافظ في «الفتح»: (٣/ ٥٨٢)، يحيى القطان سمع من المسعودي قبل الاختلاط، وهو متابع.

4090. It was narrated that al-Harith bin 'Abdullah said: 'Abdullah (ﷺ) said: The one who

٤٠٩٠- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَوَكِيعٌ قَالَا: حَدَّثَنَا الْأَعْمَشُ الْمَعْنَى، عَنِ الْأَعْمَشِ قَالَ:

consumes *riba*, the one who pays it, the two who witness it, and the one who writes it down, if they are aware of it, and the woman who does tattoos and the woman who has tattoos done for the purpose of beautification, those who withhold *zakah* and those who go back to living as Bedouin in the wilderness after migrating, will be cursed on the lips of Muhammad (ﷺ) on the Day of Resurrection.

Comments: [Its *isnad* is *da'eef* because al-Harith bin 'Abdullah al-A'war, is *da'eef*]

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُرَّةَ عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ عَبْدُ اللَّهِ: آكِلُ الرِّبَا، وَمُوكِلُهُ، وَشَاهِدَاهُ، وَكَاتِبُهُ إِذَا عَلِمُوا بِهِ، وَالْوَاشِمَةُ، وَالْمُسْتَوْشِمَةُ لِلْحُسْنِ، وَلَاوِي الصَّدَقَةِ، وَالْمُرْتَدُّ أَعْرَابِيًّا بَعْدَ هِجْرَتِهِ، مَلْعُونُونَ عَلَى لِسَانِ مُحَمَّدٍ ﷺ يَوْمَ الْقِيَامَةِ. [راجع: ٣٨٨١].

تخريج: إسناده ضعيف لضعف الحارث الأعور.والصحيح أنه جعل البيت عن يساره كما تقدم برقم: (٣٩٤١).

4091. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ), who is the most truthful one, told us: "The creation of any one of you is put together in his mother's womb for forty days - or he said: forty nights - then he becomes a *'alaqah* (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (*mudghah*) for a similar period, then Allah, may He be glorified and exalted, sends the angel to him with four words: his deeds, his lifespan, his provision, and whether he is doomed (to Hell) or blessed (destined for Paradise). Then he breathes the soul into him and by the One besides Whom there is no other God, one of you may do the deeds of the people of Paradise until there is nothing between him and it but a cubit, then the decree overtakes him and he ends his life with the deeds of the people of

٤٠٩١- حَدَّثَنَا يَحْيَى عَنِ الْأَعْمَشِ. وَوَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ الصَّادِقُ الْمَصْدُوقُ، قَالَ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ فِي أَرْبَعِينَ يَوْمًا، أَوْ قَالَ: أَرْبَعِينَ لَيْلَةً _ قَالَ: وَكِيعٌ _ لَيْلَةً ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسِلُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ الْمَلَكَ بِأَرْبَعِ كَلِمَاتٍ: عَمَلُهُ، وَأَجَلُهُ، وَرِزْقُهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ، فَيَكُونُ مِنْ أَهْلِهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَكُونُ مِنْ أَهْلِهَا». [راجع: ٣٦٢٤].

تخريج: إسناده صحيح، م: (٢١٣٧).

Hell, and he becomes one of its people. And one of you may do the deeds of the people of Hell until there is nothing between him and Hell but a cubit, then the decree overtakes him and he ends his life with the deeds of the people of Paradise, and he becomes one of its people.

Comments: [Its *isnad* is *saheeh*, Muslim (2137)]

٤٠٩٢- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا سُلَيْمَانُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ كِفْلٌ مِنْ دَمِهَا، ذَاكَ أَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ». [راجع: ٣٦٣٠].

تخريج: إسناده صحيح، خ: (٦٨٦٧).

4092. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "No soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6867)]

٤٠٩٣- حَدَّثَنَا يَحْيَى عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «إِذَا كَانُوا ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ يَحْزُنُهُ» [راجع: ٣٥٦٠].

تخريج: إسناده صحيح، م: (٢١٨٤).

4093. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad."

Comments: [Its *isnad* is *saheeh*, Muslim (2184)]

٤٠٩٤- حَدَّثَنَا يَحْيَى عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَجُلًا أَصَابَ مِنِ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ يَسْأَلُهُ عَنْ كَفَّارَتِهَا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿أَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾ (هود: ١١٤) قَالَ: يَا

4094. It was narrated from Ibn Mas'ood (ﷺ) that a man kissed a woman once, then he came to the Prophet (ﷺ) and asked him about expiation. Then the words "And perform *As-Salat* (*Iqamatas-Salat*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salat* (prayers)]. Verily, the good deeds remove the evil

deeds (i.e. small sins)." [Hood 11:114] were revealed. He said: O Messenger of Allah, is that only for me? He said: "It is for anyone who does that among my *ummah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (526) and Muslim (2763)]

رَسُولَ اللَّهِ، أَلِي هَذِهِ؟ قَالَ: «لِمَنْ عَمِلَ مِنْ أُمَّتِي». [راجع: ٣٦٥٣].

تخريج: إسناده صحيح، خ: (٥٢٦)، م: (٢٧٦٣).

4095. It was narrated that 'Abdullah said: Verily Muhammad (ﷺ) told us that a man may tell lies until he is recorded with Allah as a liar, and a man may speak the truth until he is recorded with Allah as a speaker of truth.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6094) and Muslim (2607)]

٤٠٩٥- حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِاللَّهِ قَالَ: إِنَّ مُحَمَّدًا ﷺ حَدَّثَنَا: أَنَّ الرَّجُلَ يَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا، وَأَنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا. [راجع: ٣٦٣٨].

تخريج: إسناده صحيح، خ: (٦٠٩٤)، م: (٢٦٠٧).

4096. It was narrated from Ibn Mas'ood: Whoever buys an animal that has been left unmilked - or perhaps he said: a ewe that has been left unmilked - let him return it and return a *sa'* with it. And the Prophet (ﷺ) forbade intercepting people with their goods (before they reached the market).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2049) and Muslim (1518)]

٤٠٩٦- حَدَّثَنَا يَحْيَى عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ: مَنِ اشْتَرَى مُحَفَّلَةً _ وَرُبَّمَا قَالَ: شَاةً مُحَفَّلَةً _ فَلْيَرُدَّهَا، وَلْيَرُدَّ مَعَهَا صَاعًا، وَنَهَى النَّبِيُّ ﷺ عَنْ تَلَقِّي الْبُيُوعِ.

تخريج: إسناده صحيح، خ: (٢٠٤٩)، م: (١٥١٨).

4097. It was narrated that 'Abdullah said, once or twice, from the Prophet (ﷺ): "There is no judge who judges between the people but on the Day of Resurrection he will be detained and an angel will take hold of the back of his head and bring him to the edge of Hell, then he will lift his head towards Allah, may He be glorified and exalted,

٤٠٩٧- حَدَّثَنَا يَحْيَى عَنْ مُجَالِدٍ: حَدَّثَنَا عَامِرٌ عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ مَرَّةً أَوْ مَرَّتَيْنِ عَنِ النَّبِيِّ ﷺ: «مَا مِنْ حَكَمٍ يَحْكُمُ بَيْنَ النَّاسِ إِلَّا حُبِسَ يَوْمَ الْقِيَامَةِ، وَمَلَكٌ آخِذٌ بِقَفَاهُ حَتَّى يَقِفَهُ عَلَى جَهَنَّمَ، ثُمَّ يَرْفَعُ رَأْسَهُ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَإِنْ قَالَ: الْخَطَّاءُ، أَلْقَاهُ فِي جَهَنَّمَ، يَهْوِي أَرْبَعِينَ خَرِيفًا».

and if He says, 'The wrongdoer,' he will throw him into Hell the depth of forty years."

Comments: [Its *isnad* is *da'eef* because Mujalid is *da'eef* - he is Ibn Sa'eed al-Hamdani]

تخريج: إسناده ضعيف لضعف مجاهد الهمداني، وروي مرفوعا وموقوفا، والموقوف هو الصحيح.

4098. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "This world will not cease - or this world will not end - until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [It *isnad* is *hasan*]

٤٠٩٨- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي عَاصِمٌ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَذْهَبُ الدُّنْيَا أَوْ لَا تَنْقَضِي الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يُوَاطِئُ اسْمُهُ اسْمِي». [راجع: ٣٥٨٣].

تخريج: إسناده حسن من أجل عاصم.

4099. It was narrated that 'Abdullah bin 'Utbah said: Some people came to 'Abdullah bin Mas'ood and asked him about a man who married a woman and did not name a dowry, then he died before consummating the marriage with her. He did not give any response to that, so they went away. Then they came back and asked him again and he said: I shall speak concerning it on the basis of my own opinion; if I get it right then it is by the help of Allah, may He be glorified and exalted, and if I get it wrong then it is from me. She is entitled to a dowry like that of her peers, she has the right of inheritance and she has to observe the *'iddah*. A man of Ashja' stood up and said: I bear witness that the Prophet (ﷺ) issued a verdict to that effect. He said: Bring me someone to testify to that with you. And Abul-Jarrah testified to that.

٤٠٩٩- قَرَأْتُ عَلَى يَحْيَى بْنِ سَعِيدٍ عَنْ هِشَامٍ، حَدَّثَنَا قَتَادَةُ عَنْ خِلَاسٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ قَالَ: أُتِيَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَسُئِلَ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً، (١/ ٤٣١)، وَلَمْ يَكُنْ سَمَّى لَهَا صَدَاقًا، فَمَاتَ قَبْلَ أَنْ يَدْخُلَ بِهَا، فَلَمْ يَقُلْ فِيهَا شَيْئًا، فَرَجَعُوا، ثُمَّ أَتَوْهُ، فَسَأَلُوهُ، فَقَالَ: سَأَقُولُ فِيهَا بِجَهْدِ رَأْيِي، فَإِنْ أَصَبْتُ فَاللَّهُ عَزَّ وَجَلَّ يُوَفِّقُنِي لِذَلِكَ، وَإِنْ أَخْطَأْتُ فَهُوَ مِنِّي، لَهَا صَدَاقُ نِسَائِهَا، وَلَهَا الْمِيرَاثُ، وَعَلَيْهَا الْعِدَّةُ، فَقَامَ رَجُلٌ مِنْ أَشْجَعَ، فَقَالَ: أَشْهَدُ عَلَى النَّبِيِّ ﷺ أَنَّهُ قَضَى بِذَلِكَ، قَالَ: هَلُمَّ مَنْ يَشْهَدُ لَكَ بِذَلِكَ، فَشَهِدَ أَبُو الْجَرَّاحِ بِذَلِكَ. [انظر: ٤١٠٠].

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

4100. Hisham narrated a similar report except that he said: about Barwa' bint Washiq. And he said: Bring two witnesses to that. And Abu Sinan, al-Jarrah and two men of Ashja' bore witness to that.

Comments: [Its *isnad* is *saheeh*]

٤١٠٠- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا هِشَامٌ الْمَعْنَى، إِلَّا أَنَّهُ قَالَ: فِي بَرْوَعَ بِنْتِ وَاشِقٍ، فَقَالَ: هَلُمَّ شَاهِدَاكَ عَلَى هَذَا، فَشَهِدَ أَبُو سِنَانٍ وَالْجَرَّاحُ، رَجُلَانِ مِنْ أَشْجَعَ. [راجع: ٤٠٩٩].

تخريج: إسناده صحيح.

4101. It was narrated that 'Abdullah said: When we sat with the Messenger of Allah (ﷺ) in the prayer, we would say: Peace be upon Allah from His slaves, peace be upon So and so and So and so. Then the Messenger of Allah (ﷺ) said: "Do not say, peace be upon Allah, for Allah is *as-Salam*. But when one of you sits, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah' - for if you say that, it will reach every righteous slave between heaven and earth - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let one of you choose whatever supplication he likes and call upon Allah with it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (835)]

٤١٠١- حَدَّثَنَا يَحْيَى عَنِ الْأَعْمَشِ: حَدَّثَنِي شَقِيقٌ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ، وَلَكِنْ إِذَا جَلَسَ أَحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ _ فَإِنَّكُمْ إِذَا قُلْتُمْ ذَلِكَ أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ _ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ لِيَتَخَيَّرْ أَحَدُكُمْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ، فَلْيَدْعُ بِهِ». [راجع: ٣٦٢٢].

تخريج: إسناده صحيح، خ: (٨٣٥).

4102. It was narrated that 'Abdullah said: A man came to the Prophet (ﷺ) and said: Which

٤١٠٢- حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ الْمَعْنَى قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ

sin is the worst? He said: "Attributing a rival to Allah when He has created you." He said: Then what? He said: "Then killing your child for fear that he may share your food." He said: Then what? He said: "Then committing adultery with your neighbour's wife." Then Allah revealed, confirming that: "And those who invoke not any other *ilah* (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment" [al-Furqan 25:68].

Comments: [Its *isnad* is *saheeh*]

عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: أَيُّ الذَّنْبِ أَكْبَرُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا، وَهُوَ خَلَقَكَ» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ مِنْ أَجْلِ أَنْ يَطْعَمَ مَعَكَ». قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ» قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَ ذَلِكَ فِي كِتَابِهِ: ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾ إِلَى قَوْلِهِ ﴿وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا﴾ (الفرقان: ٦٨) [راجع: ٣٦١٢].

تخريج: إسناده صحيح.

4103. It was narrated that 'Abdullah said: We said: O Messenger of Allah, will one of us be blamed for what he did during the Jahiliyyah? He said: "Whoever does well in Islam will not be blamed for what he did during the Jahiliyyah, but whoever does badly in Islam will be blamed for his earlier and later actions."

Comments: [Its *isnad* is *saheeh*, Muslim (120)]

٤١٠٣- حَدَّثَنَا وَكِيعٌ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ. وحَدَّثَنَا ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: فَقَالَ: «مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالْأَوَّلِ وَالْآخِرِ». [راجع: ٣٥٩٦].

تخريج: إسناده صحيح، م: (١٢٠).

4104. It was narrated that Masrooq said: Whilst a man was narrating *hadeeth* in the Great Mosque, he said: On the Day of Resurrection a smoke will come down from the sky and will take away the hearing and sight of the

٤١٠٤- حَدَّثَنَا وَكِيعٌ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قَالَ: بَيْنَا رَجُلٌ يُحَدِّثُ فِي الْمَسْجِدِ الْأَعْظَمِ، قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَزَلَ دُخَانٌ مِنَ السَّمَاءِ، فَأَخَذَ بِأَسْمَاعِ الْمُنَافِقِينَ وَأَبْصَارِهِمْ،

hypocrites and the believers will get something like a cold from it. Masrooq said: I entered upon 'Abdullah and told him about that. He was reclining, then he sat up straight and started speaking. He said: O people, whoever among you is asked about knowledge that he has, let him speak of it, and if he does not know, let him say: Allah knows best. It is a part of knowledge to say when one does not know, Allah knows best. Allah, may He be glorified and exalted, said to His Prophet (ﷺ): "Say (O Muhammad (ﷺ)): "No wage do I ask of you for this (the Qur'an), nor am I one of the *Mutakallifoon* (those who pretend and fabricate things which do not exist)" [Sad 38:86]. When Quraish rejected (the call of) the Prophet (ﷺ) and displayed a stubborn attitude towards him, he said: "O Allah, help me with seven (years of hardship) like the seven of Yoosuf." Then they were afflicted by a famine in which they even ate bones and dead meat because of hunger, until one of them would start to see something like smoke between him and the sky, because of hunger. Then they said: "Our Lord! Remove the torment from us, really we shall become believers!" [44:12]. It was said to him: If We relieve them they will revert (to disbelief). So he called upon his Lord and He relieved them, and they reverted (to disbelief), but Allah wrought vengeance upon them on the day of Badr. Allah, may He be exalted, says: "Then

وَأَخَذَ الْمُؤْمِنِينَ مِنْهُ كَهَيْئَةِ الزُّكَامِ، قَالَ مَسْرُوقٌ، فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ، فَذَكَرْتُ ذَلِكَ لَهُ، وَكَانَ مُتَّكِئًا، فَاسْتَوَى جَالِسًا، فَأَنْشَأَ يُحَدِّثُ، فَقَالَ: يَا أَيُّهَا النَّاسُ، مَنْ سُئِلَ مِنْكُمْ عَنْ عِلْمٍ هُوَ عِنْدَهُ فَلْيَقُلْ بِهِ، فَإِنْ لَمْ يَكُنْ عِنْدَهُ فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنَ الْعِلْمِ أَنْ تَقُولَ لِمَا لَا تَعْلَمُ: اللَّهُ أَعْلَمُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ﴾ (ص: ٨٦) إِنَّ قُرَيْشًا لَمَّا غَلَبُوا النَّبِيَّ ﷺ، وَاسْتَعْصَوْا عَلَيْهِ قَالَ: «اللَّهُمَّ أَعِنِّي بِسَبْعٍ كَسَبْعِ يُوسُفَ» قَالَ: فَأَخَذَتْهُمْ سَنَةٌ، أَكَلُوا فِيهَا الْعِظَامَ وَالْمَيْتَةَ مِنَ الْجَهْدِ، حَتَّى جَعَلَ أَحَدُهُمْ يَرَى بَيْنَهُ وَبَيْنَ السَّمَاءِ كَهَيْئَةِ الدُّخَانِ مِنَ الْجُوعِ، فَقَالُوا: ﴿رَبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ﴾ (الدخان: ١٢) قَالَ: فَقِيلَ لَهُ: إِنَّا إِنْ كَشَفْنَا عَنْهُمْ عَادُوا، فَدَعَا رَبَّهُ، فَكَشَفَ عَنْهُمْ، فَعَادُوا، فَانْتَقَمَ اللَّهُ مِنْهُمْ يَوْمَ بَدْرٍ، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴾ إِلَى قَوْلِهِ ﴿يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ﴾ (الدخان: ١٠-١٦) قَالَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ: فَقَالَ عَبْدُ اللَّهِ: فَلَوْ كَانَ يَوْمَ الْقِيَامَةِ مَا كَشَفَ عَنْهُمْ. [راجع: ٣٦١٣].

تخريج: إسناده صحيح، خ: (٤٨٢٢)، م: (٢٧٩٨).

wait you for the Day when the sky will bring forth a visible smoke - up to - On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution" [ad-Dukhan 44:10-16]. Ibn Numair said: 'Abdullah said: If this was referring to the Day of Resurrection, He would not have mentioned relief for them.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4822) and Muslim (2798)]

٤١٠٥- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَرَأْتُ عَلَى النَّبِيِّ ﷺ: ﴿هَلْ مِنْ مُذَّكِرٍ﴾ فَقَالَ النَّبِيُّ ﷺ: ﴿هَلْ مِنْ مُدَّكِرٍ﴾ (القمر: ١٥) [راجع: ٣٧٥٥].

تخريج: إسناده صحيح، خ: (٤٨٧٤).

4105. It was narrated that 'Abdullah (ﷺ) said: I recited to the Messenger of Allah (ﷺ): "And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition) [*hal min mudhdhakir*]?" [al-Qamar 54:17]. And the Prophet (ﷺ) said: "*hal min muddakir*" [i.e., he corrected his pronunciation].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4874)]

٤١٠٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ (١/ ٤٣٢) دُونَ وَاحِدٍ، فَإِنَّ ذَلِكَ يُحْزِنُهُ». [راجع: ٣٥٦٠].

تخريج: إسناده صحيح، خ: (٦٢٩٠)، م: (٢١٨٤).

4106. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of one, because that makes him sad."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6290) and Muslim (2184)]

٤١٠٧- حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ، فَهُوَ

4107. 'Abdullah said: It is as if I can see the Messenger of Allah (ﷺ) telling us about one of the Prophets whose people struck him, and he was wiping the blood of his forehead and saying: "Lord

forgive my people for they do not know."

Comments: [Its *isnad* is *saheeh*, Muslim (1792)]

يَنْضَحُ الدَّمَ، قَالَ أَبُو مُعَاوِيَةَ: يَمْسَحُ الدَّمَ عَنْ جَبِينِهِ، وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي، فَإِنَّهُمْ لَا يَعْلَمُونَ». [راجع: ٣٦١١].

تخريج: إسناده صحيح، م: (١٧٩٢).

4108. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Beware of lying, for lying leads to wickedness and wickedness leads to Hell. A man may tell lies (and endeavour to do so) until he is recorded with Allah as a liar." And he said: The Prophet (ﷺ) said: "I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may tell the truth and endeavour to tell the truth until he is recorded with Allah as a speaker of truth." Abu Mu'awiyah said: "A man may continue to speak the truth and endeavour to speak the truth.

Comments: [Its *isnad* is *saheeh*, Muslim (2607)]

٤١٠٨- حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَالْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا» وَقَالَ: قَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّهُ ـ يَعْنِي الرَّجُلَ ـ لَيَصْدُقُ، وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا» قَالَ أَبُو مُعَاوِيَةَ: «وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ، وَيَتَحَرَّى الصِّدْقَ». [راجع: ٣٦٣٨].

تخريج: إسناده صحيح، م: (٢٦٠٧).

4109. It was narrated that 'Abdullah (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "There is no cause for envy except in two cases: a man to whom Allah gives wealth and enables him to spend it appropriately, and a man to whom Allah gives wisdom and he rules in accordance with it and teaches it to the people."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1409) and Muslim (816)]

٤١٠٩- حَدَّثَنَا وَكِيعٌ وَيَزِيدُ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا: فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَآخَرُ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا، وَيُعَلِّمُهَا». [راجع: ٣٦٥١].

تخريج: إسناده صحيح، خ: (١٤٠٩)، م: (٨١٦).

4110. It was narrated that Ibn Mas'ood said: We asked the Messenger of Allah (ﷺ) about walking with the bier and he said: "A rapid walk. The bier should be followed rather than follow."

Comments: [Its *isnad* is *da'eef* because Abu Majid al-Hanafi is unknown]

٤١١٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَسَنٌ عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنْ أَبِي مَاجِدٍ الْحَنَفِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ السَّيْرِ بِالْجِنَازَةِ، فَقَالَ: «مَا دُونَ الْخَبَبِ، الْجِنَازَةُ مَتْبُوعَةٌ، وَلَيْسَتْ بِتَابِعٍ». [راجع: ٣٥٨٥].

تخريج: إسناده ضعيف لجهالة أبي ماجد الحنفي، وضعف يحيى بن الحارث.

4111. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "He is not one of us who rends his garment, slaps his cheeks and calls with the call of Jahiliyyah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1298) and Muslim (103)]

٤١١١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ شَقَّ الْجُيُوبَ، وَلَطَمَ الْخُدُودَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ». [راجع: ٣٦٥٨].

تخريج: إسناده صحيح، خ: (١٢٩٨)، م: (١٠٣).

4112. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said to us: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5066) and Muslim (1400)]

٤١١٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ». [راجع: ٣٥٩٢].

تخريج: إسناده صحيح، خ: (٥٠٦٦)، م: (١٤٠٠).

4113. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) and we

٤١١٣- حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ،

were young men. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that. Then after that we were granted a concession allowing us to marry a woman in return for a garment for a limited time. Then 'Abdullah recited: "Make not unlawful the *Tayyibat* (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you, " [al-Ma'idah 5:87].

وَنَحْنُ شَبَابٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَلَا نَسْتَخْصِي؟ فَنَهَانَا، ثُمَّ رَخَّصَ لَنَا فِي أَنْ نَنْكِحَ الْمَرْأَةَ بِالثَّوْبِ إِلَى الْأَجَلِ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ: ﴿لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ﴾ [راجع: ٣٦٥٠].

تخريج: إسناده صحيح، م: (١٤٠٤).

Comments: [Its *isnad* is *saheeh*, Muslim (1404)]

4114. It was narrated from Abu Moosa al-Hilali, from his father, that a man was on a journey and his wife gave birth, but her milk would not come. So he started to suckle and spit out the milk, but some of it entered his stomach. He came to Abu Moosa, who said: She has become *haram* for you. He went to Ibn Mas'ood and asked him, and he said: The Messenger of Allah (ﷺ) said: "Breastfeeding does not make a person a *mahram* except that which causes the flesh and bones to grow."

٤١١٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ أَبِي مُوسَى الْهِلَالِيِّ، عَنْ أَبِيهِ: أَنَّ رَجُلًا كَانَ فِي سَفَرٍ، فَوَلَدَتْ امْرَأَتُهُ، فَاحْتُبِسَ لَبَنُهَا، فَجَعَلَ يَمُصُّهُ، وَيَمُجُّهُ، فَدَخَلَ حَلْقَهُ، فَأَتَى أَبَا مُوسَى، فَقَالَ: حُرِّمَتْ عَلَيْكَ، قَالَ: فَأَتَى ابْنَ مَسْعُودٍ، فَسَأَلَهُ، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُحَرِّمُ مِنَ الرَّضَاعِ إِلَّا مَا أَنْبَتَ اللَّحْمَ، وَأَنْشَزَ الْعَظْمَ».

Comments: [A *hadeeth* that is *saheeh* when taken with corroborating evidence; this is a *da'eef isnad*]

تخريج: حديث صحيح بشواهده، وهذا إسناد ضعيف لانقطاع بين والد أبي موسى الهلالي وعبدالله بن مسعود.

4115. It was narrated from 'Abdullah that he said in *khutbatal-hajah* : Verily, praise is due to Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls. Whomsoever Allah guides will never be led

٤١١٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ فِي خُطْبَةِ الْحَاجَةِ: إِنَّ الْحَمْدَ لِلَّهِ، نَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ

لَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ كِتَابِ اللَّهِ: ﴿اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾ (آل عمران: ١٠٢) ﴿اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ (النساء: ١) ﴿اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾ (الأحزاب: ٧٠) إِلَى آخِرِ الْآيَةِ. [راجع: ٣٧٢١].

تخريج: حديث صحيح، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود وهو متابع.

astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. Then he recited three verses from the Book of Allah: "O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah.)" [Al 'Imran 3:102] "And fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allah is Ever an All-Watcher over you." [an-Nisa' 4:1] "Keep your duty to Allah and fear Him, and speak (always) the truth)." [al-Ahzab 33:70].

Comments: [A *saheeh hadeeth*. This *isnad* is *da'eef* because it is interrupted: Abu 'Ubaidah - who is Ibn 'Abdullah bin Mas'ood - did not hear from his father]

٤١١٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ وَ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ قَالَ: عَلَّمَنَا رَسُولُ اللهِ ﷺ خُطْبَةَ الْحَاجَةِ ... فَذَكَرَ نَحْوَ هَذَا الْحَدِيثِ إِلَّا أَنَّهُ لَمْ يَقُلْ: "إِنَّ". [راجع: ٣٧٢٠].

4116. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) taught us *khutbatal-hajah*... And he narrated a similar *hadeeth* except that he did not say "verily".

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، أبو عبيدة لم يسمع من أبيه، قد تابعه أبو الأحوص.

٤١١٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ جَامِعِ بْنِ شَدَّادٍ أَبِي صَخْرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: لَمَّا أَتَى عَبْدُ اللَّهِ

4117. It was narrated that 'Abdur-Rahman bin Yazeed said: When 'Abdullah came to the *Jamrah* - Jamratal-'Aqabah - he went to the bottom of the valley,

turned to face the Ka'bah and put the *Jamrah* on his right, then he stoned it with seven pebbles, saying *takbeer* with each throw. Then he said: From here, by the One besides Whom there is no other God, the one to whom Sooratal-Baqarah was revealed stoned (the *Jamrah*).

Comments: [*Saheeh* apart from the phrase "and turned to face the House"; it is a repeat of 4089]

الْجَمْرَةَ جَمْرَةَ الْعَقَبَةِ اسْتَبْطَنَ الْوَادِيَ، وَاسْتَقْبَلَ الْكَعْبَةَ، وَجَعَلَ الْجَمْرَةَ عَلَى حَاجِبِهِ الْأَيْمَنِ، ثُمَّ رَمَى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، ثُمَّ قَالَ: مِنْ هَاهُنَا، وَالَّذِي لَا إِلَهَ غَيْرُهُ، رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخريج: صحيح دون قوله: «واستقبل البيت»، وهو شاذ «الفتح»: (٣/ ٥٨٢)، والصحيح أنه جعل البيت عن يساره كما تقدم برقم: (٣٩٤١).

4118. It was narrated that 'Abdullah (ﷺ) said: The Prophet (ﷺ) said to me: "Recite Qur'an to me." I said: O Messenger of Allah, how could I recite to you, when you are the one to whom it was revealed? He said: "I like to hear it from someone else." So I started reciting Soorat an-Nisa' and I recited to him, and when I reached the verse, "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (ﷺ)) as a witness against these people?" [an-Nisa' 4:41], I looked at him and his eyes flowing with tears.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4582) and Muslim (800)]

(١/ ٤٣٣) ٤١١٨- **حَدَّثَنَا** وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «اقْرَأْ عَلَيَّ الْقُرْآنَ»، قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ أَقْرَأُ عَلَيْكَ، وَإِنَّمَا أُنْزِلَ عَلَيْكَ؟ قَالَ: «إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي» قَالَ: فَافْتَتَحْتُ سُورَةَ النِّسَاءِ، فَقَرَأْتُ عَلَيْهِ، فَلَمَّا بَلَغْتُ: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا﴾ (النساء: ٤١) قَالَ: نَظَرْتُ إِلَيْهِ، وَعَيْنَاهُ تَذْرِفَانِ. [راجع: ٣٥٥٠].

تخريج: إسناده صحيح، خ: (٤٥٨٢)، م: (٨٠٠).

4119. It was narrated that 'Abdullah (ﷺ) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ﷺ), and my father Abu Sufyan, and my brother

٤١١٩- **حَدَّثَنَا** وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ الْيَشْكُرِيِّ، عَنْ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ: اللَّهُمَّ أَمْتِعْنِي بِزَوْجِي رَسُولِ اللَّهِ ﷺ،

Mu'awiyah (all my life). The Prophet (ﷺ) said: "You have asked Allah about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allah will never do anything before its due time or delay it beyond its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better and preferable." He said: And mention of monkeys was made in his presence. Mis'ar said: I think he said: And pigs - from what were they transformed? The Prophet (ﷺ) said: "Allah, may He be glorified and exalted, never gives those who have been transformed offspring. Monkeys - and I think he said: and pigs -existed before that."

وَبِأَبِي أَبِي سُفْيَانَ، وَبِأَخِي مُعَاوِيَةَ، فَقَالَ النَّبِيُّ ﷺ: «سَأَلْتِ اللَّهَ عَزَّ وَجَلَّ لِآجَالٍ مَضْرُوبَةٍ، وَأَيَّامٍ مَعْدُودَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، لَنْ يُعَجِّلَ شَيْئًا قَبْلَ حِلِّهِ، أَوْ يُؤَخِّرَ شَيْئًا عَنْ حِلِّهِ، وَلَوْ كُنْتِ سَأَلْتِ اللَّهَ عَزَّ وَجَلَّ أَنْ يُعِيذَكِ مِنْ عَذَابٍ فِي النَّارِ، أَوْ عَذَابٍ فِي الْقَبْرِ، كَانَ خَيْرًا وَأَفْضَلَ» قَالَ: وَذُكِرَ عِنْدَهُ أَنَّ الْقِرَدَةَ _ قَالَ مِسْعَرٌ: أُرَاهُ قَالَ: وَالْخَنَازِيرَ _ مِمَّا مُسِخَ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَجْعَلْ لِمَسِيخٍ نَسْلًا وَلَا عَقِبًا، وَقَدْ كَانَتِ الْقِرَدَةُ _ أُرَاهُ قَالَ: وَالْخَنَازِيرُ _ قَبْلَ ذَلِكَ». [راجع: ٣٧٠٠].

تخريج: إسناده صحيح، م: (٢٦٦٣).

Comments: [Its *isnad* is *saheeh*, Muslim (2663)]

4120. A similar report was narrated from 'Alqamah bin Marthad with his *isnad*, and there was no uncertainty about the word pigs.

٤١٢٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا الثَّوْرِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ نَحْوَهُ بِإِسْنَادِهِ، وَلَمْ يَشُكَّ فِي الْخَنَازِيرِ. [راجع: ٣٧٠٠].

Comments: [Its *isnad* is *saheeh*, Muslim (2663)]

تخريج: إسناده صحيح، م: (٢٦٦٣).

4121. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Indeed, I have nothing to do with the friendship of any close friend. If I were to take a close friend, I would have taken Abu Bakr as a close friend. But your companion is the close friend of Allah, may He be glorified and exalted."

٤١٢١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خُلَّةٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ، إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٣٥٨٠].

تخريج: إسناده صحيح، م: (٢٣٨٣).

Comments: [Its *isnad* is *saheeh*, Muslim (2683)]

٤١٢٢- حَدَّثَنَا وَكِيعٌ عَنِ الْمَسْعُودِيِّ، عَنِ الْحَكَمِ، عَنْ ذَرٍّ، عَنْ وَائِلِ بْنِ مَهَانَةَ التَّيْمِيِّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ النَّارِ» فَقَالَتِ امْرَأَةٌ: وَمَا لَنَا أَكْثَرُ أَهْلِ النَّارِ؟ قَالَ: «لِأَنَّكُنَّ تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ». [راجع: ٣٥٦٩].

تخريج: صحيح لغيره، وهذا إسناد محتمل للتحسين لحال وائل بن مهانة، المسعودي -وهو صدوق- اختلط قبل موته، لكن سماع وكيع منه قبل الاختلاط.

4122. It was narrated from 'Abdullah that the Prophet (ﷺ) addressed us and said: "O women, give charity, for you will be most of the people of Hell on the Day of Resurrection." A woman said: Why will we be most of the people of Hell? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that could be *hasan*]

٤١٢٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَفْسٍ تُقْتَلُ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، ذَلِكَ بِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ». [راجع: ٣٦٣٠].

تخريج: إسناده صحيح، م: (٦٨٦٧).

4123. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing."

Comments: [Its *isnad* is *saheeh*, Muslim (6867)]

٤١٢٤- حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ الْمَعْنَى، وَهَذَا لَفْظُ وَكِيعٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ زِيَادِ بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ: أَنَّ أَبَاهُ مَعْقِلَ بْنَ مُقَرِّنٍ الْمُزَنِيَّ قَالَ لِابْنِ مَسْعُودٍ: أَسَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «النَّدَمُ تَوْبَةٌ؟» قَالَ: نَعَمْ. [راجع: ٣٥٦٨].

تخريج: صحيح، وهذا إسناد حسن.

4124. It was narrated from 'Abdullah bin Ma'qil that his father Ma'qil bin Muqarrin al-Muzani said to Ibn Mas'ood (ﷺ): Did you hear the Messenger of Allah (ﷺ) say: "Regret is repentance"? He said: Yes.

Comments: [*Saheeh*; this is a *hasan isnad*. It appears above, 3568]

4125. It was narrated that 'Abdullah said: The Messenger of Allah, who is the most truthful one, said: "Selling an unmilked animal is deceit and it is not permissible for a Muslim to deceive."

Comments: [Its *isnad* is *da'eef* because Jabir is *da'eef*; he is ibn Yazeed al-Ju'fi]

٤١٢٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ جَابِرٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ الصَّادِقُ الْمَصْدُوقُ، قَالَ: «بَيْعُ الْمُحَفَّلَاتِ خِلَابَةٌ، وَلَا تَحِلُّ الْخِلَابَةُ لِمُسْلِمٍ». [راجع: ٤٠٩٦].

تخريج: إسناده ضعيف لضعف جابر الجعفي، وروي مرفوعا، وموقوفه هو الصحيح كما قال الدارقطني، المسعودي- وهو صدوق- اختلط قبل موته، وسمع منه وكيع قبل الاختلاط.

4126. It was narrated from 'Abdullah bin Mas'ood that the Prophet (ﷺ) said: "Trading insults with a Muslim is an evil action and fighting him is *kufr*."

Comments: [Its *isnad* is *saheeh*, Muslim (64)]

٤١٢٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يُحَدِّثُهُ عَنِ النَّبِيِّ ﷺ قَالَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». [راجع: ٣٦٤٧].

تخريج: إسناده صحيح، م: (٦٤).

4127. It was narrated that Sulaiman said: I heard Zaid bin Wahb say: I heard 'Abdullah bin Mas'ood narrate from the Prophet (ﷺ): "After I am gone you will see selfishness, turmoils and things that you disapprove of." We said: O Messenger of Allah, what do you instruct us to do, if any of us live to see that? He said: "Pay your dues (to others), and ask Allah for what is due to you."

Comments: [Its *isnad* is *saheeh*, Muslim (1843)]

٤١٢٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ ابْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. وحَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً، وَفِتَنًا، وَأُمُورًا تُنْكِرُونَهَا» قُلْنَا: يَا رَسُولَ اللَّهِ، فَمَاذَا تَأْمُرُ لِمَنْ أَدْرَكَ ذَلِكَ مِنَّا؟ قَالَ: تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ». [راجع: ٣٦٤٠].

تخريج: إسناده صحيح، م: (١٨٤٣).

4128. It was narrated that 'Abdullah said: "There is not one

٤١٢٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنِ السُّدِّيِّ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ

قَالَ: ﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾ (مريم: ٧١) قَالَ: يَدْخُلُونَهَا أَوْ يَلِجُونَهَا، ثُمَّ يَصْدُرُونَ مِنْهَا بِأَعْمَالِهِمْ، قُلْتُ لَهُ: إِسْرَائِيلُ حَدَّثَهُ عَنِ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ، هُوَ عَنِ النَّبِيِّ ﷺ، أَوْ كَلَامًا هَذَا مَعْنَاهُ. [انظر: ٤١٤١].

of you but will pass over it (Hell)" [Maryam 19:71]. He said: They will enter it, or will enter it then come out of it by means of their deeds. I said to him: Did Isra'eel narrate it from the Prophet (ﷺ)? He said: Yes, it is from the Prophet (ﷺ), or words to that effect.

تخريج: إسناده حسن.

Comments: [Its *isnad* is *hasan*]

٤١٢٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ (١/ ٤٣٤) عَبْدِ اللَّهِ قَالَ: لَعَنَ اللَّهُ الْوَاشِمَاتِ، وَالْمُتَوَشِّمَاتِ، وَالْمُتَنَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيِّرَاتِ خَلْقَ اللَّهِ، قَالَ: فَبَلَغَ امْرَأَةً فِي الْبَيْتِ، يُقَالُ لَهَا: أُمُّ يَعْقُوبَ، فَجَاءَتْ إِلَيْهِ، فَقَالَتْ: بَلَغَنِي أَنَّكَ قُلْتَ: كَيْتَ وَكَيْتَ، فَقَالَ: مَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَتْ: إِنِّي لَأَقْرَأُ مَا بَيْنَ لَوْحَيْهِ، فَمَا وَجَدْتُهُ، فَقَالَ: إِنْ كُنْتِ قَرَأْتِيهِ فَقَدْ وَجَدْتِيهِ، أَمَا قَرَأْتِ (مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا) (الحشر: ٧)؟ قَالَتْ: بَلَى، قَالَ: فَإِنَّ النَّبِيَّ ﷺ نَهَى عَنْهُ، قَالَتْ: إِنِّي لَأَظُنُّ أَهْلَكَ يَفْعَلُونَ، قَالَ: اذْهَبِي، فَانْظُرِي، فَنَظَرَتْ، فَلَمْ تَرَ مِنْ حَاجَتِهَا شَيْئًا، فَجَاءَتْ، فَقَالَتْ: مَا رَأَيْتُ شَيْئًا، قَالَ: لَوْ كَانَتْ كَذَلِكَ لَمْ تُجَامِعْنَا، قَالَ: وَسَمِعْتُهُ مِنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ يُحَدِّثُهُ عَنْ أُمِّ يَعْقُوبَ، سَمِعَهُ مِنْهَا، فَاخْتَرْتُ حَدِيثَ مَنْصُورٍ. [راجع: ٣٩٤٥].

4129. It was narrated that 'Abdullah said: May Allah curse the women who do tattoos and the women who have tattoos done, the women who pluck facial hair, the women who file teeth for the purpose of beautification, who change the creation of Allah. News of that reached a woman in the house who was called Umm Ya'qoob. She came to him and said: I heard that you said such and such. He said: What should I not curse those whom the Messenger of Allah (ﷺ) cursed in the Book of Allah? She said: I have read what is between the covers (of the *Mushaf*) and I did not find it. He said: If you had read it, you would have found it. Have you not read (the words) "And whatsoever the Messenger (Muhammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7]? She said: Yes indeed. He said: The Prophet (ﷺ) forbade that. She said: I think your family do that. He said: Go and look. So she looked, but she did not see anything, so she came and said: I did not see anything. He said: If that were the

case, she would not stay with us. He said: I heard it from 'Abdur-Rahman bin 'Abis, who narrated from Umm Ya'qoob, from whom he heard it, but I chose the *hadeeth* of Mansoor.

تخريج: إسناد الأول صحيح، خ: (٥٩٤٨)، م: (٢١٢٥).

Comments: [Its first *isnad* is *saheeh*, al-Bukhari (5948) and Muslim (2125)]

4130. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are my generation, then those who come after them, then those who come after them," - three or four times. "Then there will come people one of whose testimony will come before his oath and his oath before his testimony.

٤١٣٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ ـ ثَلَاثًا أَوْ أَرْبَعًا ـ ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ وَيَمِينُهُ شَهَادَتَهُ» قَالَ: وَكَانَ أَصْحَابُنَا يَضْرِبُونَا، وَنَحْنُ صِبْيَانٌ عَلَى الشَّهَادَةِ وَالْعَهْدِ. [راجع: ٣٥٩٤].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2652) and Muslim (2533)]

تخريج: إسناده صحيح، خ: (٢٦٥٢)، م: (٢٥٣٣).

4131. It was narrated that 'Abdullah (﵁) said: I said: O Messenger of Allah, which sin is the worst before Allah? He said: "Attributing a rival to Allah when He has created you." I said: Then what? He said: "Then killing your child for fear that he may share your food." - On one occasion 'Abdur-Rahman said: "for fear that he may eat with you"- I said: Then what? He said: "Then committing adultery with your neighbour's wife." Then Allah revealed, confirming that:

٤١٣١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، وَالْأَعْمَشُ وَوَاصِلٌ عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ عَزَّ وَجَلَّ نِدًّا، وَهُوَ خَلَقَكَ» قَالَ: قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَأْكُلَ مِنْ طَعَامِكَ» ـ وَقَالَ عَبْدُ الرَّحْمَنِ مَرَّةً: أَنْ يَطْعَمَ مَعَكَ ـ قَالَ: ثُمَّ قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ». [راجع: ٣٦١٢].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4761) and Muslim (86)]

تخريج: إسناده صحيح، خ: (٤٧٦١)، م: (٨٦).

4132. Wasil al-Ahdab said: I heard Abu Wa'il say: 'Abdullah said: I asked the Messenger of Allah (ﷺ): Which sin is worst...? And he narrated it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4761) and Muslim (86)]

٤١٣٢- حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا وَاصِلٌ الْأَحْدَبُ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: قَالَ عَبْدُ اللَّهِ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُّ الذَّنْبِ أَعْظَمُ؟ فَذَكَرَهُ. [راجع: ٣٦١٢].

تخريج: إسناده صحيح، خ: (٤٧٦١)، م: (٨٦).

4133. It was narrated from Abu Wa'il, that 'Abdullah said: I asked the Messenger of Allah (ﷺ)... And he narrated it

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4761) and Muslim (86)]

٤١٣٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، فَذَكَرَهُ. [راجع: ٣٦١٢].

تخريج: إسناده صحيح، خ: (٤٧٦١)، م: (٨٦).

4134. It was narrated that 'Abdullah said: I said: O Messenger of Allah, which sin is worst?... And he narrated it, then he recited: "And those who invoke not any other *ilah* (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace" [al-Furqan 25:68, 69].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4761) and Muslim (86)]

٤١٣٤- حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا وَرْقَاءُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَعْظَمُ، فَذَكَرَهُ، ثُمَّ قَرَأَ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ﴾ إِلَى ﴿مُهَانًا﴾ (الفرقان: ٦٨، ٦٩) [راجع: ٣٦١٢].

تخريج: إسناده صحيح، خ: (٤٧٦١)، م: (٨٦).

4135. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

٤١٣٥- حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتُّقَى، وَالْعِفَّةَ، وَالْغِنَى». [راجع: ٣٦٩٢].

Comments: [Its *isnad* is *saheeh*, Muslim (1721)]

تخريج: إسناده صحيح، م: (١٧٢١).

4136. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If I were to have taken a close friend (*khaleel*) I would have taken Ibn Abi Quhafah (Abu Bakr) as a close friend."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٤١٣٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا». [راجع: ٣٥٨٠].

تخريج: إسناده صحيح، م: (٢٣٨٣).

4137. It was narrated that 'Abdullah (ﷺ) said: I never saw the Messenger of Allah (ﷺ) offer any prayer but it was on time, except that he put together *Maghrib* and *'Isha'* in Muzdalifah, and he prayed *Fajr* on that day before the time when he usually prayed it (but after ascertaining that dawn had broken).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1682) and Muslim (1289)]

٤١٣٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةً إِلَّا لِمِيقَاتِهَا، إِلَّا أَنَّهُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، وَصَلَّى الصُّبْحَ يَوْمَئِذٍ لِغَيْرِ مِيقَاتِهَا. [راجع: ٣٦٣٧].

تخريج: إسناده صحيح، خ: (١٦٨٢)، م: (١٢٨٩).

4138. Al-A'mash narrated from 'Umarah... a similar report.

Comments: Its *isnad* is *saheeh*, al-Bukhari (1682) and Muslim (1289)]

٤١٣٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ مَعْنَاهُ. [راجع: ٣٦٣٧].

تخريج: إسناده صحيح، خ: (١٦٨٢)، م: (١٢٨٩).

4139. It was narrated that 'Abdullah (ﷺ) said: To swear nine times that the Messenger of Allah (ﷺ) was killed is dearer to me than swearing once that he was not killed. That is because Allah made him a Prophet and took him as a martyr. Al-A'mash said: I mentioned that to Ibraheem and he said: They used to

٤١٣٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَأَنْ أَحْلِفَ تِسْعًا أَنَّ رَسُولَ اللَّهِ ﷺ قُتِلَ قَتْلًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ وَاحِدَةً أَنَّهُ لَمْ يُقْتَلْ، وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَهُ نَبِيًّا، وَاتَّخَذَهُ شَهِيدًا،

think that the Jews had poisoned him and Abu Bakr (ﷺ).

Comments: [Its *isnad* is *saheeh*]

قَالَ: فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ، فَقَالَ: كَانُوا يَرَوْنَ، وَيَقُولُونَ: إِنَّ الْيَهُودَ سَمُّوهُ، وَأَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ. [راجع: ٣٦١٧].

تخريج: إسناده صحيح.

4140. It was narrated that 'Abdullah (ﷺ) said: After the verse "So glorify the Praises of Your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and who forgives." [an-Nasr 110:1] was revealed Abdur Razzaq said when it was revealed [When there comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah)], the Prophet (ﷺ) would often say: "Glory and praise be to You, O Allah. O Allah, forgive me, for You are the Acceptor of repentance."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

٤١٤٠- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ: ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًا﴾ (النصر: ٣) قَالَ عَبْدُ الرَّزَّاقِ: لَمَّا نَزَلَتْ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ (النصر: ١) كَانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَقُولَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، إِنَّكَ أَنْتَ التَّوَّابُ». [راجع: ٣٦٨٣].

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

4141. It was narrated from 'Abdullah: "There is not one of you but will pass over it (Hell)" [Maryam 19:71]. He said: The Messenger of Allah (ﷺ) said: "All the people will come to it, then they will pass it (over the *Sirat*) by means of their deeds."

Comments: [Its *isnad* is *hasan*]

(١/ ٤٣٥) ٤١٤١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنْ مُرَّةَ، عَنْ عَبْدِاللَّهِ: ﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾ (مريم: ٧١) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَرِدُ النَّاسُ النَّارَ كُلُّهُمْ، ثُمَّ يَصْدُرُونَ عَنْهَا بِأَعْمَالِهِمْ». [راجع: ٤١٢٨].

تخريج: إسناده حسن، إسماعيل السدي، مختلف فيه، وحديثه لا يرقي إلى الصحة.

4142. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) drew a

٤١٤٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، وَحَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ

عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: خَطَّ لَنَا رَسُولُ اللَّهِ ﷺ خَطًّا، ثُمَّ قَالَ: «هَذَا سَبِيلُ اللَّهِ» ثُمَّ خَطَّ خُطُوطًا عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، ثُمَّ قَالَ: «هَذِهِ سُبُلٌ» قَالَ يَزِيدُ: «مُتَفَرِّقَةٌ عَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ، يَدْعُو إِلَيْهِ» ثُمَّ قَرَأَ: ﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ وَلَا تَتَّبِعُوا ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ﴾ (الأنعام: ١٥٣) [انظر: ٤٤٣٧].

تخريج: إسناده حسن من أجل عاصم.

line for us, then he said: "This is the path of Allah." Then he drew lines on its right and its left, then he said: "These are paths - Yazeed said: diverging (paths) - on each of these paths is a devil calling to it." Then he recited: "And verily, this (i.e. Allah's Commandments mentioned in the previous two verses) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path" [al-An'am 6:153].

Comments: [Its *isnad* is *hasan*]

٤١٤٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمٍ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُ السَّاعَةُ، وَهُمْ أَحْيَاءٌ، وَمَنْ يَتَّخِذُ الْقُبُورَ مَسَاجِدَ». [راجع: ٣٨٤٤].

تخريج: إسناده حسن من أجل عاصم.

4143. It was narrated that 'Abdullah said: I heard the Messenger of Allah (ﷺ) say: "The most evil of people are those upon whom the Hour will come when they are still alive, and those who take graves as places of worship."

Comments: [Its *isnad* is *hasan*]

٤١٤٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «تَقُومُ السَّاعَةُ أَوْ لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ». [راجع: ٣٧٣٥].

تخريج: إسناده صحيح، م: (٢٩٤٩).

4144. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The Hour will come, or the Hour will only come, upon the most evil of people."

Comments: [Its *isnad* is *saheeh*, Muslim (2949)]

٤١٤٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمٍ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ، وَيُسَلِّمُ بَعْضُنَا عَلَى بَعْضٍ، وَيُوصِي أَحَدُنَا بِالْحَاجَةِ، فَأَتَيْتُ النَّبِيَّ

4145. It was narrated that 'Abdullah said: We used to talk during the prayer and greet one another with *salam*, and one of us would mention his need. I came to the Prophet (ﷺ) and greeted

ﷺ، فَسَلَّمْتُ عَلَيْهِ، وَهُوَ يُصَلِّي، فَلَمْ يَرُدَّ عَلَيَّ، فَأَخَذَنِي مَا قَدُمَ وَمَا حَدُثَ، فَلَمَّا صَلَّى قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحْدِثُ مِنْ أَمْرِهِ مَا شَاءَ، وَإِنَّهُ قَدْ أَحْدَثَ أَنْ لَا تَكَلَّمُوا فِي الصَّلَاةِ» [راجع: ٣٥٧٥].

تخريج: صحيح، وهذا إسناد حسن من أجل عاصم.

him with *salam* when he was praying, and he did not return my greeting. I became anxious, wondering which of my deeds might have caused this. When he finished praying, he said: "Allah, may He be glorified and exalted, introduces into His matter (religion) whatever He wills, and He has introduced (the ruling) that you should not speak during the prayer."

Comments: [*Saheeh;* this is a *hasan isnad*]

٤١٤٦- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي قَتَادَةَ، عَنْ أُسَيْرِ ابْنِ جَابِرٍ قَالَ: هَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ، فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجِّيرَى إِلَّا: يَا عَبْدَ اللَّهِ ابْنَ مَسْعُودٍ، جَاءَتِ السَّاعَةُ، قَالَ: وَكَانَ مُتَّكِئًا، فَجَلَسَ، فَقَالَ: إِنَّ السَّاعَةَ لَا تَقُومُ حَتَّى لَا يُقْسَمَ مِيرَاثٌ، وَلَا يُفْرَحَ بِغَنِيمَةٍ، قَالَ: عَدُوًّا يَجْمَعُونَ لِأَهْلِ الْإِسْلَامِ، وَيَجْمَعُ لَهُمْ أَهْلُ الْإِسْلَامِ، وَنَحَّى بِيَدِهِ نَحْوَ الشَّامِ، قُلْتُ: الرُّومَ تَعْنِي؟ قَالَ: نَعَمْ، قَالَ: وَيَكُونُ عِنْدَ ذَاكُمُ الْقِتَالِ رِدَّةٌ شَدِيدَةٌ، قَالَ: فَيَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ حَتَّى يَحْجِزَ بَيْنَهُمُ اللَّيْلُ، فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ، كُلٌّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ حَتَّى يَحْجِزَ بَيْنَهُمُ اللَّيْلُ، فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ، كُلٌّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، ثُمَّ يَشْتَرِطُ

4146. It was narrated that Usair bin Jabir said: A red wind blew in Koofah, and there came a man who had nothing to say except: O 'Abdullah bin Mas'ood, the Hour has come. He was reclining, but he sat up and said: The Hour will not begin until shares of inheritance are not distributed and there is no rejoicing over war booty. An enemy will gather against the people of Islam and the people of Islam will gather against them. Then he gestured with his hand like this in the direction of Syria. I said: Do you mean the Byzantines? He said: Yes. He said: During this fighting there will be a great retreat. The Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return

unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until evening comes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then on the fourth day, the rest of the Muslims will charge at them (the enemy), and Allah will decree that the enemy be routed, and they will fight a battle the like of which has never been seen. If a bird were to fly over their flanks, it would not reach the end of them before falling down dead. The sons of one father, who numbered one hundred, will check to see how many are left, and they will find only one man is left, so what joy can there be in war booty, and what inheritance can be shared out? Whilst they are like that, they will hear of an even greater calamity. The cry will reach them: The Dajjal has taken your place among your offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts. The Messenger of Allah (ﷺ) said: "I know their names, and the names of their fathers, and the colours of their horses. They will be the best horsemen on the face of the earth at that time."

الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ حَتَّى يُمْسُوا، فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ، كُلٌّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، فَإِذَا كَانَ الْيَوْمُ الرَّابِعُ نَهَدَ إِلَيْهِمْ بَقِيَّةُ أَهْلِ الْإِسْلَامِ، فَيَجْعَلُ اللَّهُ عَزَّ وَجَلَّ الدَّبْرَةَ عَلَيْهِمْ، فَيَقْتُلُونَ مَقْتَلَةً ـ إِمَّا قَالَ: لَا يُرَى مِثْلُهَا، وَإِمَّا قَالَ: لَمْ يُرَ مِثْلُهَا ـ حَتَّى إِنَّ الطَّائِرَ لَيَمُرُّ بِجَنَبَاتِهِمْ، فَمَا يُخَلِّفُهُمْ حَتَّى يَخِرَّ مَيِّتًا، قَالَ: فَيَتَعَادُّ بَنُو الْأَبِ كَانُوا مِائَةً، فَلَا يَجِدُونَهُ بَقِيَ مِنْهُمْ إِلَّا الرَّجُلُ الْوَاحِدُ، فَبِأَيِّ غَنِيمَةٍ يُفْرَحُ، أَوْ أَيُّ مِيرَاثٍ يُقْسَمُ؟، قَالَ: بَيْنَا هُمْ كَذَلِكَ، إِذْ سَمِعُوا بِبَأْسٍ هُوَ أَكْبَرُ مِنْ ذَلِكَ، قَالَ: جَاءَهُمُ الصَّرِيخُ أَنَّ الدَّجَّالَ قَدْ خَلَفَ فِي ذَرَارِيِّهِمْ، فَيَرْفُضُونَ مَا فِي أَيْدِيهِمْ، وَيُقْبِلُونَ، فَيَبْعَثُونَ عَشَرَةَ فَوَارِسَ طَلِيعَةً، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْلَمُ أَسْمَاءَهُمْ، وَأَسْمَاءَ آبَائِهِمْ، وَأَلْوَانَ خُيُولِهِمْ، هُمْ خَيْرُ فَوَارِسَ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِذٍ».

تخريج: إسناده صحيح، م: (٢٨٩٩).

Comments: [Its *isnad* is *saheeh*, Muslim (2899)]

4147. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "None of you should let the *adhan* of Bilal keep him from his *sahoor*, because he gives the *adhan* so that those of you who are praying *qiyam* may go back (to rest), and those of you who are asleep should wake up. It is not when it is like this"- and he put his fingers together and raised (his hand - to indicate vertical) - "rather it is until it is like this"- and Yahya spread his forefingers apart (to indicate horizontal).

٤١٤٧- حَدَّثَنَا إِسْمَاعِيلُ عَنْ سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلَالٍ - أَوْ قَالَ: نِدَاءُ بِلَالٍ - مِنْ سَحُورِهِ، فَإِنَّهُ يُؤَذِّنُ - أَوْ قَالَ: يُنَادِي - لِيَرْجِعَ قَائِمَكُمْ، وَلِيُنَبِّهَ نَائِمَكُمْ، ثُمَّ لَيْسَ أَنْ يَقُولَ هَكَذَا - أَوْ قَالَ هَكَذَا - حَتَّى يَقُولَ هَكَذَا». [راجع: ٣٥٦٤].

تخريج: إسناده صحيح، م: (١٠٩٣).

Comments: [Its *isnad* is *saheeh*, Muslim (1093)]

4148. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) divided some booty one day and a man from among the Ansar said: This is a division (of booty) that was not done for the sake of Allah, may He be glorified and exalted! 'Abdullah said: O enemy of Allah, I shall certainly tell the Messenger of Allah (ﷺ) of what you have said. He mentioned that to the Prophet (ﷺ) and his face turned red. Then he said: "May Allah have mercy on Moosa; he was annoyed with more than this and he was patient."

٤١٤٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ قَسْمًا، قَالَ: فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: إِنَّ هَذِهِ الْقِسْمَةَ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ عَزَّ وَجَلَّ، قَالَ عَبْدُ اللَّهِ: يَا عَدُوَّ اللَّهِ، أَمَا لَأُخْبِرَنَّ رَسُولَ اللَّهِ ﷺ بِمَا قُلْتَ، (١/ ٤٣٦) قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَاحْمَرَّ وَجْهُهُ، وَقَالَ: «رَحْمَةُ اللَّهِ عَلَى مُوسَى، قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا، فَصَبَرَ». [راجع: ٣٦٠٨].

تخريج: إسناده صحيح، خ: (٤٣٣٥)، م: (١٠٦٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4335) and Muslim (1062)]

4149. It was narrated that 'Alqamah said: I said to Ibn Mas'ood: Did any of you accompany the Messenger of Allah (ﷺ) on the night of the jinn? He said: None of us accompanied him, but we noticed he was absent one night and we

٤١٤٩- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا دَاوُدُ وَابْنُ أَبِي زَائِدَةَ الْمَعْنَى قَالَا: حَدَّثَنَا دَاوُدُ عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ قَالَ: قُلْتُ لِابْنِ مَسْعُودٍ: هَلْ صَحِبَ رَسُولَ اللَّهِ ﷺ لَيْلَةَ

wondered if he had been secretly murdered or snatched by the jinn - what had happened?, and we spent the worst night that any people have ever spent. When morning came - or he said: before dawn - he came from the direction of Hira', and we said: O Messenger of Allah... and they told him what they had been thinking. He said: "Someone from the jinn came to call me, and I went with him and recited the Qur'an to them." Then he set off with us and showed us their tracks and the traces of their fires. Ash-Sha'bi said: They asked him for provision; Ibn Abi Za'idah said: 'Amir said: On that night they asked him for provision, and they were from among the jinn of al-Jazeerah. He said: "You may have every bone on which the name of Allah has been mentioned that falls into your hands with plenty of meat on it, and all dung is food for your animals." [The Messenger of Allah (ﷺ) said:] "Do not clean yourselves with them (after relieving yourselves), for they are the food of your brothers among the jinn."

الْجِنّ مِنْكُمْ أَحَدٌ؟ فَقَالَ: مَا صَحِبَهُ مِنَّا أَحَدٌ، وَلَكِنَّا قَدْ فَقَدْنَاهُ ذَاتَ لَيْلَةٍ، فَقُلْنَا: اغْتِيلَ؟ اسْتُطِيرَ؟ مَا فَعَلَ؟ قَالَ: فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ، فَلَمَّا كَانَ فِي وَجْهِ الصُّبْحِ ـ أَوْ قَالَ: فِي السَّحَرِ ـ إِذَا نَحْنُ بِهِ، يَجِيءُ مِنْ قِبَلِ حِرَاءَ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، فَذَكَرُوا الَّذِي كَانُوا فِيهِ، فَقَالَ: «إِنَّهُ أَتَانِي دَاعِي الْجِنِّ، فَأَتَيْتُهُمْ، فَقَرَأْتُ عَلَيْهِمْ» قَالَ: فَانْطَلَقَ بِنَا، فَأَرَانِي آثَارَهُمْ، وَآثَارَ نِيرَانِهِمْ، قَالَ: وَقَالَ الشَّعْبِيُّ: سَأَلُوهُ الزَّادَ، قَالَ ابْنُ أَبِي زَائِدَةَ: قَالَ عَامِرٌ: فَسَأَلُوهُ لَيْلَتَئِذٍ الزَّادَ، وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ، فَقَالَ: «كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ أَوْفَرَ مَا كَانَ عَلَيْهِ لَحْمًا، وَكُلُّ بَعْرَةٍ أَوْ رَوْثَةٍ عَلَفٌ لِدَوَابِّكُمْ، فَلَا تَسْتَنْجُوا بِهِمَا، فَإِنَّهُمَا زَادُ إِخْوَانِكُمْ مِنَ الْجِنِّ».

تخريج: إسناده صحيح، م: (٤٥٠).

Comments: [Its *isnad* is *saheeh*, Muslim (450)]

4150. It was narrated from 'Abdur-Rahman bin Yazeed that he did *Hajj* with 'Abdullah (ﷺ). He stoned the *Jamarah* with seven pebbles. He put the House (the Ka'bah) on his left and Mina on his right, and he said: This is the place where the one to whom Sooratal-Baqarah was revealed stood.

٤١٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِالرَّحْمَنِ بْنِ يَزِيدَ: أَنَّهُ حَجَّ مَعَ عَبْدِ اللَّهِ، وَأَنَّهُ رَمَى الْجَمْرَةَ بِسَبْعِ حَصَيَاتٍ، قَالَ: وَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَمِنًى عَنْ يَمِينِهِ، وَقَالَ: هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim. It is a repeat of 3941, and also appeared above, 3548]

تخريج: إسناده صحيح، خ: (١٧٤٨)، م: (١٢٩٦).

4151. It was narrated from 'Abdullah bin Mas'ood that the Messenger of Allah (ﷺ) said to the women: "Give charity, for you will be most of the people of Hell." A woman who was not one of the prominent women and not one of the wise ones said: O Messenger of Allah, why? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that could be *hasan*]

٤١٥١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ذَرًّا يُحَدِّثُ عَنْ وَائِلِ بْنِ مَهَانَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ لِلنِّسَاءِ: «تَصَدَّقْنَ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ النَّارِ» فَقَالَتِ امْرَأَةٌ لَيْسَتْ مِنْ عِلْيَةِ النِّسَاءِ أَوْ مِنْ أَعْقَلِهِنَّ: يَا رَسُولَ اللَّهِ، فِيمَ؟ أَوْ لِمَ؟ أَوْ بِمَ؟ قَالَ: «إِنَّكُنَّ تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ». [راجع: ٣٥٦٩].

تخريج: صحيح لغيره، وهذا إسناد محتمل للتحسين من أجل وائل بن مهانة.

4152. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said to the women: "Give charity, for you will be most of the people of Hell." A woman who was not one of the prominent women said: "Why?..." and he narrated the *hadeeth*.

Comments: [*Saheeh*, because of corroborating evidence]

٤١٥٢- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي الْحَكَمُ عَنْ ذَرٍّ، عَنْ وَائِلِ بْنِ مَهَانَةَ، مِنْ تَيْمِ الرِّبَابِ مِنْ أَصْحَابِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلنِّسَاءِ: تَصَدَّقْنَ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ النَّارِ، فَقَالَتِ امْرَأَةٌ: لَيْسَتْ مِنْ عِلْيَةِ النِّسَاءِ: فِيمَ؟ وَبِمَ؟ وَلِمَ؟ فَذَكَرَ الْحَدِيثَ. [راجع: ٣٥٦٩].

تخريج: صحيح لغيره.

4153. It was narrated that 'Amr bin Murrah said: I heard Abu Wa'il say: I heard 'Abdullah say - I said: Did you hear it from 'Abdullah? He said: Yes, and he attributed it (to the Messenger of Allah (ﷺ)) -: "No one has more protective jealousy (*gheerah*) than

٤١٥٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ _ قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ، وَقَدْ رَفَعَهُ _ قَالَ: «لَا أَحَدَ أَغْيَرُ مِنَ اللَّهِ عَزَّ وَجَلَّ،

Allah, may He be glorified and exalted. Hence He forbade immoral actions, both open and hidden. And none loves to be praised more than Allah, may He be glorified and exalted; for that reason He praised Himself."

وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ، وَلِذَلِكَ مَدَحَ نَفْسَهُ». [راجع: ٣٦١٦].

تخريج: إسناده صحيح، خ: (٤٦٣٤)، م: (٢٧٦٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4634) and Muslim (2760)]

4154. It was narrated from 'Amr bin Murrah that he heard Abu Wa'il narrate that a man came to Ibn Mas'ood and said: I recited all of al-Mufassal in one *rak'ah*. 'Abdullah said: Is this a quick recitation like reciting poetry? I learned the pairs that the Messenger of Allah (ﷺ) used to put together. And he mentioned twenty soorahs of al-Mufassal, two soorahs, two soorahs in each *rak'ah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (775) and Muslim (822)]

٤١٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ: أَنَّهُ سَمِعَ أَبَا وَائِلٍ يُحَدِّثُ أَنَّ رَجُلًا جَاءَ إِلَى ابْنِ مَسْعُودٍ، فَقَالَ: إِنِّي قَرَأْتُ الْمُفَصَّلَ كُلَّهُ فِي رَكْعَةٍ، فَقَالَ عَبْدُ اللَّهِ، هَذًّا كَهَذِّ الشِّعْرِ، لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُنُ بَيْنَهُنَّ، قَالَ: فَذَكَرَ عِشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ، سُورَتَيْنِ سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ. [راجع: ٣٦٠٧].

تخريج: إسناده صحيح، خ: (٧٧٥)، م: (٨٢٢).

4155. It was narrated from 'Abdullah bin Mas'ood that the Messenger of Allah (ﷺ) would, after the two *rak'ahs* (i.e., in the first *tashahhud*), be as if he were (sitting) on baked stones. I [the narrator] said to Sa'd: Until he got up? He said: Until he got up.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٤١٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي عُبَيْدَةَ _ قَالَ حَجَّاجٌ فِي حَدِيثِهِ: سَمِعْتُ أَبَا عُبَيْدَةَ _ عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَعَدَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ، قُلْتُ لِسَعْدٍ: حَتَّى يَقُومَ؟ قَالَ: حَتَّى يَقُومَ، قَالَ حَجَّاجٌ: قَالَ شُعْبَةُ: كَانَ سَعْدٌ يُحَرِّكُ شَفَتَيْهِ بِشَيْءٍ، فَقُلْتُ: حَتَّى يَقُومَ؟ قَالَ: حَتَّى يَقُومَ. [راجع: ٣٦٥٦].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

4156. It was narrated from 'Abdullah bin Mas'ood, from the Prophet (ﷺ), that he said - (the version narrated by) Hajjaj said: We were with the Prophet (ﷺ) and he said - (the version narrated by) Yazeed said: The Messenger of Allah (ﷺ) summoned us and we were forty men. I was one of the last to come to him and he said: "Verily you will prevail and you will acquire booty, and you will conquer other lands. Whoever among you lives to see that, let him fear Allah, enjoin what is good and forbid what is evil. And whoever tells a lie about me deliberately, let him take his place in Hell." Yazeed said: "And let him uphold his ties of kinship."

Comments: [Its *isnad* is *hasan* if it is correct that 'Abdur-Rahman bin 'Abdullah bin Mas'ood heard this *hadeeth* from his father; he only heard a few things from his father]

٤١٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ وَيَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ ـ قَالَ حَجَّاجٌ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَقَالَ، قَالَ يَزِيدُ: جَمَعَنَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ أَرْبَعُونَ، فَكُنْتُ فِي آخِرِ مَنْ أَتَاهُ، قَالَ ـ : «إِنَّكُمْ مَنْصُورُونَ، وَمُصِيبُونَ، وَمَفْتُوحٌ لَكُمْ، فَمَنْ أَدْرَكَ ذَلِكَ فَلْيَتَّقِ اللَّهَ، وَلْيَأْمُرْ بِالْمَعْرُوفِ، وَلْيَنْهَ عَنِ الْمُنْكَرِ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ» قَالَ يَزِيدُ: «وَلْيَصِلْ رَحِمَهُ». [راجع: ٣٦٩٤].

تخريج: إسناده حسن، إن صح سماع عبدالرحمن بن عبدالله لهذا الحديث من أبيه، فقد سمع منه شيئا يسيرا.

4157. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, from his father, from the Prophet (ﷺ) that he said: - 'Abdur-Razzaq said: I heard the Messenger of Allah (ﷺ) say -"May Allah make radiant the face of a man who hears a *hadeeth* from us and memorises it so that he can convey it; perhaps the one to whom it is conveyed may understand it better than the one who hears it."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad* if it is correct that 'Abdur-Rahman bin 'Abdullah bin Mas'ood heard this *hadeeth* from his father]

٤١٥٧- (١/٤٣٧) حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَعَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ ـ قَالَ عَبْدُ الرَّزَّاقِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ـ «نَضَّرَ اللَّهُ امْرَءًا سَمِعَ مِنَّا حَدِيثًا، فَحَفِظَهُ حَتَّى يُبَلِّغَهُ، فَرُبَّ مُبَلَّغٍ أَحْفَظُ لَهُ مِنْ سَامِعٍ».

تخريج: حديث صحيح، وهذا إسناد حسن إن صح سماع عبد الرحمن بن عبدالله لهذا الحديث من أبيه.

4158. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "A man's prayer in congregation is twenty-five times better than his praying alone." Hajjaj said: Shu'bah did not attribute it to the Prophet (ﷺ) (when he narrated it) to me, but he did so (when he narrated it) to others. And I am reluctant to attribute it to the Prophet (ﷺ) because 'Abdullah rarely attributed any report to the Prophet (ﷺ).

Comments: [A *saheeh hadeeth*]

٤١٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ وَسَّاجٍ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «فَضْلُ صَلَاةِ الرَّجُلِ فِي الْجَمِيعِ عَلَى صَلَاتِهِ وَحْدَهُ خَمْسٌ وَعِشْرُونَ دَرَجَةً» قَالَ حَجَّاجٌ: وَلَمْ يَرْفَعْهُ شُعْبَةُ لِي، وَقَدْ رَفَعَهُ لِغَيْرِي، قَالَ: أَنَا أَهَابُ أَنْ أَرْفَعَهُ، لِأَنَّ عَبْدَ اللَّهِ قَلَّمَا كَانَ يَرْفَعُ إِلَى النَّبِيِّ ﷺ. [راجع: ٣٥٦٤].

تخريج: حديث صحيح.

4159. It was narrated from Ibn Mas'ood that the Prophet (ﷺ) used to regard prayer in congregation as twenty-five times better than a man's prayer offered alone.

Comments: [Its *isnad* is *saheeh*]

٤١٥٩- حَدَّثَنِيهِ بَهْزٌ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا قَتَادَةُ عَنْ مُوَرِّقٍ، عَنْ أَبِي الْأَحْوَصِ الْجُشَمِيِّ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُفَضِّلُ صَلَاةَ الْجَمِيعِ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ بِخَمْسٍ وَعِشْرِينَ صَلَاةً، كُلُّهَا مِثْلُ صَلَاتِهِ. [راجع: ٣٥٦٤].

تخريج: إسناده صحيح.

4160. It was narrated from 'Abdullah bin Mas'ood that he said: Verily Muhammad (ﷺ) was taught how to start all acts of goodness and all acts of goodness and how to conclude all acts of goodness. And he said: "When you sit after each two *rak'ahs*, say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah. I bear

٤١٦٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ: إِنَّ مُحَمَّدًا ﷺ عُلِّمَ فَوَاتِحَ الْخَيْرِ، وَجَوَامِعَهُ، وَخَوَاتِمَهُ، فَقَالَ: «إِذَا قَعَدْتُمْ فِي كُلِّ رَكْعَتَيْنِ فَقُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ

witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. Then let one of you choose whatever supplication he likes and call upon his Lord, may He be glorified and exalted, with it." And verily Muhammad (ﷺ) said: "Shall I not tell you what calumny is?" He said: "It is malicious gossip that is spread among people." And verily Muhammad (ﷺ) said: "A man may tell the truth until he is recorded as a speaker of truth, and he may lie until he is recorded as a liar."

أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ لِيَتَخَيَّرْ أَحَدُكُمْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ، فَلْيَدْعُ بِهِ رَبَّهُ عَزَّ وَجَلَّ» وَإِنَّ مُحَمَّدًا ﷺ قَالَ: «أَلَا أُنَبِّئُكُمْ مَا الْعَضْهُ؟» قَالَ: «هِيَ النَّمِيمَةُ الْقَالَةُ بَيْنَ النَّاسِ» وَإِنَّ مُحَمَّدًا ﷺ قَالَ: «إِنَّ الرَّجُلَ يَصْدُقُ حَتَّى يُكْتَبَ صِدِّيقًا، وَيَكْذِبُ حَتَّى يُكْتَبَ كَذَّابًا». [راجع: ٣٦٣٨]

Comments: [Its *isnad* is *saheeh*

تخريج: إسناده صحيح.

4161. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said: "If I were to take anyone among my *ummah* as a close friend, I would have taken Abu Bakr as a close friend."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٤١٦١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي أَحَدًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ». [راجع: ٣٥٨٠].

تخريج: إسناده صحيح، م: (٢٣٨٣).

4162. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that he used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and inappropriate) and independence of means."

Comments: [Its *isnad* is *saheeh*, Muslim (2821)]

٤١٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتُّقَى، وَالْعَفَافَ، وَالْغِنَى». [راجع: ٣٦٩٢].

تخريج: إسناده صحيح، م: (٢٨٢١).

4163. It was narrated from 'Abdullah (ﷺ), that he used to recite this verse: "then is there any

٤١٦٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ

one who will remember (or receive admonition) [*fahal min muddakir*]?" [al-Qamar 54:17], with (the letter) *dal*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4873) and Muslim (823)]

عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ هَذَا الْحَرْفَ: ﴿هَلْ مِنْ مُدَّكِرٍ﴾ (القمر: ١٥) [راجع: ٣٧٥٥].

تخريج: إسناده صحيح، خ: (٤٨٧٣)، م: (٨٢٣).

4164. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that he recited (Soorat) an-Najm and prostrated in it, and those who were with him prostrated, except an old man who took a handful of pebbles or dust and raised it to his forehead and said: This is sufficient for me! 'Abdullah said: And later on I saw him slain as a *kafir*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1067) and Muslim (576)]

٤١٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَفَّانُ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ _ قَالَ عَفَّانُ: أَخْبَرَنَا أَبُو إِسْحَاقَ _ عَنِ الْأَسْوَدِ _ وَقَالَ مُحَمَّدٌ: عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْأَسْوَدَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ النَّجْمَ، فَسَجَدَ بِهَا، وَسَجَدَ مَنْ كَانَ مَعَهُ، غَيْرَ أَنَّ شَيْخًا أَخَذَ كَفًّا مِنْ حَصًى أَوْ تُرَابٍ، فَرَفَعَهُ إِلَى جَبْهَتِهِ، وَقَالَ: يَكْفِينِي هَذَا، قَالَ عَبْدُ اللَّهِ: لَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا. [راجع: ٣٦٨٢].

تخريج: إسناده صحيح، خ: (١٠٦٧)، م: (٥٧٦).

4165. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) passed by me when I was praying and said: "Ask, you will be given, O son of Umm 'Abd." 'Umar said: Abu Bakr and I raced and Abu Bakr beat me to him. We never competed with Abu Bakr in anything good but Abu Bakr beat me to it. He ['Abdullah] said: Part of my supplication that I almost never omit to say is: O Allah, I ask You for blessing that never ends and joy that never ceases and to accompany the Prophet Muhammad (ﷺ) in the

٤١٦٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ، وَأَنَا أُصَلِّي، فَقَالَ: «سَلْ تُعْطَهْ يَا ابْنَ أُمِّ عَبْدٍ» فَقَالَ عُمَرُ: فَابْتَدَرْتُ أَنَا وَأَبُو بَكْرٍ، فَسَبَقَنِي إِلَيْهِ أَبُو بَكْرٍ، وَمَا اسْتَبَقْنَا إِلَى خَيْرٍ إِلَّا سَبَقَنِي إِلَيْهِ أَبُو بَكْرٍ، فَقَالَ: إِنَّ مِنْ دُعَائِي الَّذِي لَا أَكَادُ أَنْ أَدَعَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ نَعِيمًا لَا يَبِيدُ، وَقُرَّةَ عَيْنٍ لَا تَنْفَدُ، وَمُرَافَقَةَ النَّبِيِّ مُحَمَّدٍ فِي أَعْلَى الْجَنَّةِ جَنَّةِ الْخُلْدِ. [راجع: ٣٦٦٢].

highest part of Paradise, the Paradise of eternity.

تخريج: حديث حسن، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* because it is interrupted. Abu 'Ubaidah - who is the son of 'Abdullah bin Mas'ood - did not hear from his father]

4166. It was narrated from 'Abdullah that he said: We were with the Prophet (ﷺ), nearly forty people in a tent, and he said: "Would it please you to be one quarter of the people of Paradise?" We said: Yes. He said: "Would it please you to be one third of the people of Paradise?" We said: Yes. He said: "By the One in Whose hand is my soul, I hope that you will be half of the people of Paradise, and that is because no one will enter Paradise except a Muslim soul, and you, compared to the *mushrikeen*, are like a white hair on the hide of a black bull, or a black hair on the hide of a red bull."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6528) and Muslim (221)]

٤١٦٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، وَيَحْيَى عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي قُبَّةٍ نَحْوًا مِنْ أَرْبَعِينَ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قَالَ: قُلْنَا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» فَقُلْنَا: نَعَمْ، فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذَاكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا (١/٤٣٨) إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ مِنْ أَهْلِ الشِّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ، أَوِ الشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ». [راجع: ٣٦٦١].

تخريج: إسناده صحيح، خ: (٦٥٢٨)، م: (٢٢١).

4167. It was narrated that 'Abdullah bin Salamah said: I heard 'Abdullah bin Mas'ood say: Your Prophet (ﷺ) was given the keys of everything except five things: "Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-

٤١٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ سَلِمَةَ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: أُوتِيَ نَبِيُّكُمْ ﷺ مَفَاتِيحَ كُلِّ شَيْءٍ غَيْرَ الْخَمْسِ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ﴾ (لقمان: ٣٤) قَالَ:

قُلْتُ لَهُ: أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ أَكْثَرَ مِنْ خَمْسِينَ مَرَّةً.

Aware (of things)'' [Luqman 31:34]. I said to him: Did you hear that from 'Abdullah? He said: Yes, more than fifty times.

تخريج: صحيح لغيره، وهذا إسناد يحتمل التحسين.

Comments: [*Saheeh* because of corroborating evidence]

٤١٦٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ يَحْيَى بْنَ الْمُجَبِّرِ قَالَ: سَمِعْتُ أَبَا مَاجِدٍ، يَعْنِي الْحَنَفِيَّ قَالَ: كُنْتُ قَاعِدًا مَعَ عَبْدِ اللَّهِ، قَالَ: إِنِّي لَأَذْكُرُ أَوَّلَ رَجُلٍ قَطَعَهُ، أُتِيَ بِسَارِقٍ، فَأَمَرَ بِقَطْعِهِ، وَكَأَنَّمَا أُسِفَّ وَجْهُ رَسُولِ اللَّهِ ﷺ، قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، كَأَنَّكَ كَرِهْتَ قَطْعَهُ، قَالَ: «وَمَا يَمْنَعُنِي؟ لَا تَكُونُوا عَوْنًا لِلشَّيْطَانِ عَلَى أَخِيكُمْ، إِنَّهُ يَنْبَغِي لِلْإِمَامِ إِذَا انْتَهَى إِلَيْهِ حَدٌّ أَنْ يُقِيمَهُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ عَفُوٌّ يُحِبُّ الْعَفْوَ، ﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ (النور: ٢٢)

[راجع: ٣٧١١].

4168. Abul-Majid - i.e., al-Hanafi - said: I was sitting with 'Abdullah and he said: I remember the first man whose hand was cut off. A thief was brought to the Prophet (ﷺ) and he issued orders that his hand be cut off. And it was as if the face of the Messenger of Allah (ﷺ) was covered with dust (i.e., his face changed colour). They said: O Messenger of Allah, it is as if you are upset about cutting off his hand. He said: "What could prevent me (from cutting off his hand)? Do not be the *Shaitan*'s helpers against your companion. If a case is brought to the ruler that deserves the *hadd* punishment, he should carry it out. Allah, may He be glorified and exalted, is forgiving and loves forgiveness. 'Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful' [an-Noor 24:22].''

تخريج: حسن بشواهده، وهذا إسناد ضعيف، أبو ماجد الحنفي مجهول، وقال البخاري والنسائي: منكر الحديث.

Comments: [*Hasan* when other reports are joined to it; this is a *da'eef isnad*]

٤١٦٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ التَّيْمِيِّ، عَنْ أَبِي مَاجِدٍ الْحَنَفِيِّ، فَذَكَرَ مَعْنَاهُ، وَقَالَ: وَكَأَنَّمَا أُسِفَّ وَجْهُ رَسُولِ اللَّهِ ﷺ، يَقُولُ: ذُرَّ عَلَيْهِ رَمَادٌ.

[راجع: ٣٧١١].

4169. It was narrated from Abu Majid al-Hanafi... And he mentioned a similar report and said: It was as if the face of the Messenger of Allah (ﷺ) was covered with dust, as if dust were scattered on it.

Comments: [It is a repeat of the previous report]

تخريج: حسن بشواهده، وهذا إسناد ضعيف كسابقه.

4170. It was narrated that Ibraheem bin Suwaid, who was the *imam* of *Masjid* 'Alqamah after 'Alqamah died, said: 'Alqamah led us in praying *Zuhr,* and I do not know whether he prayed three or five. Something was said to him and he said: What do you think, O one-eyed one? I said: Yes. So he prostrated twice, then 'Alqamah narrated from 'Abdullah from the Prophet (ﷺ)... A similar report.

Comments: [Its *isnad* is *saheeh*]

٤١٧٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، وَكَانَ إِمَامَ مَسْجِدِ عَلْقَمَةَ بَعْدَ عَلْقَمَةَ، قَالَ: صَلَّى بِنَا عَلْقَمَةُ الظُّهْرَ، فَلَا أَدْرِي أَصَلَّى ثَلَاثًا أَمْ خَمْسًا، فَقِيلَ لَهُ، فَقَالَ: وَأَنْتَ يَا أَعْوَرُ؟ فَقُلْتُ: نَعَمْ، قَالَ: فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ حَدَّثَ عَلْقَمَةُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ. [راجع: ٣٥٦٦].

تخريج: إسناده صحيح.

4171. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "(Believing in) bird omens is *shirk.* There is no one among us who does not (think of them), but Allah takes away (such thoughts) by means of putting trust in Him."

Comments: [Its *isnad* is *saheeh*]

٤١٧١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ عَنْ شُعْبَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عِيسَى الْأَسَدِيِّ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الطِّيَرَةُ مِنَ الشِّرْكِ، وَمَا مِنَّا إِلَّا، وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ». [راجع: ٣٦٨٧].

تخريج: إسناده صحيح، خ: (٥٠٦٦)، م: (١٤٠٠).

4172. It was narrated from 'Abdullah from the Messenger of Allah (ﷺ), that he used to say *salam* to his right and to his left, (turning his face so far that) I could see the whiteness of his face. And I did not forget among the things that I have forgotten: Peace be upon you and the mercy of Allah, peace be upon you and the mercy of Allah.

Comments: [*Saheeh;* this is a *da'eef isnad* because Jabir is *da'eef;* he is Ibn Yazeed al-Ju'fi]

٤١٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ حَتَّى أَرَى بَيَاضَ وَجْهِهِ، فَمَا نَسِيتُ بَعْدُ فِيمَا نَسِيتُ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ. [راجع: ٣٦٦٠].

تخريج: صحيح، وهذا إسناد ضعيف لضعف جابر الجعفي.

4173. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are my generation, then those who come after them, then those who come after them. Then there will come people after them one of whose testimony will come before his oath and his oath will come before his testimony.

Comments: [Its *isnad* is *saheeh*, Muslim (3533)]

٤١٧٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ وَسُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَخْلُفُ قَوْمٌ تَسْبِقُ شَهَادَاتُهُمْ أَيْمَانَهُمْ، وَأَيْمَانُهُمْ شَهَادَاتِهِمْ» [راجع: ٣٥٩٤].

تخريج: إسناده صحيح، م: (٣٥٣٣).

4174. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) offered the prayer and I do not know whether he added or omitted something. Then he turned to face us and we told him what he had done, so he turned to face the *qiblah* and prostrated twice, then he turned to face us and said: "If something had been introduced into the prayer, I would have told you. But I am only human and I forget as you forget, so if I forget then remind me. And if any of you has any doubts concerning his prayer, let him think of what is most likely to be the case and then complete (his prayer on that basis) and say the *salam*, then prostrate twice."

Comments: [Its *isnad* is *saheeh*, Muslim (572)]

٤١٧٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: كَتَبَ إِلَيَّ مَنْصُورٌ وَقَرَأْتُهُ عَلَيْهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةً، لَا أَدْرِي زَادَ أَمْ نَقَصَ، إِبْرَاهِيمُ الْقَائِلُ: لَا يَدْرِي، عَلْقَمَةُ قَالَ: زَادَ أَوْ نَقَصَ، أَوْ عَبْدُ اللَّهِ، ثُمَّ اسْتَقْبَلَنَا، فَحَدَّثْنَاهُ بِصَنِيعِهِ، فَثَنَى رِجْلَهُ، وَاسْتَقْبَلَ الْقِبْلَةَ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «لَوْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ لَأَنْبَأْتُكُمُوهُ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ، فَإِنْ نَسِيتُ فَذَكِّرُونِي، وَأَيُّكُمْ مَا شَكَّ فِي صَلَاتِهِ فَلْيَتَحَرَّ أَقْرَبَ ذَلِكَ لِلصَّوَابِ، فَلْيُتِمَّ عَلَيْهِ، وَيُسَلِّمْ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ».[راجع: ٣٥٦٦].

تخريج: إسناده صحيح، م: (٥٧٢).

4175. It was narrated from 'Abdullah, from the Prophet (ﷺ), that he said: "If you are three, two should not converse (privately) to the exclusion of their companion,

٤١٧٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا

because that makes him sad. And no woman should look at or touch another woman so she can describe her to her husband."

يَتَنَاجَ اثْنَانِ دُونَ صَاحِبِهِمَا، أَجْلَ يُحْزِنُهُ، وَلَا تُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ، أَجْلَ تَنْعَتُهَا لِزَوْجِهَا». [راجع: ٣٥٦٠].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6290) and Muslim (2184)]

تخريج: إسناده صحيح، خ: (٦٢٩٠)، م: (٢١٨٤).

4176. It was narrated from 'Abdullah, from the Prophet (ﷺ), that he said: "What a bad thing for one of you - or one of them - to say, I forgot such and such a verse. Rather he was caused to forget. Keep revising the Qur'an, for it is quicker to flee from the hearts of men than camels from their hobbles."

٤١٧٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ أَنَّهُ قَالَ: «بِئْسَمَا لِأَحَدِكُمْ - أَوْ بِئْسَمَا لِأَحَدِهِمْ - أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ، وَاسْتَذْكِرُوا (١/٤٣٩) الْقُرْآنَ، فَإِنَّهُ أَسْرَعُ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ بِعُقُلِهِ، أَوْ مِنْ عُقُلِهِ». [راجع: ٣٦٢٠].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5039)]

تخريج: إسناده صحيح، خ: (٥٠٣٩).

4177. It was narrated that 'Abdullah said: We used to say: Peace be upon So and so and So and so. Then the Messenger of Allah (ﷺ) said: "Say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' For when you say, 'Peace be upon us, and on the righteous slaves of Allah,' you will have sent *salams* upon every righteous slave on earth and in heaven."

٤١٧٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَقُولُ: السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: قُولُوا: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَإِنَّكُمْ إِذَا قُلْتُمْ: السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ سَلَّمْتُمْ عَلَى كُلِّ عَبْدٍ صَالِحٍ فِي الْأَرْضِ وَفِي السَّمَاءِ». [راجع: ٣٦٢٢].

Comments: [Its *isnad* is *saheeh*, Muslim (402)]

تخريج: إسناده صحيح، م: (٤٠٢).

4178. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that he said: "Trading insults with a Muslim is an evil action and fighting him is *kufr*."

Comments: [Its *isnad* is *saheeh*, Muslim (64)]

٤١٧٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، وَزُبَيْدٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «سِبَابُ الْمُؤْمِنِ فِسْقٌ، وَقِتَالُهُ كُفْرٌ». قَالَ فِي حَدِيثِ زُبَيْدٍ: سَمِعْتُ أَبَا وَائِلٍ. [راجع: ٣٦٤٧].

تخريج: إسناده صحيح، م: (٦٤).

4179. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) disliked ten characteristics: *sufrah* - i.e., *khalooq* (a type of perfume); changing grey hair; letting the lower garment drag; wearing gold rings; throwing dice; showing one's adornment before non-*mahrams* (for women); *ruqyah* except by means of *al-mu'awwidhat* (soorahs praying for refuge with Allah); wearing amulets; coitus interruptus (*'azl*); intercourse with a woman who is breastfeeding a child (because if pregnancy results, it may interrupt the supply of milk) - but he did not say that it is *haram*.

Comments: [Its *isnad* is *da'eef*]

٤١٧٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي رُكَيْنٌ قَالَ: سَمِعْتُ الْقَاسِمَ ابْنَ حَسَّانَ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ عَشْرًا: الصُّفْرَةَ، وَتَغْيِيرَ الشَّيْبِ، وَجَرَّ الْإِزَارِ، وَخَاتَمَ الذَّهَبِ - أَوْ قَالَ: حَلْقَةَ الذَّهَبِ - وَالضَّرْبَ بِالْكِعَابِ، وَالتَّبَرُّجَ بِالزِّينَةِ فِي غَيْرِ مَحَلِّهَا، وَالرُّقَى إِلَّا بِالْمُعَوِّذَاتِ، وَالتَّمَائِمَ وَعَزْلَ الْمَاءِ، وَإِفْسَادَ الصَّبِيِّ مِنْ غَيْرِ أَنْ يُحَرِّمَهُ. [راجع: ٣٦٠٥].

تخريج: إسناده ضعيف، ابن حرملة، قال البخاري في «التاريخ الكبير» (٥/ ٢٧٠)، وفي «الضعفاء الصغير» ص: (٧٠) رلم يصح حديثه.

4180. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ), that he said: "I will reach the Cistern ahead of you, and some men of you will be brought to me then they will be snatched away from me. I will say: 'O Lord, my companions!' It will be said: 'You

٤١٨٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُغِيرَةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَلَيُرْفَعَنَّ لِي رِجَالٌ مِنْكُمْ، ثُمَّ لَيُخْتَلَجُنَّ دُونِي، فَأَقُولُ: يَا رَبِّ، أَصْحَابِي،

do not know what they did after you were gone.'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7049) and Muslim (2297)]

فَيُقَالُ لِي: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ» [راجع: ٣٦٣٩].

تخريج: إسناده صحيح، خ: (٧٠٤٩)، م: (٢٢٩٧).

4181. It was narrated from 'Abdullah who said: The Messenger of Allah (ﷺ) forbade us to have a lot of wives and wealth. Abu Jamrah, who was sitting with him, said: Yes, Akhram at-Ta'i narrated to me from his father, from 'Abdullah, that the Prophet (ﷺ) said.... 'Abdullah said: How about having a wife in Radhan and another in Madinah and another in such and such?

Comments: [This *hadeeth* has two *isnads*, both of which are *da'eef*]

٤١٨١- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، عَنْ رَجُلٍ مِنْ طَيِّئٍ، عَنْ عَبْدِ اللَّهِ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنِ التَّبَقُّرِ فِي الْأَهْلِ وَالْمَالِ، فَقَالَ أَبُو حَمْزَةَ، وَكَانَ جَالِسًا عِنْدَهُ: نَعَمْ، حَدَّثَنِي أَخْرَمُ الطَّائِيُّ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: فَقَالَ عَبْدُ اللَّهِ: فَكَيْفَ بِأَهْلٍ بِرَاذَانَ وَأَهْلٍ بِالْمَدِينَةِ وَأَهْلٍ كَذَا؟ قَالَ شُعْبَةُ: فَقُلْتُ لِأَبِي التَّيَّاحِ: مَا التَّبَقُّرُ؟ فَقَالَ: الْكَثْرَةُ. [راجع: ٣٥٧٩].

تخريج: هذا الحديث له إسنادان، وكلاهما ضعيف، علتهما الاضطراب والجهالة.

4182. It was narrated that Abul-Ahwas said: I heard 'Abdullah bin Mas'ood narrate that the Prophet (ﷺ) said: "If I were to take anyone as a close friend, I would have taken Abu Bakr as a close friend. But he is my brother and my companion. Allah, may He be glorified and exalted, has taken your companion (i.e., himself) as a close friend."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٤١٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ قَالَ: سَمِعْتُ عَبْدَاللَّهِ ابْنَ أَبِي الْهُذَيْلِ يُحَدِّثُ عَنْ أَبِي الْأَحْوَصِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنَّهُ أَخِي وَصَاحِبِي، وَقَدِ اتَّخَذَ اللَّهُ عَزَّ وَجَلَّ صَاحِبَكُمْ خَلِيلًا».

تخريج: إسناده صحيح، م: (٢٣٨٣).

4183. It was narrated from Abu Wa'il, from 'Abdullah, and I think he attributed it to the Prophet (ﷺ) that he said: "Ahead of the Hour there will be days of *harj*, days in

٤١٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ قَالَ: وَأَحْسَبُهُ ـ رَفَعَهُ إِلَى النَّبِيِّ ﷺ

أَنَّهُ قَالَ: «بَيْنَ يَدَيِ السَّاعَةِ أَيَّامُ الْهَرْجِ، أَيَّامٌ يَزُولُ فِيهَا الْعِلْمُ، وَيَظْهَرُ فِيهَا الْجَهْلُ» فَقَالَ أَبُو مُوسَى: الْهَرْجُ بِلِسَانِ الْحَبَشِ الْقَتْلُ. [راجع: ٣٦٩٠].

تخريج: إسناده صحيح، خ: (٧٠٦٦).

which knowledge will disappear and ignorance will prevail." Abu Moosa said: *Harj* in the language of the Abyssinians means killing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7066)]

٤١٨٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، عَنِ ابْنِ الْأَخْرَمِ رَجُلٌ مِنْ طَيِّئٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنِ التَّبَقُّرِ فِي الْأَهْلِ وَالْمَالِ. [راجع: ٣٥٧٩].

تخريج: إسناده ضعيف.

4184. It was narrated from 'Abdullah bin Mas'ood, from the Prophet (ﷺ), that he forbade having a lot of wives and wealth.

Comments: [Its *isnad* is *da'eef*]

٤١٨٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَمْرَةَ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: و قَالَ عَبْدُ اللَّهِ: كَيْفَ مَن لَهُ ثَلَاثَةُ أَهْلِينَ: أَهْلٌ بِالْمَدِينَةِ، وَأَهْلٌ بِكَذَا، وَأَهْلٌ بِكَذَا. [راجع: ٣٥٧٩].

تخريج: إسناده ضعيف.

4185. It was narrated from 'Abdullah from the Prophet (ﷺ); 'Abdullah said: How about the one who has three wives, a wife in Madinah, a wife in such and such, and a wife and such and such?

Comments: [Its *isnad* is *da'eef*]

٤١٨٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، قَالَ حَجَّاجٌ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ، وَقَالَ مُحَمَّدٌ: عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ قَالَ: حَدَّثَنَا صَاحِبُ هَذِهِ الدَّارِ _ وَأَشَارَ بِيَدِهِ إِلَى دَارِ عَبْدِ اللَّهِ، وَمَا سَمَّاهُ لَنَا _ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا» قَالَ الْحَجَّاجُ: «لِوَقْتِهَا» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ بِرُّ الْوَالِدَيْنِ»

4186. It was narrated from Abu 'Amr ash-Shaibani who said: The owner of this house - and he pointed to the house of 'Abdullah (ﷺ) but he did not name him - told us: I asked the Messenger of Allah (ﷺ) which deed is dearest to Allah? He said: "Prayer offered on time." I said: Then which? He said: "Then honouring one's parents." I said: Then which? He said: "Then *jihad* for the sake of Allah." If I had asked him for

more he would have told me more.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (527) and Muslim (85)]

قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ» وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي. [راجع: ٣٨٨٠].

تخريج: إسناده صحيح، خ: (٥٢٧)، م: (٨٥).

4187. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that he said: "A man may continue to tell the truth and endeavour to tell the truth until he is recorded as a speaker of truth. And a man may continue to tell lies and endeavour to tell lies, until he is recorded as a liar."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6094) and Muslim (2607)]

٤١٨٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَزَالُ الرَّجُلُ (١/ ٤٤٠) يَصْدُقُ، وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ صِدِّيقًا، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ، وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا. [راجع: ٣٦٣٨].

تخريج: إسناده صحيح، خ: (٦٠٩٤)، م: (٢٦٠٧).

4188. It was narrated from 'Abdullah that he said: I was told of your gathering, but I was kept from coming out to you by fear of boring you. The Messenger of Allah (ﷺ) used to choose the right days to exhort us, for fear of boring us.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (68) and Muslim (2821)]

٤١٨٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: إِنِّي لَأُخْبَرُ بِجَمَاعَتِكُمْ، فَيَمْنَعُنِي الْخُرُوجَ إِلَيْكُمْ خَشْيَةُ أَنْ أُمِلَّكُمْ، كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَوَّلُنَا فِي الْأَيَّامِ بِالْمَوْعِظَةِ خَشْيَةَ السَّآمَةِ عَلَيْنَا. [راجع: ٣٥٨١].

تخريج: إسناده صحيح، خ: (٦٨)، م: (٢٨٢١).

4189. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said in the *tashahhud*: "All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that

٤١٨٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ وَمَنْصُورٍ وَحَمَّادٍ وَالْمُغِيرَةِ وَأَبِي هَاشِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي التَّشَهُّدِ: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ

Muhammad is His slave and Messenger."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7381)]

إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ». [راجع: ٣٦٢٢].

تخريج: إسناده صحيح، خ: (٧٣٨١).

4190. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of their companion. And no woman should look at or touch another woman so she can describe her to her husband so that it is as if he can see her."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5240) and Muslim (2184)]

٤١٩٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَنْتَجِي اثْنَانِ دُونَ وَاحِدٍ، وَلَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ، فَتَنْعَتَهَا لِزَوْجِهَا حَتَّى كَأَنَّهُ يَنْظُرُ إِلَيْهَا» قَالَ: أُرَى مَنْصُورًا قَالَ: «إِلَّا أَنْ يَكُونَ بَيْنَهُمَا ثَوْبٌ». [راجع: ٣٦٠٩].

تخريج: إسناده صحيح، خ: (٥٢٤٠)، م: (٢١٨٤).

4191. It was narrated from 'Abdullah from the Prophet (ﷺ) who said: "If you are three..." and he narrated a similar report.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2181) and Muslim (6290).

٤١٩١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كُنْتُمْ ثَلَاثَةً ....» فَذَكَرَ مَعْنَاهُ. [راجع: ٣٥٦٠].

تخريج: إسناده صحيح، خ: (٢١٨١)، م: (٦٢٩٠).

4192. It was narrated that Ibn Mas'ood said: When evening came, the Messenger of Allah (ﷺ) would say: "We have reached the evening and at this very time unto Allah belongs all sovereignty, and all praise is for Allah. None has the right to be worshipped except Allah alone, without any partner."

Comments: [Its *isnad* is *saheeh,* Muslim (2723)]

٤١٩٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمْسَى قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ».

تخريج: إسناده صحيح، م: (٢٧٢٣).

4193. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Whoever sees me in a dream has indeed seen me, for verily the *Shaitan* cannot appear in my form."

Comments: [Its *isnad* is *saheeh*]

٤١٩٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِمِثْلِي». [راجع: ٣٥٥٩].

تخريج: إسناده صحيح.

4194. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "(Believing in) bird omens is *shirk*, (believing in) bird omens is *shirk*, but Allah takes away (such thoughts) by means of putting trust in Him."

Comments: [Its *isnad* is *saheeh*]

٤١٩٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ عِيسَى بْنِ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطِّيَرَةُ شِرْكٌ، الطِّيَرَةُ شِرْكٌ، وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ يُذْهِبُهُ بِالتَّوَكُّلِ». [راجع: ٣٦٨٧].

تخريج: إسناده صحيح.

4195. It was narrated that Huzail said: A man came to Abu Moosa and Salman bin Rabee'ah and asked them about a daughter, a son's daughter and a sister [i.e., a case of inheritance]. He said: The daughter gets half and the sister gets half; go and ask 'Abdullah, and he will agree with us. He went to 'Abdullah and told him (about that) and he said: I would go astray, and I would not be one of the rightly guided (cf. 6:45) [if I agree with him]. I shall certainly issue a verdict in accordance with the verdict of the Messenger of Allah (ﷺ): the daughter gets one half, the son's daughter gets one sixth and what is left goes to the sister.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6742)]

٤١٩٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلٍ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي مُوسَى وَسَلْمَانَ بْنِ رَبِيعَةَ، فَسَأَلَهُمَا عَنِ ابْنَةٍ وَابْنَةِ ابْنٍ وَأُخْتٍ، فَقَالَا: لِلْبِنْتِ النِّصْفُ، وَلِلْأُخْتِ النِّصْفُ، وَأْتِ عَبْدَ اللَّهِ، فَإِنَّهُ سَيُتَابِعُنَا، فَأَتَى عَبْدَ اللَّهِ، فَأَخْبَرَهُ، فَقَالَ: قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ، لَأَقْضِيَنَّ فِيهَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ: أَوْ قَالَ: قَضَاءَ رَسُولِ اللَّهِ ﷺ - كَذَا قَالَ سُفْيَانُ - لِلْبِنْتِ النِّصْفُ، وَلِابْنَةِ الِابْنِ السُّدُسُ، وَمَا بَقِيَ فَلِلْأُخْتِ. [راجع: ٣٦٩١].

تخريج: إسناده صحيح، خ: (٦٧٤٢).

4196. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "No one should be better than Yoonus bin Matta."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3406)]

٤١٩٦- حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يَكُونَ خَيْرًا مِنْ يُونُسَ بْنِ مَتَّى». [راجع: ٣٧٠٣].

تخريج: إسناده صحيح، خ: (٣٤٠٦).

4197. Abu Ahmad az-Zubairi narrated with his *isnad*, he said: "No one of you should say that I am better than Yoonus bin Matta."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4804)]

٤١٩٧- وحَدَّثَنَاه أَبُو أَحْمَدَ الزُّبَيْرِيُّ بِإِسْنَادِهِ، قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: إِنِّي خَيْرٌ مِنْ يُونُسَ ابْنِ مَتَّى». [راجع: ٣٧٠٣].

تخريج: إسناده صحيح، خ: (٤٨٠٤).

4198. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) stood up among us and said: "Nothing infects anything else, nothing infects anything else." A Bedouin stood up and said: O Messenger of Allah, (how come) the first sign of scabies could appear on the lips of the camel or its tail among a large number of camels and infect all of them? The Messenger of Allah (ﷺ) said: "So what caused the first one to be infected? There is no *'adwa* [contagion, transmission of infectious disease without the permission of Allah], no *hamah* [refers to a Jahili Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], and no *Safar* [the month of Safar was regarded as "unlucky" during the Jahiliyyah]. Allah created each soul and decreed its life, its calamities and its provision."

٤١٩٨- حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ قَالَ: حَدَّثَنَا أَبُو زُرْعَةَ: حَدَّثَنَا صَاحِبٌ لَنَا عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «لَا يُعْدِي شَيْءٌ شَيْئًا لَا يُعْدِي شَيْءٌ شَيْئًا، لَا يُعْدِي شَيْءٌ شَيْئًا» فَقَامَ أَعْرَابِيٌّ، فَقَالَ: يَا رَسُولَ اللَّهِ، النُّقْبَةُ مِنَ الْجَرَبِ تَكُونُ بِمِشْفَرِ الْبَعِيرِ أَوْ بِذَنَبِهِ فِي الْإِبِلِ الْعَظِيمَةِ فَتَجْرَبُ كُلُّهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَا أَجْرَبَ الْأَوَّلَ؟ لَا عَدْوَى، وَلَا هَامَةَ، وَلَا صَفَرَ، خَلَقَ اللَّهُ كُلَّ نَفْسٍ، فَكَتَبَ حَيَاتَهَا، وَمُصِيبَاتِهَا، وَرِزْقَهَا».

تخريج: حديث صحيح، وهذا إسناد ضعيف لإبهام راويه عن ابن مسعود.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad* because it is not known who narrated it from Ibn Mas'ood]

4199. It was narrated that 'Abdullah (ﷺ) said: I prayed one night with the Messenger of Allah (ﷺ) and he remained standing until I thought of doing something bad. We said: What did you think of doing? He said: I thought of sitting down and leaving the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٤١٩٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ، وَقُمْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ، قَالَ: قُلْنَا: مَا هَمَمْتَ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ، وَأَدَعَهُ. [راجع: ٣٤٢٦].

تخريج: إسناده صحيح.

4200. It was narrated from 'Abdullah, from the Prophet (ﷺ) that he said: "The first matter concerning which judgement will be passed among the people is bloodshed."

Comments: [Its *isnad* is *saheeh*, Muslim (1678)]

٤٢٠٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ (١/ ٤٤١) قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ أَوَّلَ مَا يُحْكَمُ بَيْنَ الْعِبَادِ فِي الدِّمَاءِ». [راجع: ٣٦٧٤].

تخريج: إسناده صحيح، م: (١٦٧٨).

4201. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said: "Every betrayer will have a banner on the Day of Resurrection." Ibn Ja'far said: "And it will be said: This is the betrayer of So and so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3186) and Muslim (1736)]

٤٢٠١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَفَّانُ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، قَالَ عَفَّانُ: حَدَّثَنَا سُلَيْمَانُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ» قَالَ ابْنُ جَعْفَرٍ: «يُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ». [راجع: ٣٩٠٠].

تخريج: إسناده صحيح، خ: (٣١٨٦)، م: (١٧٣٦).

4202....[In the printed editions of the *Musnad*, the previous report is repeated here, *isnad* and text]

٤٢٠٢- . . . .

4203. It was narrated that 'Abdullah said: It is as if I can see the Messenger of Allah (ﷺ) telling us about one of the Prophets whose people kept striking him until he fell to the ground, and he was wiping the blood from his forehead and saying: "Lord forgive my people for they do not know."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3477)]

٤٢٠٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ، وَهُوَ يَحْكِي نَبِيًّا، قَالَ: «كَانَ قَوْمُهُ يَضْرِبُونَهُ حَتَّى يُصْرَعَ» قَالَ: فَيَمْسَحُ جَبْهَتَهُ وَيَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمِي، إِنَّهُمْ لَا يَعْلَمُونَ». [راجع: ٣٦١١].

تخريج: إسناده صحيح، خ: (٣٤٧٧).

4204. Abu Wa'il said: I heard 'Abdullah (ﷺ) say: The Messenger of Allah (ﷺ) divided some booty one day and a man said: This is a division (of booty) that was not done for the sake of Allah! I went to the Messenger of Allah (ﷺ) and told him about that. His face turned red - Shu'bah said: and I think he said: And he got angry - until I wished that I had not told him. Shu'bah said: I think he said: "May Allah have mercy on us and Moosa; he was annoyed with more than this and he was patient."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3405)]

٤٢٠٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَسَمَ رَسُولُ اللَّهِ ﷺ قَسْمًا، فَقَالَ رَجُلٌ: إِنَّ هَذِهِ لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ، فَاحْمَرَّ وَجْهُهُ _ قَالَ شُعْبَةُ: وَأَظُنُّهُ قَالَ: _ وَغَضِبَ حَتَّى وَدِدْتُ أَنِّي لَمْ أُخْبِرْهُ، قَالَ شُعْبَةُ: وَأَحْسَبُهُ قَالَ: «يَرْحَمُنَا اللَّهُ وَمُوسَى _ شَكَّ شُعْبَةُ فِي يَرْحَمُنَا اللَّهُ وَمُوسَى _ قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا، فَصَبَرَ» هَذِهِ لَيْسَ فِيهَا شَكٌّ: «قَدْ أُوذِيَ بِأَكْثَرَ مِنْ ذَلِكَ، فَصَبَرَ». [راجع: ٣٩٠٢].

تخريج: إسناده صحيح، خ: (٣٤٠٥).

4205. It was narrated that 'Abdullah said: I entered upon the Messenger of Allah (ﷺ) and he was running a fever. I said: O Messenger of Allah, you are running a high fever. The Messenger of Allah (ﷺ) said: "Yes, I am running a fever like two of

٤٢٠٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ التَّيْمِيَّ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ يُوعَكُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ تُوعَكُ وَعْكًا

you." I said: Then you will have two rewards. The Messenger of Allah (ﷺ) said: "Yes." Then he said: "There is no Muslim who is afflicted with and harm, a thorn or anything greater than that, but Allah will erase thereby his bad deeds just as trees shed their leaves."

شَدِيدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أُوعَكُ وَعْكَ رَجُلَيْنِ مِنْكُمْ» قُلْتُ: بِأَنَّ لَكَ أَجْرَيْنِ، قَالَ: «نَعَمْ، أَوْ أَجَلْ» ثُمَّ قَالَ: «مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى شَوْكَةٌ فَمَا فَوْقَهَا، إِلَّا حَطَّ اللَّهُ عَزَّ وَجَلَّ عَنْهُ خَطَايَاهُ كَمَا تَحُتُّ الشَّجَرَةُ وَرَقَهَا» [راجع: ٣٦١٨].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5647) and Muslim (2571)]

تخريج: إسناده صحيح، خ: (٥٦٤٧)، م: (٢٥٧١).

4206. It was narrated from 'Abdullah that when the Messenger of Allah (ﷺ) saw Quraish displaying a stubborn attitude towards him, he said: "O Allah, help me against them with seven (years of hardship) like the seven of Yoosuf." Then they were affected with a famine that consumed everything, until they ate animal skins and bones. One of them said: so they ate animal skins and dead meat, and there would come out of a man something like smoke. Then Abu Sufyan came to him and said: O Muhammad, your people are dying; pray to Allah to grant them relief. So he prayed for them, then he said: "O Allah, if they go back (to their stubbornness), bring back (the punishment)." - This is in the *hadeeth* of Mansoor. - Then he recited this verse: "Then wait you for the Day when the sky will bring forth a visible smoke" [ad-Dukhan 44:10].

٤٢٠٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ وَمَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَأَى قُرَيْشًا قَدِ اسْتَعْصَوْا عَلَيْهِ، قَالَ: «اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ» قَالَ: فَأَخَذَتْهُمُ السَّنَةُ حَتَّى حَصَّتْ كُلَّ شَيْءٍ، حَتَّى أَكَلُوا الْجُلُودَ وَالْعِظَامَ، وَقَالَ أَحَدُهُمَا: حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ، وَجَعَلَ يَخْرُجُ مِنَ الرَّجُلِ كَهَيْئَةِ الدُّخَانِ، فَأَتَاهُ أَبُو سُفْيَانَ، فَقَالَ: أَيْ مُحَمَّدُ، إِنَّ قَوْمَكَ قَدْ هَلَكُوا، فَادْعُ اللَّهَ عَزَّ وَجَلَّ أَنْ يَكْشِفَ عَنْهُمْ، قَالَ: فَدَعَا، ثُمَّ قَالَ: «اللَّهُمَّ إِنْ يَعُودُوا فَعُدْ» _ هَذَا فِي حَدِيثِ مَنْصُورٍ _ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴾ (الدخان: ١٠) [راجع: ٣٦١٣].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4824) and Muslim (2798)]

تخريج: إسناده صحيح، خ: (٤٨٢٤)، م: (٢٧٩٨).

٤٢٠٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ وَلَهُ مَا يُغْنِيهِ جَاءَتْ مَسْأَلَتُهُ يَوْمَ الْقِيَامَةِ خُدُوشًا - أَوْ كُدُوحًا - فِي وَجْهِهِ» قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا غِنَاهُ؟ قَالَ: خَمْسُونَ دِرْهَمًا، أَوْ حِسَابُهَا مِنَ الذَّهَبِ». [راجع: ٣٦٧٥].

تخريج: حسن، وهذا إسناد ضعيف لضعف حكيم بن جبير.

4207. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever asks of people when he has enough to suffice him, his begging will come on the Day of Resurrection like scratches or gouges on his face." It was said, O Messenger of Allah, what is sufficient for him? He said, "Fifty dirhams, or their value in gold."

Comments: [*Hasan* and its *isnad* is *da'eef* because Hakeem bin Jubair is *da'eef*]

٤٢٠٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا لِي وَلِلدُّنْيَا، إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا كَمَثَلِ رَاكِبٍ، قَالَ فِي ظِلِّ شَجَرَةٍ فِي يَوْمٍ صَائِفٍ، ثُمَّ رَاحَ، وَتَرَكَهَا». [راجع: ٣٧٠٩].

4208. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "What do I have to do with this world? Rather the likeness of me and this world is that of a rider who slept in the shade of a tree on a hot summer day, then he moved on and left it behind."

Comments: [*Saheeh;* this is a *hasan isnad*]

تخريج: صحيح، وهذا إسناد حسن، ووكيع سمع من المسعودي قبل اختلاطه.

٤٢٠٩- حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا عِيسَى بْنُ دِينَارٍ مَوْلَى خُزَاعَةَ عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ الْمُصْطَلِقِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: مَا صُمْنَا رَمَضَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ تِسْعًا وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْنَا ثَلَاثِينَ. [راجع: ٣٧٧٦].

تخريج: حسن لغيره، وهذا إسناد ضعيف.

4209. It was narrated that Ibn Mas'ood said: We did not fast Ramadan at the time of the Messenger of Allah (ﷺ) with twenty-nine days more often than we fasted it with thirty.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٤٢١٠- حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ

4210. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Allah has angels

زَاذَانَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ـ قَالَ وَكِيعٌ ـ: «إِنَّ لِلَّهِ فِي الأَرْضِ مَلَائِكَةً سَيَّاحِينَ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ». [راجع: ٣٦٦٦].

تخريج: إسناده صحيح.

on earth who travel around conveying to me *salam* from my *ummah*."

Comments: [Its *isnad* is *saheeh*]

٤٢١١- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، (١/ ٤٤٢) عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: أُصَلِّي بِكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ، فَرَفَعَ يَدَيْهِ فِي أَوَّلٍ. [راجع: ٣٦٨١].

تخريج: رجاله ثقات، وهو مكرر: (٣٦٨١).

4211. It was narrated that 'Alqamah said: Ibn Mas'ood (ﷺ) said: Shall I lead you in prayer as the Messenger of Allah (ﷺ) prayed? Then he raised his hands at the beginning.

Comments: [Its men are reliable (*thiqat*) it is a repeat of 3681]

٤٢١٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ وَهُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَانُ» قَالَ: وَنَزَلَتْ هَذِهِ الآيَةُ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾ (آل عمران: ٧٧) إِلَى آخِرِ الآيَةِ [راجع: ٣٥٧٦].

تخريج: إسناده صحيح، م: (١٣٨).

4212. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Whoever swears a false oath (when the judge has ordered him to swear an oath) in order to unlawfully take the property of another Muslim, will meet Allah when He is angry with him." Then the verse was revealed: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths." [Al 'Imran 3:77].

Comments: [Its *isnad* is *saheeh*, Muslim (138)]

٤٢١٣- حَدَّثَنَا وَكِيعٌ وَحُمَيْدٌ الرُّؤَاسِيُّ قَالَا: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي وَائِلٍ، قَالَ حُمَيْدٌ: شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ

4213. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "The first matter concerning which judgement will

be passed among the people on the Day of Resurrection is bloodshed."

Comments: [Its *isnad* is *saheeh*, Muslim (1678)]

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ». [راجع: ٣٦٧٤].

تخريج: إسناده صحيح، م: (١٦٧٨).

4214. It was narrated that Sulaiman said: I heard Abu Wa'il say:... and he narrated it.

Comments: [Its *isnad* is *saheeh*, Muslim (1678)]

٤٢١٤- حَدَّثَنَا ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ، فَذَكَرَهُ. [راجع: ٣٦٧٤.]

تخريج: إسناده صحيح، م: (١٦٧٨).

4215. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "He is not one of us who slaps his cheeks, rends his garment and calls with the call of Jahiliyyah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1297)]

٤٢١٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ». [راجع: ٣٦٥٨].

تخريج: إسناده صحيح، خ: (١٢٩٧).

4216. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Verily Paradise is closer to one of you than the strap of his sandal, and Hell is likewise."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6488)]

٤٢١٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ. وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: الْجَنَّةُ، وَقَالَ وَكِيعٌ: عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَلْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ». [راجع: ٣٦٦٧].

تخريج: إسناده صحيح، خ: (٦٤٨٨).

4217. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are

٤٢١٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ

my generation, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath and their oath will come before their testimony."

رَسُولُ اللَّهِ ﷺ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَتُهُمْ أَيْمَانَهُمْ، وَأَيْمَانُهُمْ شَهَادَتَهُمْ». [راجع: ٣٥٩٤].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6429) and Muslim (2533)]

تخريج: إسناده صحيح، خ: (٦٤٢٩)، م: (٢٥٣٣).

4218. It was narrated that Khumair bin Malik said: 'Abdullah said: I learned seventy-odd soorahs from the lips of the Messenger of Allah (ﷺ) when Zaid bin Thabit was still a young boy with a braid, learning how to read and write with the other boys.

٤٢١٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ خُمَيْرِ بْنِ مَالِكٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ سَبْعِينَ سُورَةً، وَإِنَّ زَيْدَ بْنَ ثَابِتٍ لَهُ ذُؤَابَةٌ فِي الْكُتَّابِ. [راجع: ٣٦٩٧].

Comments: [A *saheeh hadeeth,* and its *isnad* is *da'eef*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، خمير بن مالك، لم يرو عنه غير أبي إسحاق السبيعي.

4219. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ): "Whoever has a need and refers his need to people deserves not to have his need met, but whoever turns to Allah, He will grant him provision immediately or death at a later time."

٤٢١٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا بَشِيرُ بْنُ سَلْمَانَ عَنْ سَيَّارٍ أَبِي الْحَكَمِ، عَنْ طَارِقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ، كَانَ قَمِنًا مِنْ أَنْ لَا تُسَدَّ حَاجَتُهُ، وَمَنْ أَنْزَلَهَا بِاللَّهِ عَزَّ وَجَلَّ، أَتَاهُ اللَّهُ بِرِزْقٍ عَاجِلٍ، أَوْ مَوْتٍ آجِلٍ» [راجع: ٣٦٩٦].

Comments: [It *isnad* is *hasan*]

تخريج: إسناده حسن.

4220. It was narrated from Sayyar Abu Hamzah... and he narrated it. ['Abdullah bin Ahmad:] My father said: This is correct; Sayyar Abu Hamzah said: and Sayyar Abul-Hakam did not narrate anything from Tariq bin Shihab.

٤٢٢٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا سُفْيَانُ عَنْ بَشِيرٍ أَبِي إِسْمَاعِيلَ، عَنْ سَيَّارٍ أَبِي حَمْزَةَ، فَذَكَرَهُ [قال عبد الله بن أحمد:]... قَالَ أَبِي: وَهُوَ الصَّوَابُ، سَيَّارٌ أَبُو حَمْزَةَ، قَالَ: وَسَيَّارٌ أَبُو الْحَكَمِ لَمْ يُحَدِّثْ عَنْ طَارِقِ بْنِ شِهَابٍ بِشَيْءٍ. [راجع: ٣٦٩٦].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

4221. It was narrated that 'Abdullah (ﷺ) said: I was hiding behind the curtain of the Ka'bah, and two Thaqafi men and their Qurashi in-law, or two Qurashis and their Thaqafi in-law, came in; they were very fat but not very smart, and they spoke among themselves. One of them said to his companion: Do you think Allah hears what we say? The other said: I think He hears us if we raise our voices, but He does not hear us if we do not raise our voices. The other one said: If He hears some of it He will hear all of it. I went to the Prophet (ﷺ) and told him about that, and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), lest your ears and your eyes." [Fussilat 41:22].

Comments: [A *hadeeth saheeh*]

٤٢٢١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ اللَّيْثِيِّ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنِّي لَمُسْتَتِرٌ بِأَسْتَارِ الْكَعْبَةِ إِذْ دَخَلَ رَجُلَانِ ثَقَفِيَّانِ، وَخَتَنُهُمَا قُرَشِيٌّ، أَوْ قُرَشِيَّانِ وَخَتَنُهُمَا ثَقَفِيٌّ، كَثِيرَةٌ شُحُومُ بُطُونِهِمْ، قَلِيلٌ فِقْهُ قُلُوبِهِمْ، فَتَحَدَّثُوا بِحَدِيثٍ فِيمَا بَيْنَهُمْ، فَقَالَ أَحَدُهُمْ لِصَاحِبِهِ: أَتُرَى اللَّهَ عَزَّ وَجَلَّ يَسْمَعُ مَا نَقُولُ؟ قَالَ الْآخَرُ: أُرَاهُ يَسْمَعُ إِذَا رَفَعْنَا أَصْوَاتَنَا، وَلَا يَسْمَعُ إِذَا خَافَتْنَا، قَالَ الْآخَرُ: لَئِنْ كَانَ يَسْمَعُ مِنْهُ شَيْئًا إِنَّهُ لَيَسْمَعُهُ كُلَّهُ، فَأَتَيْتُ النَّبِيَّ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَٰرُكُمْ﴾ (فصلت: ٢٢) الْآيَةَ [راجع: ٣٦١٤].

تخريج: حديث صحيح، خ: (٤٨١٧)، م: (٢٧٧٥).

4222. It was narrated from 'Abdullah... and he mentioned a similar report. And the words were revealed: "And you have not been hiding yourselves (in the world), lest your ears and your eyes - up to - and you have become (this Day) of those utterly lost!" [Fussilat 41:22,23]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4817) and Muslim (2775)]

٤٢٢٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، فَذَكَرَ مَعْنَاهُ . . . . . فَنَزَلَتْ: ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَٰرُكُمْ﴾ إِلَى قَوْلِهِ ﴿فَأَصْبَحْتُم مِّنَ الْخَٰسِرِينَ﴾ (فصلت: ٢٢، ٢٣) [راجع: ٣٦١٤].

تخريج: إسناده صحيح، خ: (٤٨١٧)، م: (٢٧٧٥).

4223. Abu 'Amr ash-Shaibani said: The owner of this house - meaning Ibn Mas'ood - told me: I said: O Messenger of Allah, which deed is best? He said: "Prayer offered on time."

Comments: [Its *isnad* is *saheeh*]

٤٢٢٣- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ: حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي أَبُو عَمْرٍو الشَّيْبَانِيُّ قَالَ: حَدَّثَنِي صَاحِبُ هَذِهِ الدَّارِ، يَعْنِي ابْنَ مَسْعُودٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لِوَقْتِهَا». [راجع: ٣٨٩٠].

تخريج: إسناده صحيح، خ: (٥٢٧)، م: (٨٥).

4224. It was narrated from 'Abdullah that the Prophet (ﷺ) used to say *takbeer* every time he lowered or raised his head (in prayer), and Abu Bakr and 'Umar (ﷺ) did likewise.

Comments: [Its *isnad* is *saheeh*]

٤٢٢٤- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنِ الْأَسْوَدِ وَعَلْقَمَةَ أَوْ أَحَدِهِمَا، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُكَبِّرُ فِي كُلِّ رَفْعٍ وَخَفْضٍ، قَالَ: وَفَعَلَهُ أَبُو بَكْرٍ وَعُمَرُ (١/ ٤٤٣) رَضِيَ اللَّهُ عَنْهُمَا. [راجع: ٣٦٦٠].

تخريج: إسناده صحيح.

4225. It was narrated from 'Abdullah that the Prophet (ﷺ) and Abu Bakr and 'Umar (ﷺ) used to say *takbeer* every time they lowered or raised their heads (in prayer).

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٤٢٢٥- حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ وَعَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ، وَأَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانُوا يُكَبِّرُونَ فِي كُلِّ خَفْضٍ وَرَفْعٍ. [راجع: ٣٦٦٠].

تخريج: حديث صحيح، وهذا إسناد حسن من أجل والد وكيع، والإسناد من طريق عبدالرحمن بن الأسود منقطع، لكنه متابع بعبدالرحمن بن يزيد النخعي.

4226. It was narrated from 'Abdullah that when the Prophet (ﷺ) went to sleep, he would put his right hand under his cheek

٤٢٢٦- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ، وَضَعَ يَدَهُ

then say: "O Allah, protect me from Your punishment on the Day You resurrect Your slaves."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef* because it is interrupted]

تَحْتَ خَدِّهِ، وَقَالَ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ». [راجع: ٣٧٤٢].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

4227. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "No one should say: I am better than Yoonus bin Matta."

Comments: [Its *isnad* is *saheeh*, al-Bukahri (3406)]

٤٢٢٧- حَدَّثَنَا وَكِيعٌ قَالَ: قَالَ سُفْيَانُ: قَالَ الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». [راجع: ٣٧٠٣].

تخريج: إسناده صحيح، خ: (٣٤٠٦).

4228. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) used to choose the right time to address us for fear of boring us.

Comments: [Its *isnad* is *saheeh*, Muslim (2821)]

٤٢٢٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، مَخَافَةَ السَّآمَةِ عَلَيْنَا. [راجع: ٣٥٨١].

تخريج: إسناده صحيح، م: (٢٨٢١).

4229. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No woman should look at or touch another woman so she can describe her to her husband so that it is as if he is looking at her."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5241)]

٤٢٢٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ تَنْعَتُهَا لِزَوْجِهَا حَتَّى كَأَنَّهُ يَنْظُرُ إِلَيْهَا». [راجع: ٣٦٠٩].

تخريج: إسناده صحيح، خ: (٥٢٤١).

4230. It was narrated that 'Abdullah said: May Allah curse the women who do tattoos and the women who have tattoos done, the women who pluck facial hair, the women who file teeth for the purpose of beautification. News of

٤٢٣٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِاللَّهِ قَالَ: لَعَنَ اللَّهُ الْوَاشِمَاتِ، وَالْمُتَوَشِّمَاتِ، وَالْمُتَنَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ، يُقَالُ لَهَا: أُمُّ

that reached a woman of Banu Asad who was called Umm Ya'qoob. She came to him and said: I have read what is between the covers (of the *Mushaf*) and I did not find what you said. He said: Have you not read (the words) "And whatsoever the Messenger (Muhammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7]? She said: I think your family do that. He said: Go and look. So she went and looked, then she came and said: I did not see anything. He said: If that were the case, she would not stay with us.

Comments: [Its *isnad* is *saheeh*]

يَعْقُوبَ، فَأَتَتْهُ، فَقَالَتْ: قَدْ قَرَأْتُ مَا بَيْنَ اللَّوْحَيْنِ، مَا وَجَدْتُ مَا قُلْتَ، قَالَ: مَا وَجَدْتِ: ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ (الحشر: ٧) فَقَالَتْ: إِنِّي لَأُرَاهُ فِي بَعْضِ أَهْلِكَ، قَالَ: اذْهَبِي، فَانْظُرِي، قَالَ: فَذَهَبَتْ، فَنَظَرَتْ، ثُمَّ جَاءَتْ، فَقَالَتْ: مَا رَأَيْتُ شَيْئًا، فَقَالَ عَبْدُ اللَّهِ: لَوْ كَانَ لَهَا مَا جَامَعْنَاهَا. [راجع: ٤١٢٩].

تخريج: إسناده صحيح، خ: (٥٩٤٨)، م: (٢١٢٥).

4231. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said one thing and I say another. The Messenger of Allah (ﷺ) said: "Whoever dies associating something with Allah will enter Hell." And I say whoever dies not associating anything with Allah will enter Paradise.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1238) and Muslim (92)]

٤٢٣١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كَلِمَةً، وَقُلْتُ أُخْرَى، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ» وَقُلْتُ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ. [راجع: ٣٥٥٢].

تخريج: إسناده صحيح، خ: (١٢٣٨)، م: (٩٢).

4232. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said:.. And he mentioned something similar except that he said: ascribing a rival to Allah .

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1238) and Muslim (92)]

٤٢٣٢- حَدَّثَنَا ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ .... فَذَكَرَ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: «يَجْعَلُ لِلَّهِ عَزَّ وَجَلَّ نِدًّا». [راجع: ٤٠٤٣].

تخريج: إسناده صحيح، خ: (١٢٣٨)، م: (٩٢).

4233. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

Comments: [Its *isnad* is *saheeh*, Muslim (92)]

٤٢٣٣- حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ وَإِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُو يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتُّقَى وَالْعِفَّةَ، وَالْغِنَى» [راجع: ٣٦٩٢].

تخريج: إسناده صحيح، م: (٢٧٢١).

4234. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Do not acquire farmland, lest you become too interested in worldly matters."

Comments: [Its *isnad* is *da'eef*]

٤٢٣٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ شِمْرِ بْنِ عَطِيَّةَ الْكَاهِلِيِّ، عَنْ مُغِيرَةَ بْنِ سَعْدِ بْنِ الْأَخْرَمِ الطَّائِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّخِذُوا الضَّيْعَةَ، فَتَرْغَبُوا فِي الدُّنْيَا». [راجع: ٣٥٧٩].

تخريج: إسناده ضعيف.

4235. It was narrated from Ibn Mas'ood (ﷺ) that the Prophet (ﷺ) recited (Soorat) an-Najm and prostrated in it, and those who were with him prostrated, except an old man who took a handful of pebbles or dust and did like this - and he put it on his forehead. 'Abdullah said: And I saw him slain as a *kafir*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1067) and Muslim (576)

٤٢٣٥- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ قَرَأَ النَّجْمَ، فَسَجَدَ فِيهَا وَمَنْ مَعَهُ، إِلَّا شَيْخٌ كَبِيرٌ أَخَذَ كَفًّا مِنْ حَصًى أَوْ تُرَابٍ، قَالَ: فَقَالَ بِهِ هَكَذَا، وَضَعَهُ عَلَى جَبْهَتِهِ، قَالَ: فَلَقَدْ رَأَيْتُهُ قُتِلَ كَافِرًا. [راجع: ٣٦٨٢].

تخريج: إسناده صحيح، خ: (١٠٦٧)، م: (٥٧٦).

4236. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, has not sent down any disease, but He has also sent down a remedy for it. Those who know it know it, and

٤٢٣٦- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُنْزِلْ دَاءً إِلَّا أَنْزَلَ

those who do not know it do not know it."

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*]

لَهُ شِفَاءً، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهِلَهُ مَنْ جَهِلَهُ». [راجع: ٣٥٧٨].

تخريج: صحيح لغيره، وهذا إسناد حسن، سفيان الثوري سمع من عطاء بن السائب قبل اختلاطه.

4237. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) prayed five *rak'ahs* in *Zuhr*, and it was said to him: O Messenger of Allah, has something been added to the prayer? He said: "Why is that?" They said: You prayed five. And he turned around and prostrated twice after he had said the *salam*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1226) and Muslim (572)]

٤٢٣٧- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، وَمُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْحَكَمُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ خَمْسًا، فَقِيلَ لَهُ: زِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا، قَالَ: فَثَنَى رِجْلَهُ، ثُمَّ سَجَدَ سَجْدَتَيْنِ بَعْدَمَا سَلَّمَ. [راجع: ٣٥٦٦].

تخريج: إسناده صحيح، خ: (١٢٢٦)، م: (٥٧٢).

4238. It was narrated that 'Abdullah (ﷺ) said: I was hiding behind the curtain of the Ka'bah, and three people, a Thaqafi and his two Qurashi in-laws came. They were very fat but not very smart. They said something amongst themselves, then one of them said: Do you think Allah hears what we say? The other said: He hears if we raise our voices, but if we do not raise our voices He will not hear us. The other one said: If He hears some of it He will hear (all of) it. I mentioned that to the Prophet (ﷺ) and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), should

٤٢٣٨- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا سُلَيْمَانُ عَنْ عُمَارَةَ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ مُسْتَتِرًا بِأَسْتَارِ الْكَعْبَةِ، فَجَاءَ ثَلَاثَةُ نَفَرٍ: ثَقَفِيٌّ وَخَتَنَاهُ قُرَشِيَّانِ، كَثِيرٌ شَحْمُ بُطُونِهِمْ، قَلِيلٌ فِقْهُ قُلُوبِهِمْ، قَالَ: فَتَحَدَّثُوا بَيْنَهُمْ بِحَدِيثٍ، قَالَ: فَقَالَ أَحَدُهُمْ: أَتُرَى اللَّهَ عَزَّ وَجَلَّ يَسْمَعُ مَا نَقُولُ؟ قَالَ الْآخَرُ: يَسْمَعُ مَا رَفَعْنَا، وَمَا (١/ ٤٤٤) خَفَضْنَا لَا يَسْمَعُ، قَالَ الْآخَرُ: إِنْ كَانَ يَسْمَعُ شَيْئًا، فَهُوَ يَسْمَعُهُ كُلَّهُ، قَالَ: فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، قَالَ: فَنَزَلَتْ: ﴿وَمَا كُنتُمْ

testify against you; - till- yet they are not of those who will ever be allowed to please Allah!" [Fussilat 41:22-24].

Comments: [A *saheeh hadeeth,* al-Bukhari (4817) and Muslim (2775)]

تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ﴾ إِلَى قَوْلِهِ: ﴿فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ﴾ (فصلت: ٢٢-٢٤) قَالَ: وَحَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ نَحْوَ ذَلِكَ. [راجع: ٣٦١٤].

تخريج: حديث صحيح، خ: (٤٨١٧)، م: (٢٧٧٥).

4239. It was narrated from Abu Ma'mar from 'Abdullah. He [the narrator] said: I heard him attribute it to the Prophet (ﷺ) on one occasion, then he did not do that. He saw a governor or a man say two *tasleems* and he said: Where did he learn that?

Comments: [Its *isnad* is *saheeh,* Muslim (581)]

٤٢٣٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِاللَّهِ _ قَالَ: سَمِعْتُهُ مَرَّةً رَفَعَهُ، ثُمَّ تَرَكَهُ _ رَأَى أَمِيرًا أَوْ رَجُلًا سَلَّمَ تَسْلِيمَتَيْنِ، فَقَالَ: أَنَّى عَلِقَتْهَا. [راجع: ٣٦٦٠].

تخريج: إسناده صحيح، م: (٥٨١).

4240. It was narrated that 'Abdullah (ﷺ) said: When this verse was revealed, "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong)" [al-An'am 6:82], it was very hard on the Companions of the Messenger of Allah (ﷺ) and they said: Who among us does not does wrong? The Messenger of Allah (ﷺ) said: "It is not as you think; rather it is as Luqman said to his son: 'O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great *Zulm* (wrong) indeed' [Luqmaan 31:13]?"

٤٢٤٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ﴾ (الأنعام: ٨٢) شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ، وَقَالُوا: أَيُّنَا لَمْ يَظْلِمْ نَفْسَهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ كَمَا تَظُنُّونَ، إِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لِابْنِهِ: ﴿يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾» (لقمان: ١٣) [راجع: ٣٥٨٩].

تخريج: إسناده صحيح، خ: (٦٩٣٧)، م: (١٢٤).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6937) and Muslim (124)]

4241. It was narrated from 'Abdullah that the Prophet (ﷺ) used to say the *salam* to his right and to his left, *as-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah*, (turning his face so far that) the whiteness of his cheek could be seen. 'Abdur-Rahman said: (turning his face so far that) we could see the whiteness of his cheek from here and we could see the whiteness of his cheek from here.

Comments: [Its *isnad* is *saheeh*]

٤٢٤١- حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ، وَقَالَ عَبْدُ الرَّحْمَنِ: حَتَّى نَرَى بَيَاضَ خَدِّهِ مِنْ هَاهُنَا، وَنَرَى بَيَاضَ خَدِّهِ مِنْ هَاهُنَا. [راجع: ٣٦٦٠].

تخريج: إسناده صحيح.

4242. It was narrated that 'Abdullah said: Walk to the mosque because it is part of the guidance and *Sunnah* of Muhammad (ﷺ).

Comments: [Its *isnad* is *da'eef*]

٤٢٤٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ رَجُلٍ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: امْشُوا إِلَى الْمَسْجِدِ، فَإِنَّهُ مِنَ الْهَدْيِ، وَسُنَّةِ مُحَمَّدٍ ﷺ. [راجع: ٣٦٢٣].

تخريج: إسناده ضعيف لإبهام شيخ الأعمش.

4243. It was narrated that 'Abdullah said: I said: O Messenger of Allah, which deed is best? He said: Prayer offered on time. I said: Then what? He said: Honouring one's parents. I said Then what? He said: *Jihad* for the sake of Allah. And if I had asked for more he would have given me more.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (527) and Muslim (85)]

٤٢٤٣- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لِوَقْتِهَا» قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ» وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي. [راجع: ٣٨٩٠].

تخريج: إسناده صحيح، خ: (٥٢٧)، م: (٨٥).

4244. It was narrated from Khaithamah from someone who heard 'Abdullah say: The Messenger of Allah (ﷺ) said: "There should be no staying up at night for one who is praying and one who is travelling."

٤٢٤٤- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي مَنْصُورٌ عَنْ خَيْثَمَةَ، عَمَّنْ سَمِعَ ابْنَ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا سَمَرَ إِلَّا لِمُصَلٍّ أَوْ مُسَافِرٍ». [راجع: ٣٦٠٣].

Comments: [A *hasan hadeeth;* its *isnad* is *da'eef*]

تخريج: حديث حسن، وهذا إسناد ضعيف لإبهام راويه عن ابن مسعود.

4245. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "The blood of a Muslim man who bears witness that there is no god but Allah and that I am the Messenger of Allah is not permissible (to be shed) except in one of three cases: a soul for a soul, a married adulterer, and one who leaves his religion and separates from the *jama'ah* (the main body of Muslims)."

Comments: [Its *isnad* is *saheeh,* Muslim (1676)]

٤٢٤٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ، يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، إِلَّا أَحَدَ ثَلَاثَةِ نَفَرٍ: النَّفْسُ بِالنَّفْسِ، وَالثَّيِّبُ الزَّانِي، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ». [راجع: ٣٦٢١].

تخريج: إسناده صحيح، م: (١٦٧٦).

4246. It was narrated from Abu 'Ubaidah that 'Abdullah said: I came to Abu Jahl on the day of Badr when his leg had been struck and he was lying on the ground, fending people off with a sword that he had. I said: Praise be to Allah Who has humiliated you, O enemy of Allah. He said: Is it anything other than a man who was killed by his own people? I started striking at him with my sword but I was not able to hit him. Then I struck his hand and his sword fell; I picked it up and struck him with it until I killed him. Then I left him and went to the Prophet (ﷺ) and it was as if I could not wait to reach him, and I told him (the news). He said: "Do you swear by Allah, besides Whom there is no other god?" And he repeated it three times. I said: By Allah, besides

٤٢٤٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَ عَبْدُاللَّهِ: انْتَهَيْتُ إِلَى أَبِي جَهْلٍ يَوْمَ بَدْرٍ، وَقَدْ ضُرِبَتْ رِجْلُهُ، وَهُوَ صَرِيعٌ، وَهُوَ يَذُبُّ النَّاسَ عَنْهُ بِسَيْفٍ لَهُ، فَقُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي أَخْزَاكَ يَا عَدُوَّ اللَّهِ! فَقَالَ: هَلْ هُوَ إِلَّا رَجُلٌ قَتَلَهُ قَوْمُهُ، قَالَ: فَجَعَلْتُ أَتَنَاوَلُهُ بِسَيْفٍ لِي غَيْرِ طَائِلٍ، فَأَصَبْتُ يَدَهُ، فَنَدَرَ سَيْفُهُ، فَأَخَذْتُهُ، فَضَرَبْتُهُ بِهِ حَتَّى قَتَلْتُهُ، قَالَ: ثُمَّ خَرَجْتُ حَتَّى أَتَيْتُ النَّبِيَّ ﷺ، كَأَنَّمَا أُقَلُّ مِنَ الْأَرْضِ، فَأَخْبَرْتُهُ، فَقَالَ: «آللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ؟» قَالَ: «فَرَدَّدَهَا ثَلَاثًا، قَالَ: قُلْتُ: اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، قَالَ: فَخَرَجَ يَمْشِي مَعِي حَتَّى قَامَ عَلَيْهِ، فَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَخْزَاكَ يَا عَدُوَّ اللَّهِ! هَذَا كَانَ فِرْعَوْنَ هَذِهِ الْأُمَّةِ» قَالَ: وَزَادَ فِيهِ أَبِي عَنْ أَبِي إِسْحَاقَ،

عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: فَنَفَّلَنِي سَيْفَهُ. [راجع: ٣٨٢٤].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

Whom there is no other god. Then he set out walking with me until he stood over him and said: "Praise be to Allah Who has humiliated you, O enemy of Allah. By Allah, this was the pharaoh of this nation." And my father added from Abu Ishaq that Abu 'Ubaidah said: And 'Abdullah said: And he granted me his sword as booty.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٤٢٤٧- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ يَوْمَ بَدْرٍ، فَقُلْتُ: قَتَلْتُ أَبَا جَهْلٍ، قَالَ: «آللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ؟» قَالَ: قُلْتُ: آللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، فَرَدَّدَهَا ثَلَاثًا، قَالَ: «اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، انْطَلِقْ، فَأَرِنِيهِ» فَانْطَلَقْنَا، فَإِذَا بِهِ، فَقَالَ: «هَذَا فِرْعَوْنُ هَذِهِ الْأُمَّةِ». [راجع: ٣٨٥٦].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

4247. It was narrated that Ibn Mas'ood said: I came to the Prophet (ﷺ) on the day of Badr and said: I have killed Abu Jahl. He said: By Allah besides Whom there is no other god? I said: By Allah besides Whom there is no other god. And he repeated it three times. He said: *Allahu Akbar*, praise be to Allah Who fulfilled His promise, granted victory to His slave and defeated the Confederates alone. Let us go, and you can show him to me." So we set out and came to him and he said: "This was the pharaoh of this nation."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٤٢٤٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ بِالْمَدِينَةِ، فَمَرَّ عَلَى قَوْمٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، فَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ، فَقَالُوا: يَا مُحَمَّدُ، مَا الرُّوحُ؟ (١/ ٤٤٥) قَالَ: فَقَامَ، وَهُوَ مُتَوَكِّئٌ عَلَى عَسِيبٍ،

4248. It was narrated that 'Abdullah (ﷺ) said: I was walking with the Prophet (ﷺ) in some farmland in Madinah and he passed by some of the Jews, who said to one another: Ask him about the spirit [*ar-rooh*]. And some of them said: Do not ask him. They said: O Muhammad, what is the spirit? He stood up and leaned on the palm tree branch, and I was

behind him and I thought that he was receiving revelation. Then he said: "And they ask you (O Muhammad (ﷺ)) concerning the *Rooh* (the spirit). Say: 'The *Rooh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little'" [al-Isra' 17:85]. And some of them said: We told you not to ask him.

وَأَنَا خَلْفَهُ، فَظَنَنْتُ أَنَّهُ يُوحَى إِلَيْهِ، فَقَالَ: «﴿يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ (الإسراء: ٨٥) قَالَ: فَقَالَ بَعْضُهُمْ: قَدْ قُلْنَا: لَا تَسْأَلُوهُ. [راجع: ٣٦٨٨].

تخريج: إسناده صحيح، خ: (٧٤٥٦)، م: (٢٧٩٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7456) and Muslim (2794)]

4249. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: Ibn Sumayyah never has the choice of two options but he chooses the more guided of them.

Comments: [*Hasan* because of corroborating evidence, and its *isnad* is *da'eef* because it is interrupted]

٤٢٤٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَمَّارِ بْنِ مُعَاوِيَةَ الدُّهْنِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْأَشْجَعِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ابْنُ سُمَيَّةَ مَا عُرِضَ عَلَيْهِ أَمْرَانِ قَطُّ إِلَّا اخْتَارَ الْأَرْشَدَ مِنْهُمَا». [راجع: ٣٦٩٣].

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، سالم الأشجعي لم يسمع من ابن مسعود.

4250. It was narrated that 'Abdullah said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, I met a woman in a garden and I embraced her, touched her, kissed her and did everything with her except that I did not have intercourse with her. The Prophet (ﷺ) did not answer, then this verse was revealed: "Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)" [Hood 11:114]. Then the Prophet (ﷺ) called him and recited it to him. 'Umar said: O Messenger of Allah, is that only for

٤٢٥٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَقِيتُ امْرَأَةً فِي الْبُسْتَانِ، فَضَمَمْتُهَا إِلَيَّ وَبَاشَرْتُهَا وَقَبَّلْتُهَا، وَفَعَلْتُ بِهَا كُلَّ شَيْءٍ، غَيْرَ أَنِّي لَمْ أُجَامِعْهَا، قَالَ: فَسَكَتَ عَنْهُ النَّبِيُّ ﷺ، فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ﴾ (هود: ١١٤) قَالَ: فَدَعَاهُ النَّبِيُّ ﷺ، فَقَرَأَهَا عَلَيْهِ، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَلَهُ خَاصَّةً، أَمْ

لِلنَّاسِ كَافَّةً؟ فَقَالَ: «بَلْ لِلنَّاسِ كَافَّةً». [راجع: ٣٦٥٣].

him or for all the people? He said: "Rather it is for all the people."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، م: (٢٧٦٣)، وهذا إسناد حسن من أجل ابن حرب.

٤٢٥١- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ بِمِنًى، وَهُوَ مُسْنِدٌ ظَهْرَهُ إِلَى قُبَّةٍ حَمْرَاءَ، قَالَ: «أَلَمْ تَرْضَوْا أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: بَلَى، قَالَ: «أَلَمْ تَرْضَوْا أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالُوا: بَلَى، قَالَ: «وَاللَّهِ إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ، عَنْ قِلَّةِ الْمُسْلِمِينَ فِي النَّاسِ يَوْمَئِذٍ، مَا هُمْ يَوْمَئِذٍ فِي النَّاسِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ، أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الْأَبْيَضِ، وَلَنْ يَدْخُلَ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ». [راجع: ٣٦٦١].

4251. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) told us in Mina, when he was leaning back on a red tent, he said: "Would it not please you to be one quarter of the people of Paradise?" We said: Yes. He said: "Would it not please you to be one third of the people of Paradise?" We said: Yes. He said: "By Allah, I hope that you will be half of the people of Paradise, and I shall tell you about that, about the small numbers of the Muslims among the people on that Day. On that Day, among the people they will be like a white hair on the hide of a black bull, or a black hair on the hide of a white bull, and no one will enter Paradise except a Muslim soul."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6642) and Muslim (221)]

تخريج: إسناده صحيح، خ: (٦٦٤٢)، م: (٢٢١).

٤٢٥٢- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو هَمَّامٍ عَنْ عُثْمَانَ بْنِ حَسَّانَ، عَنْ فُلْفُلَةَ الْجُعْفِيِّ قَالَ: فَزِعْتُ فِيمَنْ فَزِعَ إِلَى عَبْدِ اللَّهِ فِي الْمَصَاحِفِ، فَدَخَلْنَا عَلَيْهِ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّا لَمْ نَأْتِكَ زَائِرِينَ، وَلَكِنْ جِئْنَاكَ حِينَ رَاعَنَا هَذَا الْخَبَرُ، فَقَالَ: إِنَّ الْقُرْآنَ نَزَلَ عَلَى نَبِيِّكُمْ ﷺ مِنْ سَبْعَةِ أَبْوَابٍ،

4252. It was narrated that Fulfulah al-Ju'fi said: I was among those who panicked and rushed to 'Abdullah concerning the *Mushafs*. We entered upon him and a man among the people said: We have not come to visit you; rather we came when we got alarmed about this news. He said: The Qur'an was revealed to your Prophet (ﷺ) from seven gates

with seven modes of recitation, and the Book before him was revealed from one gate and with one mode of recitation.

Comments: [Its *isnad* is *da'eef*]

عَلَى سَبْعَةِ أَحْرُفٍ، أَوْ قَالَ: حُرُوفٍ، وَإِنَّ الْكِتَابَ قَبْلَهُ كَانَ يَنْزِلُ مِنْ بَابٍ وَاحِدٍ، عَلَى حَرْفٍ وَاحِدٍ.

تخريج: إسناده ضعيف.

4253. It was narrated that 'Abdullah said: Your Prophet (ﷺ) was given everything except the five keys of the unseen: "Verily, Allah! With Him (Alone) is the knowledge of the Hour..." [Luqman 31:34].

Comments: [*Saheeh* because of corroborating evidences]

٤٢٥٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلِمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: أُوتِيَ نَبِيُّكُمْ ﷺ كُلَّ شَيْءٍ إِلَّا مَفَاتِيحَ الْغَيْبِ الْخَمْسِ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾ (لقمان: ٣٤) [راجع: ٣٦٥٩].

تخريج: صحيح لغيره، وهذا إسناد يحتمل التحسين.

4254. It was narrated that 'Abdullah (ﷺ) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ﷺ), and my brother Mu'awiyah, and my father Abu Sufyan (all my life). The Prophet (ﷺ) said: "You have asked Allah about lifespans that have already been determined, limits that have already been set and provisions that have already been allotted. None of them will be brought forward before its due time or delayed beyond its due time. If you had asked Allah to grant you refuge from punishment in the grave or punishment in the Fire, (that would have been better and preferable)." And the Messenger of Allah (ﷺ) was asked about monkeys and pigs - were they (descendents of) those who had been transformed or were they

٤٢٥٤- حَدَّثَنَا سُفْيَانُ - يَعْنِي ابْنَ عُيَيْنَةَ - عَنْ مِسْعَرٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ مُغِيرَةَ الْيَشْكُرِيِّ، عَنِ الْمَعْرُورِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ: اللَّهُمَّ أَمْتِعْنِي بِزَوْجِي رَسُولِ اللَّهِ ﷺ، وَبِأَخِي مُعَاوِيَةَ، وَبِأَبِي أَبِي سُفْيَانَ، قَالَ: فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «دَعَوْتِ اللَّهَ عَزَّ وَجَلَّ لِآجَالٍ مَضْرُوبَةٍ، وَآثَارٍ مَبْلُوغَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، لَا يَتَقَدَّمُ مِنْهَا شَيْءٌ قَبْلَ حِلِّهِ، وَلَا يَتَأَخَّرُ مِنْهَا، لَوْ سَأَلْتِ اللَّهَ عَزَّ وَجَلَّ أَنْ يُنْجِيَكِ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ النَّارِ» وَسُئِلَ عَنِ الْقِرَدَةِ وَالْخَنَازِيرِ، هُمْ مِمَّا مُسِخَ، أَوْ شَيْءٌ كَانَ قَبْلَ ذَلِكَ؟ فَقَالَ: «لَا، بَلْ كَانَ قَبْلَ ذَلِكَ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُهْلِكْ قَوْمًا، فَيَجْعَلَ لَهُمْ نَسْلًا وَلَا عَاقِبَةً».

[راجع: ٣٧٠٠].

تخريج: إسناده صحيح، م: (٢٦٦٣).

some other creation that existed before that? He said: "No; rather they existed before that. Verily Allah, may He be glorified and exalted, does not doom a people then give them offspring."

Comments: [Its *isnad* is *saheeh*, Muslim (2663)]

٤٢٥٥- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ أَتَاهُ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ وَعَبْدُ اللَّهِ يُصَلِّي، فَافْتَتَحَ النِّسَاءَ فَسَحَلَهَا، فَقَالَ النَّبِيُّ ﷺ: «مَنْ أَحَبَّ أَنْ يَقْرَأَ الْقُرْآنَ غَضًّا كَمَا أُنْزِلَ، فَلْيَقْرَأْهُ عَلَى قِرَاءَةِ ابْنِ أُمِّ عَبْدٍ، ثُمَّ تَقَدَّمَ سَأَلَ، فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: «سَلْ تُعْطَهْ، سَلْ تُعْطَهْ، سَلْ تُعْطَهْ» فَقَالَ فِيمَا سَأَلَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَرْتَدُّ، وَنَعِيمًا لَا يَنْفَدُ، وَمُرَافَقَةَ نَبِيِّكَ مُحَمَّدٍ ﷺ فِي أَعْلَى جَنَّةِ الْخُلْدِ، قَالَ: فَأَتَى عُمَرُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ (٤٤٦/١) عَبْدَ اللَّهِ لِيُبَشِّرَهُ، فَوَجَدَ أَبَا بَكْرٍ رِضْوَانُ اللَّهِ عَلَيْهِ قَدْ سَبَقَهُ، فَقَالَ: إِنْ فَعَلْتَ لَقَدْ كُنْتَ سَبَّاقًا بِالْخَيْرِ. [راجع: ٣٦٦٢].

تخريج: حديث صحيح بشواهده، وهذا إسناد حسن من أجل عاصم.

4255. It was narrated from 'Abdullah that the Prophet (ﷺ) came to him (walking) between Abu Bakr and 'Umar, when 'Abdullah was praying. He started to recite (Soorat) an-Nisa' and did not stop until he completed it. And the Prophet (ﷺ) said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd. Then he began asking (in *du'a'*) and the Prophet (ﷺ) started saying: "Ask, you will be given; ask, you will be given; ask, you will be given." And among the things he asked for, he said: O Allah, I ask You for faith that will never change, blessing that will never expire and to accompany Your Prophet Muhammad (ﷺ) in the highest part of the Paradise of eternity. Then 'Umar (ﷺ) came to 'Abdullah to tell him the good news, but he found that Abu Bakr (ﷺ) had beaten him to it so he said: You have beaten me because you are always ahead of us in doing good.

Comments: [A *hadeeth saheeh*, because of corroborating evidence, and its *isnad* is *hasan*]

٤٢٥٦- قَرَأْتُ عَلَى أَبِي: حَدَّثَكُمْ عَمْرُو بْنُ مُجَمِّعٍ أَبُو الْمُنْذِرِ الْكِنْدِيُّ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ

4256. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: Verily, Allah has made the

reward for the good deed of the son of Adam ten like it, up to seven hundred fold, except fasting, for fasting is for Me and I and the One Who will reward for it. The fasting person has two moments of joy: joy when he breaks his fast and joy on the Day of Resurrection. And the smell from the mouth of the fasting person is better before Allah than the fragrance of musk.

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ حَسَنَةَ ابْنِ آدَمَ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةِ ضِعْفٍ إِلَّا الصَّوْمَ، وَالصَّوْمُ لِي، وَأَنَا أَجْزِي بِهِ، وَلِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ إِفْطَارِهِ، وَفَرْحَةٌ يَوْمَ الْقِيَامَةِ، وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عمرو بن مُجَمِّع ولين إبراهيم الهجري.

4257. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "When the servant of any one of you brings his food to him, let him make him come and sit with him or give him some of it, for he dealt with its heat and smoke."

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٤٢٥٧- قَرَأْتُ عَلَى أَبِي: حَدَّثَكَ عَمْرُو بْنُ مُجَمِّعٍ: أَخْبَرَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَلْيُدْنِهِ، فَلْيُقْعِدْهُ عَلَيْهِ، أَوْ لِيُلْقِمْهُ، فَإِنَّهُ وَلِيَ حَرَّهُ وَدُخَانَهُ». [راجع: ٣٦٨٠].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عمرو بن مجمع السكوني و إبراهيم الهجري.

4258. It was narrated from 'Abdullah bin Mas'ood that the Prophet (ﷺ) said: "The first one to establish the custom of *as-sa'ibah* and the worship of idols was Abu Khuza'ah 'Amr bin 'Amir, and verily I have seen him dragging his intestines in Hell.

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٤٢٥٨- قَرَأْتُ عَلَى أَبِي: حَدَّثَكَ عَمْرُو بْنُ مُجَمِّعٍ: حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ، وَعَبَدَ الْأَصْنَامَ أَبُو خُزَاعَةَ عَمْرُو بْنُ عَامِرٍ، وَإِنِّي رَأَيْتُهُ يَجُرُّ أَمْعَاءَهُ فِي النَّارِ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عمرو بن مجمع السكوني ولين إبراهيم الهجري.

4259. A similar report was narrated from 'Abdullah from the Prophet (ﷺ), but he did not mention the worship of idols.

Comments: [*Saheeh* because of corroborating evidence]

٤٢٥٩- قَرَأْتُ عَلَى أَبِي: حَدَّثَكَ حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ بْنُ عَطَاءٍ عَنْ أَبِي إِسْحَاقَ الْهَجَرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، وَلَمْ يَذْكُرْ: «وَعَبَدَ الْأَصْنَامَ». [راجع: ٤٢٥٨].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف أبي إسحاق إبراهيم بن مسلم الهجري.

4260. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "The poor person is not the one who goes around to people and will be content with a mouthful or two, or a date or two." I said: O Messenger of Allah, then who is the poor person? He said: "The one who does not ask the people (for anything) and cannot find enough to make him independent of means, and no one is aware of his situation so he is not given any charity."

Comments: [*Saheeh* because of corroborating evidence]

٤٢٦٠- قَرَأْتُ عَلَى أَبِي: حَدَّثَكَ عَمْرُو بْنُ مُجَمِّعٍ: حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمِسْكِينَ لَيْسَ بِالطَّوَّافِ الَّذِي تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، أَوِ التَّمْرَةُ وَالتَّمْرَتَانِ» قُلْتُ: يَا رَسُولَ اللَّهِ، فَمَنِ الْمِسْكِينُ؟ قَالَ: «الَّذِي لَا يَسْأَلُ النَّاسَ، وَلَا يَجِدُ مَا يُغْنِيهِ، وَلَا يُفْطَنُ لَهُ، فَيُتَصَدَّقَ عَلَيْهِ». [راجع: ٣٦٣٦].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عمرو بن مجمع و إبراهيم الهجري.

4261. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Hands are three: the hand of Allah, which is uppermost; the hand of the giver, which is below it; and the hand of the one who asks, which is the lowest."

Comments: [*Saheeh* because of corroborating evidence]

٤٢٦١- قَرَأْتُ عَلَى أَبِي: حَدَّثَكُمُ الْقَاسِمُ بْنُ مَالِكٍ قَالَ: أَخْبَرَنَا الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيْدِي ثَلَاثَةٌ: فَيَدُ اللَّهِ الْعُلْيَا، وَيَدُ الْمُعْطِي الَّتِي تَلِيهَا، وَيَدُ السَّائِلِ السُّفْلَى». [راجع: ٣٦٣٦].

تخريج: صحيح لغيره، وهذا إسناد حسن في الشواهد، إبراهيم الهجري لين الحديث.

4262. It was narrated that 'Abdullah said: The Prophet (ﷺ) said: "Trading insults with a

٤٢٦٢- قَرَأْتُ عَلَى أَبِي: حَدَّثَكَ عَلِيُّ بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي

الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سِبَابُ الْمُسْلِمِ أَخَاهُ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ، وَحُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ». [راجع: ٣٦٤٧].

Muslim is an evil action and fighting him is *kufr*. And the sanctity of his wealth is like the sanctity of his blood."

Comments: [*Saheeh* and its *isnad* is *da'eef*]

تخريج: صحيح، وهذا إسناد ضعيف، إبراهيم الهجري لين الحديث، وعلي بن عاصم صدوق يخطئ ويصر على الخطأ.

٤٢٦٣- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِيَّاكُمْ وَهَاتَانِ الْكَعْبَتَانِ الْمَوْسُومَتَانِ، اللَّتَانِ تُزْجَرَانِ زَجْرًا، فَإِنَّهُمَا مَيْسِرُ الْعَجَمِ». [راجع: ٣٦٤٧].

4263. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "Beware of these two marked cubes that are thrown (i.e. dice), for they are the gambling of the non-Arabs."

Comments: [*Saheeh* and its isnad is *da'eef*]

تخريج: صحيح، وهذا إسناد ضعيف.

٤٢٦٤- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ قَالَ: أَخْبَرَنَا الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّوْبَةُ مِنَ الذَّنْبِ أَنْ يَتُوبَ مِنْهُ، ثُمَّ لَا يَعُودَ فِيهِ».

4264. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Repentance from sin means repenting from it and not going back to it."

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، وقد روي مرفوعا وموقوفا، والصحيح وقفه، إبراهيم الهجري لين الحديث، وعلي بن عاصم صدوق يخطئ ويصر على الخطأ.

٤٢٦٥- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُسْلِمٍ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيَتَّقِ أَحَدُكُمْ وَجْهَهُ مِنَ النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ»؟ [راجع: ٣٦٧٩].

4265. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Let one of you protect his face from the Fire even with half a date."

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *da'eef*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف كسابقه.

4266. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If the servant of one of you brings his food, let him make him sit with him or give him some, for he put up with its heat and smoke."

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *da'eef*]

٤٢٦٦- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنِ الْهَجَرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاءَ أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَلْيُقْعِدْهُ مَعَهُ، أَوْ لِيُنَاوِلْهُ مِنْهُ، فَإِنَّهُ وَلِيَ حَرَّهُ وَدُخَانَهُ». [راجع: ٣٦٨٠].

تخريج: صحيح لغيره، وهذا إسناد ضعيف.

4267. 'Ata' bin as-Sa'ib said: I came to Abu 'Abdur-Rahman when he was cauterizing a boy and I said: Are you cauterizing him? He said: Yes, it is the medicine of the Arabs. 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, did not send down any disease but He sent with it a remedy. Those of you who do not know it do not know it, and those of you who do know it know it."

Comments: [*Saheeh* because of corroborating evidence]

٤٢٦٧- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنِي عَطَاءُ بْنُ السَّائِبِ قَالَ: أَتَيْتُ أَبَا عَبْدِ الرَّحْمَنِ، فَإِذَا هُوَ يَكْوِي غُلَامًا، قَالَ: قُلْتُ: تَكْوِيهِ؟ قَالَ: نَعَمْ، هُوَ دَوَاءُ الْعَرَبِ، قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُنْزِلْ دَاءً إِلَّا وَقَدْ أَنْزَلَ مَعَهُ دَوَاءً، جَهِلَهُ مِنْكُمْ مَنْ جَهِلَهُ، وَعَلِمَهُ مِنْكُمْ مَنْ عَلِمَهُ». [راجع: ٣٥٧٨].

تخريج: صحيح لغيره، علي بن عاصم -وإن سمع من ابن السائب بعد اختلاطه- توبع.

4268. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Verily Allah, may He be glorified and exalted, opens the gates of heaven in the last third of the night, then He descends to the lowest heaven, then He stretches out His hand, then He says: 'Is there any slave who will ask Me so that I may give him?' until dawn breaks."

Comments: [A *saheeh hadeeth*]

٤٢٦٨- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا مُعَاوِيَةُ ابْنُ عَمْرٍو قَالَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَفْتَحُ أَبْوَابَ السَّمَاءِ ثُلُثَ اللَّيْلِ الْبَاقِي، ثُمَّ يَهْبِطُ إِلَى السَّمَاءِ الدُّنْيَا، ثُمَّ يَبْسُطُ يَدَهُ، ثُمَّ يَقُولُ: أَلَا (١/٤٤٧] عَبْدٌ يَسْأَلُنِي، فَأُعْطِيَهُ؟ حَتَّى يَسْطَعَ الْفَجْرُ». [راجع: ٣٦٧٣].

تخريج: حديث صحيح، وهذا إسناد حسن في الشواهد، إبراهيم الهجري لين الحديث.

4269. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "The one who spends in moderation will never become poor."

Comments: [Its *isnad* is *da'eef*]

٤٢٦٩- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا أَبُو عُبَيْدَةَ الْحَدَّادُ قَالَ: حَدَّثَنَا سُكَيْنُ بْنُ عَبْدِ الْعَزِيزِ الْعَبْدِيُّ: حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا عَالَ مَنِ اقْتَصَدَ» إِلَى هُنَا قَرَأْتُ عَلَى أَبِي، وَمِنْ هَاهُنَا حَدَّثَنِي أَبِي.

تخريج: إسناده ضعيف، إبراهيم الهجري لين الحديث، سكين العبدي مختلف فيه.

4270. It was narrated from 'Abdullah that he said concerning this verse: "The Hour has drawn near, and the moon has been cleft asunder" [al-Qamar 54:1]: It was split at the time of the Messenger of Allah (ﷺ) into two halves; one half was behind the mountain and the other one half was over the mountain. And the Messenger of Allah (ﷺ) said: "O Allah, bear witness."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4864) and Muslim (2800)]

٤٢٧٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ: ﴿اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ﴾ (القمر: ١) قَالَ: قَدِ انْشَقَّ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِرْقَتَيْنِ، أَوْ فِلْقَتَيْنِ - شُعْبَةُ الَّذِي يَشُكُّ - فَكَانَ فِلْقَةٌ مِنْ وَرَاءِ الْجَبَلِ، وَفِلْقَةٌ عَلَى الْجَبَلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اشْهَدْ». [راجع: ٣٥٨٣].

تخريج: إسناده صحيح، خ: (٤٨٦٤)، م: (٢٨٠٠).

4271. It was narrated from 'Alqamah that Ibn Mas'ood was met by 'Uthman in 'Arafah. He sat on his own with him and talked to him, then 'Uthman said to Ibn Mas'ood: What do you think of a girl I will give to you in marriage? 'Abdullah bin Mas'ood called 'Alqamah and he told him that the Prophet (ﷺ) said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering

٤٢٧١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: أَنَّ ابْنَ مَسْعُودٍ لَقِيَهُ عُثْمَانُ بِعَرَفَاتٍ، فَخَلَا بِهِ، فَحَدَّثَهُ، ثُمَّ إِنَّ عُثْمَانَ قَالَ لِابْنِ مَسْعُودٍ: هَلْ لَكَ فِي فَتَاةٍ أُزَوِّجُكَهَا، فَدَعَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ عَلْقَمَةَ، فَحَدَّثَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ،

فَلْيَصُمْ، فَإِنَّ الصَّوْمَ وِجَاؤُهُ، أَوْ وِجَاءٌ لَهُ». [راجع: ٣٥٩٢].

تخريج: إسناده صحيح، خ: (٥٠٦٦)، م: (١٤٠٠).

the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5066) and Muslim (1400)]

٤٢٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ: أَنَّ الْأَسْوَدَ وَعَلْقَمَةَ كَانَا مَعَ عَبْدِ اللَّهِ فِي الدَّارِ، فَقَالَ عَبْدُ اللَّهِ: صَلَّى هَؤُلَاءِ؟ قَالُوا: نَعَمْ، قَالَ: فَصَلَّى بِهِمْ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ، وَقَامَ وَسَطَهُمْ، وَقَالَ: إِذَا كُنْتُمْ ثَلَاثَةً فَاصْنَعُوا هَكَذَا، فَإِذَا كُنْتُمْ أَكْثَرَ، فَلْيَؤُمَّكُمْ أَحَدُكُمْ، وَلْيَضَعْ أَحَدُكُمْ يَدَيْهِ بَيْنَ فَخِذَيْهِ إِذَا رَكَعَ، فَلْيَحْنَأْ. فَكَأَنَّمَا أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ. [راجع: ٣٩٢٧].

تخريج: إسناده صحيح، م: (٥٣٤).

4272. It was narrated from Ibraheem that al-Aswad and 'Alqamah were with 'Abdullah in the house. 'Abdullah said: Did these people pray? They said: Yes. Then he led them in prayer without any *adhan* or *iqamah*, and he stood in the midst of them. And he said: If you are three, then do like this, but if you are more then let one of you lead. And let one of you put his hands between his knees when he bows. It is as if I can see the interlaced fingers of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (534)]

٤٢٧٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، وَعَنْ أَبِي حَسَّانَ عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ سُبَيْعَةَ بِنْتَ الْحَارِثِ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاةِ زَوْجِهَا بِخَمْسَ عَشْرَةَ لَيْلَةً، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ، فَقَالَ: كَأَنَّكِ تُحَدِّثِينَ نَفْسَكِ بِالْبَاءَةِ؟! مَا لَكِ ذَلِكَ حَتَّى يَنْقَضِيَ أَبْعَدُ الْأَجَلَيْنِ، فَانْطَلَقَتْ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَتْهُ بِمَا قَالَ أَبُو السَّنَابِلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبَ أَبُو

4273. It was narrated from 'Abdullah bin Mas'ood that Subai'ah bint al-Harith gave birth fifteen days after her husband died. Abus-Sanabil entered upon her and said: It is as if you are thinking of getting married. You cannot do that until you complete the longer of the two periods. She went to the Messenger of Allah (ﷺ) and told him what Abus-Sanabil had said. The Messenger of Allah (ﷺ) said: Abus-Sanabil is lying. If someone comes to you who is pleasing to you, then bring him to me - or he said: Tell me.

And he told her that her *'iddah* had ended.

Comments: [Its *isnad* is *da'eef*

السَّنَابِلِ، إِذَا أَتَاكِ أَحَدٌ تَرْضَيْنَهُ، فَأْتِينِي بِهِ - أَوْ قَالَ: فَأَنْبِئِينِي - » فَأَخْبَرَهَا أَنَّ عِدَّتَهَا قَدِ انْقَضَتْ.

تخريج: إسناده ضعيف، محمد بن جعفر سمع من سعيد بن أبي عروبة بعد اختلاطه.

4274. It was narrated from 'Abdullah bin 'Utbah that Subai'ah bint al-Harith... And he mentioned the *hadeeth* or a similar report, and he said in it: "If someone who is compatible comes to you, then come to me or tell me." And there was no mention of Ibn Mas'ood.

Comments: [A *saheeh hadeeth*]

٤٢٧٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ: أَنَّ سُبَيْعَةَ بِنْتَ الْحَارِثِ فَذَكَرَ الْحَدِيثَ، أَوْ نَحْوَ ذَلِكَ، وَقَالَ فِيهِ: «وَإِذَا أَتَاكِ كُفُؤٌ، فَأْتِينِي، أَوْ أَنْبِئِينِي» وَلَيْسَ فِيهِ ابْنُ مَسْعُودٍ.

تخريج: حديث صحيح، خ: (٥٣١٩)، م: (١٤٨٤).

4275. It was narrated from 'Abdul-Wahhab from Khilas in a *mursal* report.

Comments: [*Saheeh*, al-Bukhari (5319) and Muslim (1484)]

٤٢٧٥- وقَالَ عَبْدُ الْوَهَّابِ: عَنْ خِلَاسٍ، عَنِ ابْنِ عُتْبَةَ، مُرْسَلٌ. [راجع: ٤٢٧٤].

تخريج: صحيح، خ: (٥٣١٩)، م: (١٤٨٤).

4276. Muhammad bin Ja'far said: What if a man gets married without naming the *mahr*, then he dies? Sa'eed narrated from Qatadah from Khilas and Abu Hassan al-A'raj from 'Abdullah bin 'Utbah bin Mas'ood that he said: They kept going to Ibn Mas'ood (and asking this question) for a month or thereabouts, and they said: You have to give an answer concerning this matter. He said: I will give a verdict: she is entitled to a dowry like that of her peers, not much more and not much less; she has the right of inheritance and she

٤٢٧٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: الرَّجُلُ يَتَزَوَّجُ وَلَا يَفْرِضُ لَهَا، يَعْنِي: ثُمَّ يَمُوتُ. حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ خِلَاسٍ وَأَبِي حَسَّانَ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّهُ قَالَ: اخْتَلَفُوا إِلَى ابْنِ مَسْعُودٍ فِي ذَلِكَ شَهْرًا أَوْ قَرِيبًا مِنْ ذَلِكَ، فَقَالُوا: لَا بُدَّ مِنْ أَنْ تَقُولَ فِيهَا، قَالَ: فَإِنِّي أَقْضِي لَهَا مِثْلَ صَدُقَةِ امْرَأَةٍ مِنْ نِسَائِهَا، لَا وَكْسَ وَلَا شَطَطَ، وَلَهَا الْمِيرَاثُ، وَعَلَيْهَا الْعِدَّةُ، فَإِنْ يَكُ صَوَابًا، فَمِنَ اللَّهِ عَزَّ وَجَلَّ، وَإِنْ يَكُنْ خَطَأً، فَمِنِّي وَمِنَ الشَّيْطَانِ، وَاللَّهُ عَزَّ وَجَلَّ

وَرَسُولُهُ بَرِيئَانِ. فَقَامَ رَهْطٌ مِنْ أَشْجَعَ، فِيهِمُ الْجَرَّاحُ وَأَبُو سِنَانٍ، فَقَالُوا: نَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي امْرَأَةٍ مِنَّا يُقَالُ لَهَا: بَرْوَعُ بِنْتُ وَاشِقٍ، بِمِثْلِ الَّذِي قَضَيْتَ. فَفَرِحَ ابْنُ مَسْعُودٍ بِذَلِكَ فَرَحًا شَدِيدًا، حِينَ وَافَقَ قَوْلُهُ قَضَاءَ رَسُولِ اللَّهِ ﷺ». [راجع: ٤٠٩٩]

تخريج: حديث صحيح، محمد بن جعفر - وإن سمع من سعيد بن أبي عروبة بعد الاختلاط - قد توبع.

has to observe the *'iddah*. If it is correct, then it is from Allah, may He be glorified and exalted; if it is wrong, then it is from me and the *Shaitan*, and Allah, may He be glorified and exalted, and His Messenger are innocent of it. Some men of Ashja', among whom were al-Jarrah and Abu Sinan, stood up and said: We bear witness that the Messenger of Allah (ﷺ) issued a verdict like this concerning one of our women whose name was Barwa' bint Washiq. Ibn Mas'ood rejoiced greatly at that because his verdict was in accordance with the verdict of the Messenger of Allah (ﷺ).

Comments: [A *saheeh hadeeth*]

٤٢٧٧- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا سَعِيدٌ، قَالَ أَبِي: وَقَرَأْتُ عَلَى يَحْيَى بْنِ سَعِيدٍ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، وَعَنْ أَبِي حَسَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ ابْنَ مَسْعُودٍ أُتِيَ فِي امْرَأَةٍ تَزَوَّجَهَا رَجُلٌ فَلَمْ يُسَمِّ لَهَا صَدَاقًا، فَمَاتَ قَبْلَ أَنْ يَدْخُلَ بِهَا، قَالَ: فَاخْتَلَفُوا إِلَى ابْنِ مَسْعُودٍ، فَذَكَرَ الْحَدِيثَ إِلَّا أَنَّهُ قَالَ: كَانَ زَوْجُهَا هِلَالَ، أَحْسِبُهُ قَالَ: ابْنَ مُرَّةَ، قَالَ عَبْدُ الْوَهَّابِ: وَكَانَ زَوْجُهَا هِلَالَ بْنَ مُرَّةَالْأَشْجَعِيَّ. [راجع: ٤٠٩٩].

تخريج: إسناداه صحيحان.

4277. It was narrated from 'Abdullah bin 'Utbah bin Mas'ood that Ibn Mas'ood was consulted about a woman whom a man married but did not name a dowry for her, then he died before consummating the marriage. And they kept coming to Ibn Mas'ood to ask about that... And he quoted the *hadeeth* except that he said: Her husband was Hilal and I think Ibn Murrah said: 'Abdul-Wahhab said: and her husband was Hilal bin Murrah al-Ashja'i.

Comments: [Its two *isnad* are *saheeh*]

(١/٤٤٨) ٤٢٧٨- حَدَّثَنَا بَهْزٌ وَعَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ خِلَاسٍ وَأَبِي حَسَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّهُ اخْتُلِفَ

4278. It was narrated from 'Abdullah bin 'Utbah that (some people) kept coming to Ibn Mas'ood to ask about a woman whom a man married then he

died... And he quoted the *hadeeth*. He said: Then al-Jarrah and Abu Sinan stood up and testified that the Prophet (ﷺ) had issued a verdict to that effect concerning them, [the clan of] al-Ashja'bin Raith, in the case of Barwa' bint Washiq al-Ashja'iyyah, whose husband's name was Hilal bin Marwan. 'Affan said: And he issued a verdict concerning them, concerning [the clan of] al-Ashaj'bin Raith in the case of Barwa' bint Washiq al-Ashja'iyyah, and her husband was Hilal bin Marwan.

إِلَى ابْنِ مَسْعُودٍ فِي امْرَأَةٍ تَزَوَّجَهَا رَجُلٌ فَمَاتَ، فَذَكَرَ الْحَدِيثَ، قَالَ: فَقَامَ الْجَرَّاحُ وَأَبُو سِنَانٍ، فَشَهِدَا أَنَّ النَّبِيَّ ﷺ قَضَى بِهِ فِيهِمْ، فِي الْأَشْجَعِ بْنِ رَيْثٍ، فِي بَرْوَعَ بِنْتِ وَاشِقٍ الْأَشْجَعِيَّةِ، وَكَانَ اسْمُ زَوْجِهَا هِلَالَ ابْنَ مَرْوَانَ. قَالَ عَفَّانُ: قَضَى بِهِ فِيهِمْ، فِي الْأَشْجَعِ بْنِ رَيْثٍ، فِي بَرْوَعَ بِنْتِ وَاشِقٍ الْأَشْجَعِيَّةِ، وَكَانَ زَوْجُهَا هِلَالَ بْنَ مَرْوَانَ. [راجع: ٤٠٧٥].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

4279. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Days will not cease and time will not end until the Arabs are ruled by a man from my family whose name is the same as mine."

٤٢٧٩- حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَنْقَضِي الْأَيَّامُ، وَلَا يَذْهَبُ الدَّهْرُ، حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يُوَاطِئُ اسْمُهُ اسْمِي». [راجع: ٣٥٧١].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن من أجل عاصم.

4280. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) used to say *salam* to his right (turning his face so far that) the whiteness of his cheek could be seen, saying, '*As-salamu 'alaikum wa rahmatullah*''; and to his left (turning his face so far that) the whiteness of his cheek could be seen, saying, '*As-salamu 'alaikum wa rahmatullah*.''

٤٢٨٠- حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ، حَتَّى يَبْدُوَ بَيَاضُ خَدِّهِ، يَقُولُ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ» وَعَنْ يَسَارِهِ حَتَّى يَبْدُوَ بَيَاضُ خَدِّهِ، يَقُولُ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ». [راجع: ٣٦٦٠].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

4281. It was narrated that 'Alqamah said: 'Abdullah said: Whilst we were sitting in the mosque on the night before Friday, a man among the Ansar said: By Allah, if a man finds a man with his wife and he speaks (of it), he will certainly be flogged, and if he kills him, he will certainly be killed, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. By Allah, in the morning, I shall certainly go to the Messenger of Allah (ﷺ). When morning came, he went to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, if a man finds a man with his wife and he speaks (of it), he will certainly be flogged, and if he kills him, he will certainly be killed, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. He started saying: O Allah, clarify, O Allah clarify. Then the verse of *li'an* was revealed: "And for those who accuse their wives, but have no witnesses except themselves..." [an-Noor 24:6].

٤٢٨١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، وَقَالَ غَيْرُهُ: عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ لَيْلَةَ الْجُمُعَةِ، إِذْ قَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَاللَّهِ لَئِنْ وَجَدَ رَجُلٌ رَجُلًا مَعَ امْرَأَتِهِ فَتَكَلَّمَ لَيُجْلَدَنَّ، وَإِنْ قَتَلَهُ لَيُقْتَلَنَّ، وَلَئِنْ سَكَتَ لَيَسْكُتَنَّ عَلَى غَيْظٍ، وَاللَّهِ لَئِنْ أَصْبَحْتُ، لَآتِيَنَّ رَسُولَ اللَّهِ ﷺ. فَلَمَّا أَصْبَحَ أَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، لَئِنْ وَجَدَ رَجُلٌ مَعَ امْرَأَتِهِ رَجُلًا فَتَكَلَّمَ لَيُجْلَدَنَّ، وَإِنْ قَتَلَهُ لَيُقْتَلَنَّ، وَإِنْ سَكَتَ لَيَسْكُتَنَّ عَلَى غَيْظٍ؟ وَجَعَلَ يَقُولُ: اللَّهُمَّ افْتَحْ، اللَّهُمَّ افْتَحْ، قَالَ: فَنَزَلَتِ الْمُلَاعَنَةُ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ﴾ الْآيَةَ (النور: ٦) [راجع: ٤٠٠١].

تخريج: حديث صحيح، م: (١٤٩٥).

Comments: [A *saheeh hadeeth*, Muslim (1495)]

4282. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) led them in praying five (*rak'ahs*), then he turned to face them and the people started whispering to one another. They said: O Messenger of Allah, you prayed five. He turned (to face the *qiblah*) and led them in prostrating twice and said the

٤٢٨٢- حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ الْحَسَنَ بْنَ عُبَيْدِ اللَّهِ يَذْكُرُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: أَنَّهُ أَخْبَرَهُمْ عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِهِمْ خَمْسًا، ثُمَّ انْفَتَلَ، فَجَعَلَ بَعْضُ الْقَوْمِ يُوَشْوِشُ إِلَى بَعْضٍ. فَقَالُوا لَهُ: يَا رَسُولَ اللَّهِ، صَلَّيْتَ خَمْسًا. فَانْفَتَلَ، فَسَجَدَ

salam. And he said: "I am only human; I forget as you forget."

Comments: [Its *isnad* is *saheeh*, Muslim (572)]

بِهِمْ سَجْدَتَيْنِ، وَسَلَّمَ، وَقَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ». [راجع: ٣٥٦٦].

تخريج: إسناده صحيح، م: (٥٧٢).

4283. It was narrated from al-Huzail that 'Abdullah said: The Messenger of Allah (ﷺ) cursed the woman who does tattoos, the one who has tattoos done, the one who does hair extensions, the one who has hair extensions done, *almuhill* and *almuhallal lahu*, the one who consumes *riba* and the one who pays it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5948) and Muslim (2125)]

٤٢٨٣- حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ، عَنِ الْهُزَيْلِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْوَاشِمَةَ وَالْمُتَوَشِّمَةَ، وَالْوَاصِلَةَ وَالْمَوْصُولَةَ، وَالْمُحِلَّ وَالْمُحَلَّلَ لَهُ، وَآكِلَ الرِّبَا وَمُوكِلَهُ. [راجع: ٣٧٢٥].

تخريج: إسناده صحيح، خ: (٥٩٤٨)، م: (٢١٢٥).

4284. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) cursed the woman who does tattoos, the one who has tattoos done, the one who does hair extensions, the one who has hair extensions done, *almuhallil* and *almuhallal lahu*, the one who consumes *riba* and the one who pays it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5948) and Muslim (2125)]

٤٢٨٤- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْوَاشِمَةَ وَالْمُتَوَشِّمَةَ، وَالْوَاصِلَةَ وَالْمَوْصُولَةَ، وَالْمُحَلِّلَ وَالْمُحَلَّلَ لَهُ، وَآكِلَ الرِّبَا وَمُطْعِمَهُ. [راجع: ٣٧٢٥].

تخريج: إسناده صحيح، خ: (٥٩٤٨)، م: (٢١٢٥).

4285. It was narrated that Ibn Mas'ood said: I asked the Messenger of Allah (ﷺ): Which deed is best? He said: "Prayer offered on time, honouring one's parents and *jihad* for the sake of Allah, may He be glorified and exalted."

٤٢٨٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، قُلْتُ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَوَاتُ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ، وَالْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٣٨٩٠].

Comments: [A *hadeeth saheeh,* al-Bukhari (527) and Muslim (85) and its *isnad* is *da'eef* because it is interrupted]

تخريج: حديث صحيح، خ: (٥٢٧)، م: (٨٥)، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

4286. It was narrated from 'Amr bin Wabisah al-Asadi that his father said: I was in my house in Koofah and I heard at the door of the house (the words), Peace be upon you, may I enter? I said: And upon you be peace; come in. When he came in I saw that he was 'Abdullah bin Mas'ood. I said: O Abu 'Abdur-Rahman, what time is this for a visit? And that was in the middle of the day. He said: I could not wait until the end of the day; I thought I should talk to someone. And he started talking to me about the Messenger of Allah (ﷺ) and I talked to him. Then he started telling me: I heard the Messenger of Allah (ﷺ) say: "There will be a turmoil in which one who is sleeping will be better than one who is lying down, one who is lying down will be better than one who is sitting; one who is sitting will be better than one who is standing, one who is standing will be better than one who is walking, one who is walking will be better than one who is riding, one who is riding will be better than one who is trotting (on his mount), and all its slain will be in Hell." I said: O Messenger of Allah, when will that be? He said: "Those will be days of *al-harj* (killing)." I said: When will the days of *al-harj* be? He said: "When a man does not feel safe

٤٢٨٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ رَجُلٍ، عَنْ عَمْرِو بْنِ وَابِصَةَ الْأَسَدِيِّ، عَنْ أَبِيهِ قَالَ: إِنِّي بِالْكُوفَةِ فِي دَارِي، إِذْ سَمِعْتُ عَلَى بَابِ الدَّارِ: السَّلَامُ عَلَيْكُمْ، أَأَلِجُ؟ قُلْتُ: عَلَيْكُمُ السَّلَامُ فَلِجْ، فَلَمَّا دَخَلَ، فَإِذَا هُوَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، قُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَيَّةُ سَاعَةِ زِيَارَةٍ هَذِهِ، وَذَلِكَ فِي نَحْرِ الظَّهِيرَةِ، قَالَ: طَالَ عَلَيَّ النَّهَارُ، فَذَكَرْتُ مَنْ أَتَحَدَّثُ إِلَيْهِ، قَالَ: فَجَعَلَ يُحَدِّثُنِي عَنْ رَسُولِ اللَّهِ ﷺ، وَأُحَدِّثُهُ، قَالَ: ثُمَّ أَنْشَأَ يُحَدِّثُنِي، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ: «يَقُولُ تَكُونُ فِتْنَةٌ، النَّائِمُ فِيهَا خَيْرٌ مِنَ الْمُضْطَجِعِ، وَالْمُضْطَجِعُ فِيهَا خَيْرٌ مِنَ الْقَاعِدِ، وَالْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ الرَّاكِبِ، وَالرَّاكِبُ خَيْرٌ مِنَ الْمُجْرِي، قَتْلَاهَا كُلُّهَا فِي النَّارِ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، وَمَتَى ذَلِكَ؟ قَالَ: «ذَلِكَ أَيَّامُ الْهَرْجِ» قُلْتُ: وَمَتَى أَيَّامُ الْهَرْجِ؟ قَالَ: «حِينَ لَا يَأْمَنُ الرَّجُلُ جَلِيسَهُ» قَالَ: قُلْتُ: فَمَا تَأْمُرُنِي (١/ ٤٤٩) إِنْ أَدْرَكْتُ ذَلِكَ؟ قَالَ: «اكْفُفْ نَفْسَكَ وَيَدَكَ، وَادْخُلْ دَارَكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ دَخَلَ رَجُلٌ عَلَيَّ دَارِي؟ قَالَ: «فَادْخُلْ بَيْتَكَ» قَالَ: قُلْتُ:

with the one he is sitting with." I said: What do you instruct me to do if I live to see that? He said: "Control yourself and your hand (i.e., do not get involved) and go into your house." I said: O Messenger of Allah, what if a man enters my house? He said: "Go into your room." I said: What if he enters my room? He said: Go into your prayer place and do like this" - and he took hold of his elbow with his right hand, "and say: My Lord is Allah, until you die in that state."

Comments: [Its *isnad* is *da'eef*]

أَفَرَأَيْتَ إِنْ دَخَلَ عَلَيَّ بَيْتِي؟ قَالَ: «فَادْخُلْ مَسْجِدَكَ، وَاصْنَعْ هَكَذَا، ـ وَقَبَضَ بِيَمِينِهِ عَلَى الْكُوعِ ـ وَقُلْ: رَبِّيَ اللَّهُ، حَتَّى تَمُوتَ عَلَى ذَلِكَ».

تخريج: إسناده ضعيف على نكارة في بعض ألفاظه، الراوي عن عمرو بن وابصة مبهم فهو مجهول، وعلى القول بأنه إسحاق بن راشد كما في الرواية التالية، فهو مختلف فيه.

4287. It was (also) narrated from 'Amr bin Wabisah al-Asadi.

Comments: [Its *isnad* is *da'eef*]

٤٢٨٧- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ، يَعْنِي ابْنَ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ عَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنْ عَمْرِو بْنِ وَابِصَةَ الْأَسَدِيِّ ..... [راجع: ٤٢٨٦].

تخريج: إسناده ضعيف، إسحاق بن راشد مختلف فيه، ثم إنه لم يصرح بسماعه من عمرو ابن وابصة.

4288. 'Abdah bin Abi Lubabah narrated that Shaqeeq bin Salamah said: I heard Ibn Mas'ood say: I heard the Prophet (ﷺ) say: "What a bad thing for a man - or a person - to say, I forgot such and such a soorah, or such and such a verse. Rather he was caused to forget."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5039)]

٤٢٨٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي عَبْدَةُ بْنُ أَبِي لُبَابَةَ: أَنَّ شَقِيقَ بْنَ سَلَمَةَ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «بِئْسَمَا لِلرَّجُلِ، أَوْ لِلْمَرْءِ أَنْ يَقُولَ: نَسِيتُ سُورَةَ كَيْتَ وَكَيْتَ، أَوْ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ». [راجع: ٣٦٢٠].

تخريج: إسناده صحيح، خ: (٥٠٣٩).

4289. It was narrated from al-A'mash concerning the verse, "Indeed he (Muhammad (ﷺ) did see of the greatest signs, of his Lord

٤٢٨٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الْأَعْمَشِ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ﴾ (النجم: ١٨) قَالَ: قَالَ

(Allah)." [an-Najm 53:18], that he said: Ibn Mas'ood said: The Prophet (ﷺ) saw (Jibreel (as) wearing a garment of) green brocade from Paradise, filling the horizon.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3233)]

ابْنُ مَسْعُودٍ: رَأَى النَّبِيُّ ﷺ رَفْرَفًا أَخْضَرَ مِنَ الْجَنَّةِ قَدْ سَدَّ الْأُفُقَ، ذَكَرَهُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. [راجع: ٣٧٤٠].

تخريج: إسناده صحيح، خ: (٣٢٣٣).

4290. It was narrated that 'Abdullah bin Mas'ood said: A man came to the Prophet (ﷺ) and said: O Prophet of Allah, I met a woman in a garden and I did everything with her except that I did not have intercourse with her; I kissed her and embraced her, but I did not do anything else; do with me whatever you will. The Prophet (ﷺ) did not say anything to him and the man went away. Then 'Umar said: Allah would have concealed him, if he had concealed himself. The Messenger of Allah (ﷺ) watched him leave, then he said: Bring him back to me. So they brought him back to him, and he recited to him: "And perform As-Salat (Iqamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)" [Hood 11:114]. Mu'adh bin Jabal said: Is it only for him, or is it for all the people, O Prophet of Allah? He said: "Rather it is for all the people."

Comments: [A *hadeeth saheeh* and its *isnad* is *hasan*]

٤٢٩٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ: أَنَّهُ سَمِعَ إِبْرَاهِيمَ يُحَدِّثُ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا نَبِيَّ اللَّهِ، إِنِّي أَخَذْتُ امْرَأَةً فِي الْبُسْتَانِ، فَفَعَلْتُ بِهَا كُلَّ شَيْءٍ غَيْرَ أَنِّي لَمْ أُجَامِعْهَا، قَبَّلْتُهَا، وَلَزِمْتُهَا، وَلَمْ أَفْعَلْ غَيْرَ ذَلِكَ، فَافْعَلْ بِي مَا شِئْتَ، فَلَمْ يَقُلْ لَهُ رَسُولُ اللَّهِ ﷺ شَيْئًا، فَذَهَبَ الرَّجُلُ، فَقَالَ عُمَرُ: لَقَدْ سَتَرَ اللَّهُ عَلَيْهِ لَوْ سَتَرَ عَلَى نَفْسِهِ، قَالَ: فَأَتْبَعَهُ رَسُولُ اللَّهِ ﷺ بَصَرَهُ، فَقَالَ: «رُدُّوهُ عَلَيَّ» فَرَدُّوهُ عَلَيْهِ، فَقَرَأَ عَلَيْهِ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾ إِلَى ﴿الذَّاكِرِينَ﴾ (هود: ١١٤) فَقَالَ مُعَاذُ بْنُ جَبَلٍ: أَلَهُ وَحْدَهُ أَمْ لِلنَّاسِ كَافَّةً يَا نَبِيَّ اللَّهِ؟ فَقَالَ: «بَلْ لِلنَّاسِ كَافَّةً». [راجع: ٣٦٥٣].

تخريج: حديث صحيح، وهذا إسناد حسن من أجل سماك.

4291. It was narrated from 'Alqamah and al-Aswad... and he quoted the *hadeeth.*

Comments: [A *hadeeth saheeh* and its *isnad* is *hasan*]

٤٢٩١- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ .... وَذَكَرَ الْحَدِيثَ. [راجع: ٣٦٥٣].

تخريج: حديث صحيح، وهذا إسناد حسن من أجل سماك.

4292. It was narrated from 'Abdur-Rahman bin 'Abdullah from his father who said: The Prophet (ﷺ) said: "The likeness of the one who helps his people in wrongdoing is like the camel that falls into a well and stretches out its tail."

Comments: [Its *isnad* is *hasan*]

٤٢٩٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَعَانَ قَوْمَهُ عَلَى ظُلْمٍ، فَهُوَ كَالْبَعِيرِ الْمُتَرَدِّي يَنْزِعُ بِذَنَبِهِ». [راجع: ٣٦٩٤].

تخريج: إسناده حسن من أجل سماك إن صح سماع عبد الرحمن لهذا الحديث من أبيه، فهو إنما سمع من أبيه شيئا يسيرا.

4293. It was narrated that 'Abdur-Rahman bin Yazeed said: I moved on from 'Arafah with Ibn Mas'ood and when he came to Muzdalifah, he prayed *Maghrib* and *'Isha'*, each one with an *adhan* and *iqamah,* and he ate dinner in between. Then he slept, then when someone said that dawn had broken, he prayed *Fajr.* Then he said: Verily the Messenger of Allah (ﷺ) said: "Verily these two prayers are delayed from their (usual) time in this place; as for *Maghrib,* the people do not come here until it is dark, and as for *Fajr,* this is its time." Then he halted and when it got light he said: If Ameer al-Mu'mineen wants to do the right thing he will move on now. Hardly had 'Abdullah finished speaking but 'Uthman moved on.

٤٢٩٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: أَفَضْتُ مَعَ ابْنِ مَسْعُودٍ مِنْ عَرَفَةَ، فَلَمَّا جَاءَ الْمُزْدَلِفَةَ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ، كُلَّ وَاحِدَةٍ مِنْهُمَا بِأَذَانٍ وَإِقَامَةٍ، وَجَعَلَ بَيْنَهُمَا الْعَشَاءَ، ثُمَّ نَامَ، فَلَمَّا قَالَ قَائِلٌ: طَلَعَ الْفَجْرُ، صَلَّى الْفَجْرَ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ أُخِّرَتَا عَنْ وَقْتِهِمَا فِي هَذَا الْمَكَانِ، أَمَّا الْمَغْرِبُ، فَإِنَّ النَّاسَ لَا يَأْتُونَ هَاهُنَا حَتَّى يُعْتِمُوا، وَأَمَّا الْفَجْرُ فَهَذَا الْحِينُ» ثُمَّ وَقَفَ، فَلَمَّا أَسْفَرَ، قَالَ: إِنْ أَصَابَ أَمِيرُ الْمُؤْمِنِينَ، دَفَعَ الْآنَ، قَالَ: فَمَا فَرَغَ عَبْدُ اللَّهِ مِنْ كَلَامِهِ حَتَّى دَفَعَ عُثْمَانُ. [راجع: ٣٦٣٧].

تخريج: إسناده صحيح، خ: (١٦٨٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1683)]

٤٢٩٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي أَبِي عَنْ مِينَاءَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةَ وَفْدِ الْجِنِّ، فَلَمَّا انْصَرَفَ تَنَفَّسَ، فَقُلْتُ: مَا شَأْنُكَ؟ فَقَالَ: «نُعِيَتْ إِلَيَّ نَفْسِي يَا ابْنَ مَسْعُودٍ».

4294. It was narrated that 'Abdullah bin Mas'ood said: I was with the Prophet (ﷺ) on the night the delegation of the jinn came. When he finished with them, he breathed deeply and I said: What is the matter? He said: "I have been given the news of my death, O Ibn Mas'ood."

تخريج: حديث شبه موضوع، ميناء قال فيه الدارقطني: متروك، وكذبه أبو حاتم، وقال ابن معين والنسائي: ليس بثقة، وقال العقيلي: روى عنه همام بن نافع أحاديث مناكير لا يتابع منها على شيء.

Comments: [A fabricated *hadeeth*]

٤٢٩٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا يُصَلِّي بِالنَّاسِ، ثُمَّ أَنْظُرَ، فَأُحَرِّقَ عَلَى قَوْمٍ بُيُوتَهُمْ، لَا يَشْهَدُونَ الْجُمُعَةَ». [راجع: ٣٧٤٣].

4295. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) said: "I thought of instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from *Jumu'ah* whilst they are in them."

تخريج: حديث صحيح.

Comments: [A *saheeh hadeeth*]

٤٢٩٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي فَزَارَةَ الْعَبْسِيِّ قَالَ: حَدَّثَنَا أَبُو زَيْدٍ مَوْلَى عَمْرِو بْنِ حُرَيْثٍ عَنِ ابْنِ مَسْعُودٍ قَالَ: لَمَّا كَانَ لَيْلَةُ الْجِنِّ، تَخَلَّفَ مِنْهُمْ رَجُلَانِ، وَقَالَا: نَشْهَدُ الْفَجْرَ مَعَكَ يَا رَسُولَ اللَّهِ، فَقَالَ لِيَ النَّبِيُّ ﷺ: «أَمَعَكَ مَاءٌ» قُلْتُ: لَيْسَ مَعِيَ مَاءٌ، وَلَكِنْ مَعِي إِدَاوَةٌ فِيهَا نَبِيذٌ، فَقَالَ النَّبِيُّ ﷺ: «تَمْرَةٌ طَيِّبَةٌ، وَمَاءٌ طَهُورٌ» فَتَوَضَّأَ. [راجع: ٣٧٨٢].

4296. It was narrated that Ibn Mas'ood said: On the night of the jinn, two of them stayed behind and said: We want to pray *Fajr* with you, O Messenger of Allah. The Prophet (ﷺ) said to me: Do you have any water? I said: I do not have any water but I have a vessel in which there is some *nabeedh*. The Prophet (ﷺ) said: "Good dates and clean water." And he did *wudoo'*.

تخريج: إسناده ضعيف لجهالة أبي زيد.

Comments: [Its *isnad* is *da'eef*]

4297. It was narrated from 'Abdullah bin Mas'ood that the Prophet (ﷺ) said: "(Some people) are staying away from *Jumu'ah*. I thought of instructing my servant to gather firewood, then instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from *Jumu'ah* whilst they are in them."

Comments: [A *saheeh hadeeth*]

٤٢٩٧- حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ (١/ ٤٥٠) مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ! لَقَدْ هَمَمْتُ أَنْ آمُرَ فِتْيَانِي، فَيَحْزِمُوا حَطَبًا، ثُمَّ آمُرَ رَجُلًا يَؤُمُّ بِالنَّاسِ، فَأُحَرِّقَ عَلَى قَوْمٍ بُيُوتَهُمْ، لَا يَشْهَدُونَ الْجُمُعَةَ». [راجع: ٣٧٤٣].

تخريج: حديث صحيح.

4298. It was narrated from al-Qasim from his father that al-Waleed bin 'Uqbah delayed the prayer on one occasion. 'Abdullah bin Mas'ood stood up and gave the *iqamah* (call immediately preceding the prayer), then he led the people in prayer. Al-Waleed sent word to him asking: What made you do what you did? Did instructions come to you from Ameer al-Mu'mineen with regard to what you did or have you introduced something? He said: No instructions came to me from Ameer al-Mu'mineen and I did not introduce anything; rather Allah, may He be glorified and exalted, and His Messenger insisted that we should not wait for you concerning prayer when you are busy.

Comments: [Its *isnad* is *saheeh*]

٤٢٩٨- حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنِ الْقَاسِمِ، عَنْ أَبِيهِ: أَنَّ الْوَلِيدَ بْنَ عُقْبَةَ أَخَّرَ الصَّلَاةَ مَرَّةً، فَقَامَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَثَوَّبَ بِالصَّلَاةِ، فَصَلَّى بِالنَّاسِ، فَأَرْسَلَ إِلَيْهِ الْوَلِيدُ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ، أَجَاءَكَ مِنْ أَمِيرِ الْمُؤْمِنِينَ أَمْرٌ فِيمَا فَعَلْتَ، أَمِ ابْتَدَعْتَ؟ قَالَ: لَمْ يَأْتِنِي أَمْرٌ مِنْ أَمِيرِ الْمُؤْمِنِينَ، وَلَمْ أَبْتَدِعْ، وَلَكِنْ أَبَى اللَّهُ عَزَّ وَجَلَّ عَلَيْنَا وَرَسُولُهُ أَنْ نَنْتَظِرَكَ بِصَلَاتِنَا، وَأَنْتَ فِي حَاجَتِكَ. [راجع: ٣٧٩٠].

تخريج: إسناده صحيح.

4299. It was narrated from Ibn Mas'ood that the Prophet (ﷺ) went to relieve himself and he instructed Ibn Mas'ood to bring

٤٢٩٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ ذَهَبَ لِحَاجَتِهِ، فَأَمَرَ

him three stones, and he brought two stones and a piece of dung. He threw away the dung and said: "It is impure, bring me a stone."

ابْنَ مَسْعُودٍ أَنْ يَأْتِيَهُ بِثَلَاثَةِ أَحْجَارٍ، فَجَاءَهُ بِحَجَرَيْنِ وَبِرَوْثَةٍ، فَأَلْقَى الرَّوْثَةَ، وَقَالَ: «إِنَّهَا رِكْسٌ، ائْتِنِي بِحَجَرٍ».

Comments: [A *hadeeth saheeh*]

تخريج: حديث صحيح، خ: (١٥٦)، دون قوله: «ائتني بحجر»، وهذه الزيادة تصح إن ثبت سماع أبي إسحاق السبيعي لهذا الحديث من علقمة النخعي، وقد أثبته الكرابيسي فيما نقله الحافظ ابن حجر في «الفتح»(١/ ٢٥٧).

4300. It was narrated that Ibn Mas'ood said: I did not fast Ramadan with the Prophet (ﷺ) with twenty-nine days more often that I fasted it with thirty.

Comments: [*Hasan* because of corroborating evidence; its *isnad* is *da'eef*]

٤٣٠٠- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي عِيسَى بْنُ دِينَارٍ عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ أَبِي ضِرَارٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: مَا صُمْتُ مَعَ النَّبِيِّ ﷺ تِسْعًا وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْتُ مَعَهُ ثَلَاثِينَ. [راجع: ٣٧٧٦].

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة حال دينار.

4301. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) said to me: "Do you have any water (for *wudoo'*)?" I said: No. He said: "Then what is this in the vessel?" I said: *Nabeedh*. He said: "Show it to me; good dates and clean water." And he did *wudoo'* with it and prayed.

Comments: [Its *isnad* is *da'eef* because Abu Zaid is unknown]

٤٣٠١- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا: حَدَّثَنِي إِسْرَائِيلُ عَنْ أَبِي فَزَارَةَ، عَنْ أَبِي زَيْدٍ مَوْلَى عَمْرِو بْنِ حُرَيْثٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَمَعَكَ طَهُورٌ» قُلْتُ: لَا، قَالَ: «فَمَا هَذَا فِي الْإِدَاوَةِ؟» قُلْتُ: نَبِيذٌ، قَالَ: «أَرِنِيهَا، تَمْرَةٌ طَيِّبَةٌ، وَمَاءٌ طَهُورٌ» فَتَوَضَّأَ مِنْهَا وَصَلَّى. [راجع: ٣٧٨٢].

تخريج: إسناده ضعيف لجهالة أبي زيد.

4302. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (ﷺ) and we had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade

٤٣٠٢- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، لَيْسَ لَنَا نِسَاءٌ، قُلْنَا: يَا رَسُولَ اللَّهِ، أَلَا نَسْتَخْصِي؟ فَنَهَانَا عَنْ

us to do that and said: "O you who believe! Make not unlawful the *Tayyibat* (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors" [al-Ma'idah 5:87].

ذَلِكَ، فَقَالَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ﴾ (المائدة: ٨٧) الآيَةَ. [راجع: ٣٦٥٠].

تخريج: إسناده صحيح، خ: (٥٠٥٧)، م: (١٤٠٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5057) and Muslim (1404)]

4303. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) ruled that the *diyah* in the case of accidental killing should be twenty she-camels in their second year, twenty he-camels in their second year, twenty she-camels in their third year, twenty she-camels in their fourth year, and twenty she-camels in their fifth year.

Comments: [Its *isnad* is *da'eef*]

٤٣٠٣- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ خِشْفِ بْنِ مَالِكٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي دِيَةِ الْخَطَإِ عِشْرِينَ بِنْتَ مَخَاضٍ، وَعِشْرِينَ ابْنَ مَخَاضٍ ذَكَرٍ، وَعِشْرِينَ ابْنَةَ لَبُونٍ، وَعِشْرِينَ حِقَّةً، وَعِشْرِينَ جَذَعَةً.

تخريج: إسناده ضعيف، حجاج بن أرطاة مدلس وقد عنعن، وخشف بن مالك جهله غير واحد.

4304. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Whoever sees me in a dream, then it is me that he has seen, for verily the *Shaitan* cannot appear in my form."

Comments: [*Saheeh*]

٤٣٠٤- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِاللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَآنِي فِي الْمَنَامِ، فَأَنَا الَّذِي رَآنِي، فَإِنَّ الشَّيْطَانَ لَا يَتَخَيَّلُ بِي». [راجع: ٣٥٥٩].

تخريج: صحيح، زكرياء- وإن سمع من أبي إسحاق السبيعي بعد الاختلاط- متابع.

4305. Al-Qasim bin Mukhaimirah said: 'Alqamah took hold of my hand and said: 'Abdullah bin Mas'ood took hold of my hand and said: The Messenger of Allah (ﷺ) took hold of my hand and taught me the *tashahhud* in prayer: "All compliments, prayers and pure

٤٣٠٥- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنِ الْحَسَنِ ابْنِ الْحُرِّ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ قَالَ: أَخَذَ عَلْقَمَةُ بِيَدِي، قَالَ: أَخَذَ عَبْدُ اللَّهِ بِيَدِي، قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي، فَعَلَّمَنِي التَّشَهُّدَ فِي الصَّلَاةِ: «التَّحِيَّاتُ لِلَّهِ،

words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger."

Comments: [Its *isnad* is *saheeh*]

وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ». [راجع: ٣٦٢٢].

تخريج: إسناده صحيح.

4306. It was narrated that Shaqeeq said: I was with 'Abdullah and Abu Moosa, and they were narrating *hadeeth*. They narrated that the Messenger of Allah (ﷺ) said: "Ahead of the Hour there will be days in which knowledge will be taken away and ignorance will prevail, and there will be a lot of *harj*." They said: *Harj* means killing.

Comments: [Its *isnad* is *saheeh*, Muslim (2672)]

٤٣٠٦- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى، وَهُمَا يَتَحَدَّثَانِ، فَذَكَرَا عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «قَبْلَ السَّاعَةِ أَيَّامٌ يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزِلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ» قَالَ: قَالَا: الْهَرْجُ: الْقَتْلُ. [راجع: ٣٦٩٥].

تخريج: إسناده صحيح، م: (٢٦٧٢)

4307. It was narrated that 'Abdullah said: We travelled by night with the Prophet (ﷺ) and we said: O Messenger of Allah, how about if we halt here and sleep, and our mounts can graze. He agreed and said: Let some of you guard us. 'Abdullah said: I will guard you. But then sleep overtook me; I fell asleep and did not wake up until the sun had risen, and the Messenger of Allah (ﷺ) did not wake up until (he heard) us talking. He instructed Bilal to give the *adhan*, then the *iqamah* for prayer, and the Messenger of Allah (ﷺ) led us in prayer.

٤٣٠٧- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: سَرَيْنَا لَيْلَةً مَعَ النَّبِيِّ ﷺ، قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، لَوْ أَمْسَسْتَنَا الْأَرْضَ فَنِمْنَا وَرَعَتْ رِكَابُنَا؟ قَالَ: فَفَعَلَ: قَالَ: فَقَالَ: «لِيَحْرُسْنَا بَعْضُكُمْ» قَالَ عَبْدُاللَّهِ: فَقُلْتُ: أَنَا أَحْرُسُكُمْ، قَالَ: فَأَدْرَكَنِي النَّوْمُ، فَنِمْتُ، لَمْ أَسْتَيْقِظْ إِلَّا وَالشَّمْسُ طَالِعَةٌ، وَلَمْ يَسْتَيْقِظْ رَسُولُ اللَّهِ ﷺ إِلَّا بِكَلَامِنَا، فَأَمَرَ بِلَالًا، فَأَذَّنَ ثُمَّ أَقَامَ الصَّلَاةَ، فَصَلَّى بِنَا رَسُولُ اللَّهِ ﷺ. [راجع: ٣٦٥٧].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن إن ثبت سماع عبدالرحمن من أبيه فقد سمع من أبيه شيئا يسيرا.

4308. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) said: "Allah has cursed the *muhill* and the *muhallal lahu*."

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *da'eef*]

٤٣٠٨- حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي الْوَاصِلِ، عَنِ ابْنِ مَسْعُودٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لُعِنَ الْمُحِلُّ، (١/ ٤٥١) وَالْمُحَلَّلُ لَهُ». [راجع: ٤٢٨٣].

تخريج: صحيح لغيره، خ: (٥٩٤٨)، م: (٢١٢٥)، وهذا إسناد ضعيف لجهالة أبي الواصل.

4309. It was narrated that 'Abdullah said: They used to recite behind the Prophet (ﷺ) and he said: "You made me confused in reciting the Qur'an."

Comments: [Its *isnad* is *hasan*]

٤٣٠٩- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانُوا يَقْرَءُونَ خَلْفَ النَّبِيِّ ﷺ، فَقَالَ: «خَلَطْتُمْ عَلَيَّ الْقُرْآنَ».

تخريج: إسناده حسن.

4310. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: No one will enter Paradise in whose heart is pride the size of a mustard seed.

Comments: [A *saheeh hadeeth*, Muslim (91)]

٤٣١٠- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَجَّاجٌ عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِاللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ». [راجع: ٣٩١٣].

تخريج: حديث صحيح، م: (٩١).

4311. It was narrated from 'Abdur-Rahman bin al-Aswad that his father said: My paternal uncle and I entered upon Ibn Mas'ood at midday when it was very hot. He gave the *iqamah* for prayer and we stood behind him. He took hold of my hand and my uncle's hand and brought us

٤٣١١- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى ابْنِ مَسْعُودٍ أَنَا وَعَمِّي بِالْهَاجِرَةِ، قَالَ: فَأَقَامَ الصَّلَاةَ، فَقُمْنَا خَلْفَهُ، قَالَ: فَأَخَذَنِي بِيَدٍ، وَأَخَذَ عَمِّي بِيَدٍ، قَالَ: ثُمَّ قَدَّمَنَا حَتَّى جَعَلَ

forward until he made each of us stand on either side of him, then he said: This is what the Messenger of Allah (ﷺ) used to do if they were three.

Comments: [Its *isnad* is *hasan*, Muslim (534)]

كُلَّ رَجُلٍ مِنَّا عَلَى نَاحِيَةٍ، ثُمَّ قَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَفْعَلُ إِذَا كَانُوا ثَلَاثَةً. [راجع: ٣٧٩٠].

تخريج: إسناده حسن، م: (٥٣٤)، ابن إسحاق صرح بالتحديث في الرواية الآتية برقم: (٤٣٨٦).

4312. It was narrated from 'Abdur-Rahman bin 'Abdullah that his father Ibn Mas'ood said: There was a man among those who came before you who had a kingdom; one day he thought and realised that it would come to an end and that what he had was distracting him from worshipping his Lord. So he slipped out one night from his palace and went to the kingdom of someone else. He came to the shore and stayed there, making bricks for payment, and he ate and gave the surplus in charity. He continued like that until news of him and his worship and virtue reached their king. The king sent for him but he refused to go to him. He sent for him again and he refused to go to him, saying: What have I to do with him? So the king rode (to where he was), and when the man saw him he turned and fled. When the king saw that he pursued him but could not catch up with him. He cried out: O slave of Allah, you have nothing to fear from me. So he stopped and the king caught up with him and said: Who are you, may Allah

٤٣١٢- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ ابْنِ مَسْعُودٍ قَالَ: بَيْنَمَا رَجُلٌ فِيمَنْ كَانَ قَبْلَكُمْ، كَانَ فِي مَمْلَكَتِهِ، فَتَفَكَّرَ، فَعَلِمَ أَنَّ ذَلِكَ مُنْقَطِعٌ عَنْهُ، وَأَنَّ مَا هُوَ فِيهِ قَدْ شَغَلَهُ عَنْ عِبَادَةِ رَبِّهِ، فَتَسَرَّبَ، فَانْسَابَ ذَاتَ لَيْلَةٍ مِنْ قَصْرِهِ، فَأَصْبَحَ فِي مَمْلَكَةِ غَيْرِهِ، وَأَتَى سَاحِلَ الْبَحْرِ، وَكَانَ بِهِ يَضْرِبُ اللَّبِنَ بِالْأَجْرِ، فَيَأْكُلُ وَيَتَصَدَّقُ بِالْفَضْلِ، فَلَمْ يَزَلْ كَذَلِكَ، حَتَّى رَقِيَ أَمْرُهُ إِلَى مَلِكِهِمْ، وَعِبَادَتُهُ وَفَضْلُهُ، فَأَرْسَلَ مَلِكُهُمْ إِلَيْهِ أَنْ يَأْتِيَهُ، فَأَبَى أَنْ يَأْتِيَهُ، فَأَعَادَ، ثُمَّ أَعَادَ إِلَيْهِ، فَأَبَى أَنْ يَأْتِيَهُ، وَقَالَ: مَا لَهُ وَمَا لِي؟ قَالَ: فَرَكِبَ الْمَلِكُ، فَلَمَّا رَآهُ الرَّجُلُ وَلَّى هَارِبًا، فَلَمَّا رَأَى ذَلِكَ الْمَلِكُ رَكَضَ فِي أَثَرِهِ، فَلَمْ يُدْرِكْهُ، قَالَ: فَنَادَاهُ: يَا عَبْدَ اللَّهِ، إِنَّهُ لَيْسَ عَلَيْكَ مِنِّي بَأْسٌ، فَأَقَامَ حَتَّى أَدْرَكَهُ، فَقَالَ لَهُ: مَنْ أَنْتَ رَحِمَكَ اللَّهُ؟ قَالَ: أَنَا فُلَانُ ابْنُ فُلَانٍ، صَاحِبُ مُلْكِ كَذَا وَكَذَا، تَفَكَّرْتُ فِي أَمْرِي، فَعَلِمْتُ أَنَّ مَا أَنَا فِيهِ مُنْقَطِعٌ، فَإِنَّهُ قَدْ شَغَلَنِي عَنْ عِبَادَةِ رَبِّي،

have mercy on you? He said: I am So and so, the son of So and so, the ruler of such and such. I thought about my situation and I realised that what I had would come to an end and that it was preoccupying me and distracting me from worshipping my Lord. So I left it and came here to worship my Lord, may He be glorified and exalted. He said: You are not in greater need of what you did than me. Then he dismounted and let his mount go, and he followed him, and they stayed together, worshipping Allah, may He be glorified and exalted. They prayed to Allah and asked Him to cause them to die together, and they died (together). He said: If I was in Rumailah in Egypt I would show you their graves as described to us by the Messenger of Allah (ﷺ).

فَتَرَكْتُهُ وَجِئْتُ هَاهُنَا أَعْبُدُ رَبِّي عَزَّ وَجَلَّ، فَقَالَ: مَا أَنْتَ بِأَحْوَجَ إِلَى مَا صَنَعْتَ مِنِّي، قَالَ: ثُمَّ نَزَلَ عَنْ دَابَّتِهِ، فَسَيَّبَهَا، ثُمَّ تَبِعَهُ، فَكَانَا جَمِيعًا يَعْبُدَانِ اللَّهَ عَزَّ وَجَلَّ، فَدَعَوَا اللَّهَ أَنْ يُمِيتَهُمَا جَمِيعًا، قَالَ: فَمَاتَا، قَالَ عَبْدُ اللهِ: لَوْ كُنْتُ بِرُمَيْلَةِ مِصْرَ، لَأَرَيْتُكُمْ قُبُورَهُمَا بِالنَّعْتِ الَّذِي نَعَتَ لَنَا رَسُولُ اللَّهِ ﷺ.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، يزيد سمع من المسعودي بعد الاختلاط، وعبد الرحمن لم يسمع من أبيه إلا شيئا يسيرا.

4313. It was narrated that 'Abdullah bin Mas'ood said: I asked the Messenger of Allah (ﷺ): O Messenger of Allah, which deed is best? He said: "Prayer offered on time." I said: Then what, O Messenger of Allah? He said: "Honouring one's parents." I said: Then what, O Messenger of Allah? He said: *Jihad* for the sake of Allah. Then I fell silent and if I had asked the Messenger of Allah (ﷺ) for more, he would have given me more.

Comments: [A *saheeh hadeeth*]

٤٣١٣ - حَدَّثَنَا يَزِيدُ وَأَبُو النَّضْرِ قَالَا: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْأَعْمَالِ أَفْضَلُ، قَالَ: «الصَّلَاةُ لِمِيقَاتِهَا» قَالَ: قُلْتُ: ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قَالَ: قُلْتُ: ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: فَسَكَتُّ، وَلَوِ اسْتَزَدْتُ رَسُولَ اللَّهِ ﷺ لَزَادَنِي. [راجع: ٣٨٩٠].

تخريج: حديث صحيح، خ: (٥٢٧)، م: (٨٥)، المسعودي- وإن سمع منه يزيد وأبو النضر بعد الاختلاط- متابع بشعبة في الرواية: (٤١٨٦).

4314. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: Any two Muslims for whom three of their children die before reaching puberty, they will be a strong protection for them against the Fire." Abu Dharr said: Two of my children died, O Messenger of Allah. He said: "And two." Ubayy Abul-Mundhir, the leader of the prominent Qur'an reciters, said: One of my children died, O Messenger of Allah. He said: "And one, but that (i.e., the reward) is only (for showing patience) when calamity first strikes."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef* because it is interrupted]

٤٣١٤- حَدَّثَنَا يَزِيدُ، يَعْنِي ابْنَ هَارُونَ: أَخْبَرَنَا الْعَوَّامُ: حَدَّثَنِي أَبُو مُحَمَّدٍ مَوْلَى عُمَرَ ابْنِ الْخَطَّابِ عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا مُسْلِمَيْنِ مَضَى لَهُمَا ثَلَاثَةٌ مِنْ أَوْلَادِهِمَا، لَمْ يَبْلُغُوا حِنْثًا، كَانُوا لَهُمَا حِصْنًا حَصِينًا مِنَ النَّارِ» قَالَ: فَقَالَ أَبُو ذَرٍّ: مَضَى لِي اثْنَانِ يَا رَسُولَ اللَّهِ، قَالَ: «وَاثْنَانِ» قَالَ: فَقَالَ أُبَيٌّ أَبُو الْمُنْذِرِ سَيِّدُ الْقُرَّاءِ: مَضَى لِي وَاحِدٌ يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَوَاحِدٌ، وَذَلِكَ فِي الصَّدْمَةِ الْأُولَى».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود، ولجهالة حال أبي محمد.

4315. It was narrated that 'Abdullah (ﷺ) said: The Prophet (ﷺ) said: "The millstone of Islam will stop at the beginning of thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years."

Comments: [A *hasan hadeeth*]

٤٣١٥- حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا الْعَوَّامُ بْنُ حَوْشَبٍ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَزُولُ رَحَى الْإِسْلَامِ عَلَى رَأْسِ خَمْسٍ وَثَلَاثِينَ، أَوْ سِتٍّ وَثَلَاثِينَ، أَوْ سَبْعٍ وَثَلَاثِينَ، فَإِنْ هَلَكُوا فَسَبِيلُ مَنْ هَلَكَ، وَإِنْ بَقُوا بَقِيَ لَهُمْ دِينُهُمْ سَبْعِينَ عَامًا». [راجع: ٣٧٠٣].

تخريج: حديث حسن.

4316. It was narrated from 'Abdullah - Shu'bah said: and he attributed it to the Prophet (ﷺ)

٤٣١٦- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ عَنِ السُّدِّيِّ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ (قَالَ

أَبَى شُعْبَةُ رَفْعَهُ، وَأَنَا لَا أَرْفَعُهُ لَكَ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ﴾ (الحج: ٢٥) قَالَ: لَوْ أَنَّ رَجُلًا هَمَّ فِيهِ بِإِلْحَادٍ وَهُوَ بِعَدَنِ أَبْيَنَ، لَأَذَاقَهُ اللَّهُ عَذَابًا أَلِيمًا.

تخريج: إسناده حسن، روي مرفوعا وموقوفا، والموقوف أصح.

but I do not attribute it to him for you - concerning the verse "And whoever inclines to evil actions therein [in *al-Masjidul-Haram*] or to do wrong, him We shall cause to taste from a painful torment." [al-Hajj 22:25]: If a man were to think of doing evil actions therein when he is in 'Adan Abyan, Allah, may He be glorified and exalted, will cause him to taste a painful torment.

Comments: [Its *isnad* is *hasan*]

٤٣١٧- **حَدَّثَنَا** يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ (١/ ٤٥٢) قِيلَ: يَا رَسُولَ اللَّهِ، كَيْفَ تَعْرِفُ مَنْ لَمْ تَرَ مِنْ أُمَّتِكَ يَوْمَ الْقِيَامَةِ؟ قَالَ: «هُمْ غُرٌّ مُحَجَّلُونَ، بُلْقٌ مِنْ آثَارِ الْوُضُوءِ». [راجع: ٣٨٢٠].

تخريج: حديث صحيح لغيره، وهذا إسناد حسن من أجل عاصم.

4317. It was narrated from Ibn Mas'ood (ﷺ) that it was said: O Messenger of Allah, on the Day of Resurrection, how will you recognize those of your *ummah* whom you have not seen? He said: "They will have shining faces and limbs because of the traces of *wudoo'*."

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*]

٤٣١٨- **حَدَّثَنَا** يَزِيدُ: أَخْبَرَنَا فُضَيْلُ بْنُ مَرْزُوقٍ: حَدَّثَنَا أَبُو سَلَمَةَ الْجُهَنِيُّ عَنِ الْقَاسِمِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا قَالَ عَبْدٌ قَطُّ إِذَا أَصَابَهُ هَمٌّ وَحَزَنٌ: اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ، ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوِ

4318. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "There is no slave who, when he is stricken by anxiety and sorrow, says 'O Allah, I am Your slave and the son of Your male slave and the son of Your female slave. My forelock is in Your hand (i.e., You have complete mastery over me), Your command over me is forever executed, and Your decree over me is just. I ask You by every name belonging to You which

You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the Unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety' - but Allah will remove his anxiety and replace his sorrow with joy." The people said: O Messenger of Allah, we should learn these words. He said: "The one hears them should learn them."

Comments: [Its *isnad* is *da'eef*]

اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجِلَاءَ حُزْنِي، وَذَهَابَ هَمِّي، إِلَّا أَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمَّهُ، وَأَبْدَلَهُ مَكَانَ حُزْنِهِ فَرَحًا» قَالُوا: يَا رَسُولَ اللَّهِ، يَنْبَغِي لَنَا أَنْ نَتَعَلَّمَ هَؤُلَاءِ الْكَلِمَاتِ؟ قَالَ: «أَجَلْ، يَنْبَغِي لِمَنْ سَمِعَهُنَّ أَنْ يَتَعَلَّمَهُنَّ». [راجع: ٣٧١٢].

تخريج: إسناده ضعيف كما قال الدارقطني في «العلل» (٥/ ٢٠١)، أبو سلمة الجهني لم يتبين لأئمة الجرح والتعديل من هو، فهو في عداد المجهولين.

4319. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said: I used to forbid you to visit the graves, but now you may visit them. And I used to forbid you to keep the sacrificial meat for more than three days, but now you may keep it. And I used to forbid you (to use vessels) to soak dates in, but now you may use them, but avoid everything that intoxicates.

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *da'eef*]

٤٣١٩- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ يَزِيدَ: حَدَّثَنَا فَرْقَدٌ السَّبَخِيُّ قَالَ: حَدَّثَنَا جَابِرُ بْنُ يَزِيدَ: أَنَّهُ سَمِعَ مَسْرُوقًا يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا، وَنَهَيْتُكُمْ أَنْ تَحْبِسُوا لُحُومَ الْأَضَاحِي فَوْقَ ثَلَاثٍ فَاحْبِسُوا، وَنَهَيْتُكُمْ عَنِ الظُّرُوفِ فَانْبِذُوا فِيهَا، وَاجْتَنِبُوا كُلَّ مُسْكِرٍ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف فرقد، وجابر بن يزيد، لعله الجعفي، وهو ضعيف أيضا، وله شاهد من حديث بريدة عند مسلم: (١٩٧٧).

4320. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "Allah has angels on earth who travel around conveying to me *salam* from my *ummah*."

٤٣٢٠- حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ عَزَّ وَجَلَّ

مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِّي مِنْ أُمَّتِي السَّلَامَ». [راجع: ٣٦٦٦].

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

٤٣٢١- حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا ابْنُ عَوْنٍ، وَابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ: حَدَّثَنِي مُسْلِمٌ الْبَطِينُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: مَا أَخْطَأَنِي، أَوْ قَلَّمَا أَخْطَأَنِي ابْنُ مَسْعُودٍ خَمِيسًا _ قَالَ ابْنُ أَبِي عَدِيٍّ: عَشِيَّةَ خَمِيسٍ _ إِلَّا أَتَيْتُهُ، قَالَ: فَمَا سَمِعْتُهُ لِشَيْءٍ قَطُّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، فَلَمَّا كَانَ ذَاتَ عَشِيَّةٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: _ قَالَ ابْنُ أَبِي عَدِيٍّ: قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ _ يَقُولُ: فَنَكَسَ، قَالَ: فَنَظَرْتُ إِلَيْهِ وَهُوَ قَائِمٌ، مَحْلُولٌ أَزْرَارُ قَمِيصِهِ، قَدِ اغْرَوْرَقَتْ عَيْنَاهُ، وَانْتَفَخَتْ أَوْدَاجُهُ، فَقَالَ: أَوْ دُونَ ذَاكَ، أَوْ فَوْقَ ذَاكَ، أَوْ قَرِيبًا مِنْ ذَاكَ، أَوْ شَبِيهًا بِذَاكَ. [راجع: ٣٦٧٠].

تخريج: إسناده صحيح.

4321. It was narrated that 'Amr bin Maimoon said: There was hardly any Thursday - Ibn Abi 'Adiyy said: Thursday afternoon - when I failed to visit Ibn Mas'ood, and I never heard him say concerning anything, The Messenger of Allah (ﷺ) said. One afternoon he said: The Messenger of Allah (ﷺ) said - Ibn Abi 'Adiyy said: I heard the Messenger of Allah (ﷺ) say - then he tilted his head. I looked at him and he was standing with his chemise unbuttoned and his eyes were filled with tears and the veins on his neck were swollen, and he said: Or more or less than that, or something like that, or something similar.

Comments: [Its *isnad* is *saheeh*]

٤٣٢٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ سُورَةَ الْأَحْقَافِ، وَأَقْرَأَهَا آخَرَ، فَخَالَفَنِي فِي آيَةٍ مِنْهَا، فَقُلْتُ: مَنْ أَقْرَأَكَ؟ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ، فَقُلْتُ لَهُ: لَقَدْ أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ كَذَا وَكَذَا، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، وَعِنْدَهُ رَجُلٌ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَمْ

4322. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) taught me Sooratal-Ahqaf and he taught it to someone else, who differed with me in (the recitation of) one verse of it. I said: Who taught you it? He said: The Messenger of Allah (ﷺ) taught me. I said: The Messenger of Allah (ﷺ) taught me such and such. I went to the Messenger of Allah (ﷺ) and there was a man with him. I said: O

Messenger of Allah, did you not teach me such and such? He said: "Yes." The other man said: Did you not teach me such and such? He said: "Yes." And the face of the Messenger of Allah (ﷺ) showed anger. The man who was with him said: Let each of you recite it as he heard it, for those who came before you were doomed because of differences. I do not know whether he told him to say that or if it was something that he said of his own accord.

Comments: [*Saheeh;* its *isnad* is *hasan*]

تُقْرِئْنِي كَذَا وَكَذَا، قَالَ: «بَلَى» قَالَ الآخَرُ: أَلَمْ تُقْرِئْنِي كَذَا وَكَذَا؟ قَالَ: «بَلَى» فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ، فَقَالَ الرَّجُلُ الَّذِي عِنْدَهُ، لِيَقْرَأْ كُلُّ وَاحِدٍ مِنْكُمَا كَمَا سَمِعَ، فَإِنَّمَا هَلَكَ أَوْ أُهْلِكَ مَنْ كَانَ قَبْلَكُمْ بِالِاخْتِلَافِ، فَمَا أَدْرِي أَأَمَرَهُ بِذَاكَ، أَوْ شَيْءٌ قَالَهُ مِنْ قِبَلِهِ. [راجع: ٣٧٢٤].

تخريج: صحيح، وهذا إسناد حسن من أجل عاصم.

4323. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Prayer in congregation is twenty-five times better than a man's prayer offered on his own."

Comments: [Its *isnad* is *saheeh*]

٤٣٢٣- حَدَّثَنَا أَبُو دَاوُدَ وَعَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ مُوَرِّقٍ الْعِجْلِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ الْجَمِيعِ تَفْضُلُ صَلَاةَ الرَّجُلِ وَحْدَهُ خَمْسًا وَعِشْرِينَ صَلَاةً، كُلُّهَا مِثْلُ صَلَاتِهِ» قَالَ عَفَّانُ: بَلَغَنِي أَنَّ أَبَا الْعَوَّامِ وَافَقَهُ. [راجع: ٣٥٦٤].

تخريج: إسناده صحيح.

4324. A similar report was narrated from Ibn Mas'ood from the Prophet (ﷺ).

Comments: [*Saheeh* and its *isnad* is *da'eef* because it is interrupted]

٤٣٢٤- حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قَالَ .... مِثْلَهُ. [راجع: ٣٥٦٤].

تخريج: صحيح، وهذا إسناد ضعيف لانقطاعه، قتادة السدوسي لم يسمع من أبي الأحوص.

4325. It was narrated from 'Abdullah bin Mas'ood that a man said to the Messenger of Allah (ﷺ): I met a woman in a garden in Madinah and did something with

٤٣٢٥- حَدَّثَنَا أَبُو قَطَنٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ خَالِهِ، عَنْ عَبْدِاللَّهِ ابْنِ مَسْعُودٍ: أَنَّ رَجُلًا قَالَ لِرَسُولِ اللَّهِ ﷺ:

her that was less than intercourse. And the verse "And perform As-Salat (Iqamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]...." [Hood 11:114] was revealed.

لَقِيتُ امْرَأَةً فِي حُشٍّ بِالْمَدِينَةِ، فَأَصَبْتُ مِنْهَا مَا دُونَ الْجِمَاعِ، فَنَزَلَتْ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا﴾ (هود: ١١٤) [راجع: ٣٦٥٣].

تخريج: حديث صحيح، م: (٢٧٦٣)، وهذا إسناد حسن من أجل سماك.

Comments: [A *saheeh hadeeth*; its *isnad* is *hasan*]

4326. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that a man came to the Prophet (ﷺ) and said: When is *Lailatal-Qadr*? He said: "Who among you remembers the night when there was some brightness in the sky?" 'Abdullah said: I do, may my father and mother be sacrificed for you. I had some dates in my hand that I was eating for *sahoor*, and I was concealing myself behind the back of my saddle to eat them before dawn came. And that was when the moon rose.

٤٣٢٦- حَدَّثَنَا أَبُو قَطَنٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ سَعِيدِ بْنِ عَمْرٍو، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ: (١/٤٥٣) مَتَى لَيْلَةُ الْقَدْرِ؟ قَالَ: «مَنْ يَذْكُرُ مِنْكُمْ لَيْلَةَ الصَّهْبَاوَاتِ؟» قَالَ عَبْدُ اللَّهِ: أَنَا، بِأَبِي أَنْتَ وَأُمِّي، وَإِنَّ فِي يَدِي لَتَمَرَاتٍ أَتَسَحَّرُ بِهِنَّ مُسْتَتِرًا مِنَ الْفَجْرِ بِمُؤْخِرَةِ رَحْلِي، وَذَلِكَ حِينَ طَلَعَ الْقُمَيْرُ. [راجع: ٣٥٦٥].

Comments: [Its *isnad* is *da'eef* because it is interrupted]

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

4327. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood from his father who said: The Messenger of Allah (ﷺ) cursed the one who consumes *riba*, the one who pays it, the two who witness it and the one who writes it down.

٤٣٢٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ وَأَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عَبْدِالرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ، وَشَاهِدَيْهِ وَكَاتِبَهُ. [راجع: ٣٧٢٥].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

4328. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) said to us: "What do you think if you are one quarter of the people of Paradise, with

٤٣٢٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَارِثُ بْنُ حَصِيرَةَ: حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ، عَنِ ابْنِ

one quarter of it being for you and three quarters being for the rest of the people?" They said: Allah and His Messenger know best. He said: "What do you think if you are one third (of the people of Paradise)?" They said: That is more. He said: "What do you think if you are half (of the people of Paradise)?" They said: That is more. The Messenger of Allah (ﷺ) said: "The people of Paradise on the Day of Resurrection will be one hundred and twenty rows, of which you will be eighty."

مَسْعُودٍ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتُمْ وَرُبُعَ أَهْلِ الْجَنَّةِ، لَكُمْ رُبُعُهَا، وَلِسَائِرِ النَّاسِ ثَلَاثَةُ أَرْبَاعِهَا؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَكَيْفَ أَنْتُمْ وَثُلُثَهَا؟» قَالُوا: فَذَاكَ أَكْثَرُ! قَالَ: «فَكَيْفَ أَنْتُمْ وَالشَّطْرَ؟» قَالُوا: فَذَلِكَ أَكْثَرُ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَهْلُ الْجَنَّةِ يَوْمَ الْقِيَامَةِ عِشْرُونَ وَمِائَةُ صَفٍّ أَنْتُمْ مِنْهَا ثَمَانُونَ صَفًّا. [راجع: ٣٦٦١].

تخريج: صحيح لغيره، عبدالرحمن- وإن لم يسمع من أبيه إلا شيئا يسيرا- متابع.

Comments: [*Saheeh* because of corroborating evidence]

4329. It was narrated from Ibn Mas'ood that they said: O Messenger of Allah, how will you recognize those of your *ummah* whom you have not seen? He said: "They will have shining faces and limbs because of the traces of *wudoo'*."

٤٣٢٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ تَعْرِفُ مَنْ لَمْ تَرَ مِنْ أُمَّتِكَ؟ قَالَ: غُرٌّ مُحَجَّلُونَ، بُلْقٌ مِنْ أَثَرِ الطُّهُورِ». [راجع: ٣٨٢٠].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن من أجل عاصم.

4330. It was narrated that Ibn Mas'ood said: I learned seventy soorahs from the lips of the Messenger of Allah and no one else was with me when I learned them.

٤٣٣٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَخَذْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ سَبْعِينَ سُورَةً، وَلَا يُنَازِعُنِي فِيهَا أَحَدٌ. [راجع: ٣٥٩٨].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن من أجل عاصم.

4331. It was narrated that Ibn Mas'ood said: A man among the Ansar said something objectionable

٤٣٣١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ أَبِي وَائِلٍ،

about the Prophet (ﷺ) and I could not refrain from telling the Prophet (ﷺ) about it. I wish that I could have sacrificed all my family and my wealth (rather than have uttered it). He said: "They annoyed Moosa with more than this and he was patient." Then he told us that a Prophet was rejected by his people and they wounded him in the head when he brought the message of Allah to them. And he was wiping the blood from his forehead (and saying), O Allah forgive my people for they do not know.

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*]

عَنِ ابْنِ مَسْعُودٍ قَالَ: تَكَلَّمَ رَجُلٌ مِنَ الْأَنْصَارِ كَلِمَةً فِيهَا مَوْجِدَةٌ عَلَى النَّبِيِّ ﷺ، فَلَمْ تُقِرَّنِي نَفْسِي أَنْ أَخْبَرْتُ بِهَا النَّبِيَّ ﷺ، فَلَوَدِدْتُ أَنِّي افْتَدَيْتُ مِنْهَا بِكُلِّ أَهْلٍ وَمَالٍ: فَقَالَ: «قَدْ آذَوْا مُوسَى عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، أَكْثَرَ مِنْ ذَلِكَ فَصَبَرَ» ثُمَّ أَخْبَرَ أَنَّ نَبِيًّا كَذَّبَهُ قَوْمُهُ، وَشَجُّوهُ حِينَ جَاءَهُمْ بِأَمْرِ اللَّهِ، فَقَالَ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ: اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ. [راجع: ٣٦٠٨].

تخريج: صحيح لغيره، وهذا إسناد حسن من أجل عاصم.

4332. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead for some people of my *ummah*, but I will have to give them up. I will say: 'O Lord, my companions, my companions.' But it will be said: 'You do not know what they did after you were gone.'"

Comments: [*Saheeh*; its *isnad* is *hasan*]

٤٣٣٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ: «قَالَ أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَسَأُنَازِعُ رِجَالًا، فَأُغْلَبُ عَلَيْهِمْ، فَلَأَقُولَنَّ: رَبِّ أُصَيْحَابِي، أُصَيْحَابِي، فَلَيُقَالَنَّ لِي: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. [راجع: ٣٦٣٩].

تخريج: صحيح، وهذا إسناد حسن من أجل عاصم.

4333. It was narrated that Masrooq said: 'Abdullah would tell us something from the Messenger of Allah (ﷺ), then he would pause and his colour would change, and he would say: Like this or close to this.

٤٣٣٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِاللَّهِ قَالَ: رُبَّمَا حَدَّثَنَا عَنْ رَسُولِ اللَّهِ ﷺ، فَيَكْبُو، وَيَتَغَيَّرُ لَوْنُهُ، وَهُوَ يَقُولُ: هَكَذَا، أَوْ قَرِيبًا مِنْ هَذَا. [راجع: ٣٦٧٠].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

4334. Abdullah said: The Messenger of Allah (ﷺ) said: "Allah does not send down any disease but He also sends down a remedy with it." On one occasion 'Uthman said: "... but He sends down a remedy for it; those who know it know it and those who do not know it do not know it."

Comments: [*Saheeh* because of corroborating evidence]

٤٣٣٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ: أَنَّ أَبَا عَبْدِ الرَّحْمَنِ حَدَّثَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ مِنْ دَاءٍ إِلَّا أَنْزَلَ مَعَهُ شِفَاءً _ وَقَالَ عَفَّانُ مَرَّةً: إِلَّا أَنْزَلَ لَهُ شِفَاءً _ عَلِمَهُ مَنْ عَلِمَهُ، وَجَهِلَهُ مَنْ جَهِلَهُ». [راجع: ٣٥٧٨].

تخريج: صحيح لغيره، وهمام العوذي- و إن سمع من عطاء بن السائب بعد اختلاطه- متابع.

4335. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (ﷺ) on the slope of a mountain. He was standing and praying, and they were sleeping. Then a snake passed by him and we woke up as he was saying: "The One Who protected it from you is the One Who protected you from it." And the soorah "By the winds (or angels or the Messengers of Allah) sent forth one after another. And by the winds that blow violently" [al-Mursalat 77:1-2] was revealed to him, and we learned it fresh from his lips.

Comments: [*Saheeh* and its *isnad* is *hasan*]

٤٣٣٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَنْبَأَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفْحِ جَبَلٍ، وَهُوَ قَائِمٌ يُصَلِّي، وَهُمْ نِيَامٌ، قَالَ: إِذْ مَرَّتْ بِهِ حَيَّةٌ، فَاسْتَيْقَظْنَا، وَهُوَ يَقُولُ: «مَنَعَهَا مِنْكُمُ الَّذِي مَنَعَكُمْ مِنْهَا» وَأُنْزِلَتْ عَلَيْهِ: ﴿وَالْمُرْسَلَاتِ عُرْفًا ۝ فَالْعَاصِفَاتِ عَصْفًا﴾ (المرسلات: ١-٢) فَأَخَذْتُهَا وَهِيَ رَطْبَةٌ بِفِيهِ، أَوْ فُوهُ رَطْبٌ بِهَا. [راجع: ٣٥٧٤].

تخريج: صحيح، وهذا إسناد حسن من أجل عاصم.

4336. Al-Qasim bin 'Abdur-Rahman narrated that his father said: 'Abdullah bin Mas'ood said: I was with the Messenger of Allah (ﷺ) at Hunain. The people fled and left him, but eighty men of the Muhajireen and Ansar stood fast with him. We fell back about

٤٣٣٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَارِثُ بْنُ حَصِيرَةَ: حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ، قَالَ: فَوَلَّى عَنْهُ النَّاسُ، وَثَبَتَ

eighty steps but we did not turn our backs, and they are the ones upon whom Allah sent down tranquillity (*as-sakeenah*). The Messenger of Allah (ﷺ) was on his mule going forward, but the mule veered and he tilted and was about to fall. I said to him: Rise up, may Allah lift you high. And he said: "Give me a handful of dust," and threw it at their faces, and their eyes were filled with dust. Then he said: Where are the Muhajireen and Ansar? I said: Here they are. He said: Call them. So I called them and they came (swiftly) like meteors, with their swords in their right hands, and the *mushrikeen* turned and fled.

Comments: [Its *isnad* is *da'eef*]

مَعَهُ ثَمَانُونَ رَجُلًا مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، فَنَكَصْنَا عَلَى أَقْدَامِنَا نَحْوًا مِنْ ثَمَانِينَ قَدَمًا، وَلَمْ نُوَلِّهِمُ الدُّبُرَ وَهُمُ الَّذِينَ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمُ السَّكِينَةَ، قَالَ: وَرَسُولُ اللَّهِ ﷺ عَلَى بَغْلَتِهِ يَمْضِي قُدُمًا، فَحَادَتْ بِهِ بَغْلَتُهُ، فَمَالَ عَنِ السَّرْجِ، فَقُلْتُ لَهُ: ارْتَفِعْ رَفَعَكَ اللَّهُ، فَقَالَ: «نَاوِلْنِي كَفًّا مِنْ تُرَابٍ» فَضَرَبَ بِهِ وُجُوهَهُمْ، فَامْتَلَأَتْ (١/ ٤٥٤) أَعْيُنُهُمْ تُرَابًا، ثُمَّ قَالَ: «أَيْنَ الْمُهَاجِرُونَ وَالْأَنْصَارُ؟» قُلْتُ: هُمْ أُولَاءِ، قَالَ: «اهْتِفْ بِهِمْ» فَهَتَفْتُ بِهِمْ، فَجَاءُوا وَسُيُوفُهُمْ بِأَيْمَانِهِمْ كَأَنَّهَا الشُّهُبُ، وَوَلَّى الْمُشْرِكُونَ أَدْبَارَهُمْ.

تخريج: إسناده ضعيف، عبدالرحمن يترجح عدم سماعه هذا الخبر من أبيه.

4337. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) said: "Some people will be in Hell as long as Allah wills that they should be, then Allah will have mercy on them and will bring them out of it, and they will be in the lowest part of Paradise. Then they will bathe in a river called *al-Hayawan* (life) and the people of Paradise will call them *al-jahannamiyyoon* (the hellish ones). If one of them were to host all the people of this world, he would be able to give them seats to sit on, food and drink, and blankets, and I think he said that he would be able to arrange marriages for them. Hasan said:

٤٣٣٧ - حَدَّثَنَا عَفَّانُ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ حَسَنٌ: عَنْ عَطَاءٍ، وَقَالَ عَفَّانُ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ حَسَنٌ: إِنَّ ابْنَ مَسْعُودٍ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَكُونُ قَوْمٌ فِي النَّارِ مَا شَاءَ اللَّهُ أَنْ يَكُونُوا، ثُمَّ يَرْحَمُهُمُ اللَّهُ، فَيُخْرِجُهُمْ مِنْهَا، فَيَكُونُونَ فِي أَدْنَى الْجَنَّةِ، فَيَغْتَسِلُونَ فِي نَهَرٍ يُقَالُ لَهُ: الْحَيَوَانُ، يُسَمِّيهِمْ أَهْلُ الْجَنَّةِ: الْجَهَنَّمِيُّونَ، لَوْ ضَافَ أَحَدَهُمْ أَهْلُ الدُّنْيَا لَفَرَشَهُمْ، وَأَطْعَمَهُمْ، وَسَقَاهُمْ، وَلَحَفَهُمْ، وَلَا أَظُنُّهُ إِلَّا قَالَ: وَلَزَوَّجَهُمْ، قَالَ حَسَنٌ: لَا يَنْقُصُهُ ذَلِكَ شَيْئًا». [راجع: ٣٥٩٥].

And that would not detract from what he has in the slightest.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن، حماد بن سلمة سمع من عطاء بن السائب قبل الاختلاط، وللحديث أصل من حديث أنس عند البخاري: (٦٥٥٩). ومن حديث جابر أيضاً: (٦٥٥٦).

4338. It was narrated from 'Abdullah bin Mas'ood and attributed to the Prophet (ﷺ): "Whoever tells a lie about me deliberately let him take his place in Hell."

Comments: [A *saheeh hadeeth*; its *isnad* is *hasan*]

٤٣٣٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، رَفَعَ الْحَدِيثَ إِلَى النَّبِيِّ ﷺ قَالَ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ جَهَنَّمَ». [راجع: ٣٨١٤].

تخريج: حديث صحيح، وهذا إسناد حسن من أجل عاصم.

4339. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "I was shown the nations during *Hajj* season, and my *ummah* came late. Then I saw them and I liked their large numbers and their appearance; they filled the plain and the mountain. It was said to me: 'Are you pleased, O Muhammad?' I said: 'Yes.' He said: 'Along with these you will have seventy thousand who will enter Paradise without being called to account. They are the ones who did not seek *ruqyah* and did not believe in bird omens and did not use cautery, and they put their trust in their Lord.'" 'Ukkashah stood up and said: O Prophet of Allah, pray to Allah to make me one of them. So he prayed for him, then another man stood up and said: O Messenger of Allah, pray to Allah to make me one of them. He said: " 'Ukkashah beat you to it."

٤٣٣٩- حَدَّثَنَا عَفَّانُ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُرِضَتْ عَلَيَّ الْأُمَمُ بِالْمَوْسِمِ، فَرَاثَتْ عَلَيَّ أُمَّتِي، قَالَ: فَأُرِيتُهُمْ، فَأَعْجَبَتْنِي كَثْرَتُهُمْ وَ هَيْئَتُهُمْ، قَدْ مَلَئُوا السَّهْلَ وَالْجَبَلَ، قَالَ حَسَنٌ: فَقَالَ: أَرَضِيتَ يَا مُحَمَّدُ؟ فَقُلْتُ: نَعَمْ، قَالَ: فَإِنَّ لَكَ مَعَ هَؤُلَاءِ، قَالَ عَفَّانُ وَحَسَنٌ: فَقَالَ: يَا مُحَمَّدُ، إِنَّ مَعَ هَؤُلَاءِ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ، وَهُمُ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا يَكْتَوُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَّاشَةُ، فَقَالَ: يَا نَبِيَّ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَا لَهُ، ثُمَّ قَامَ آخَرُ، فَقَالَ: يَا نَبِيَّ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ». [راجع: ٣٨٠٦].

Comments: [Its *isnad* is *hasan*]

4340. It was narrated that Ibn Mas'ood said: The Prophet (ﷺ) entered the mosque (walking) between Abu Bakr and 'Umar, and saw Ibn Mas'ood praying. He was reciting (Soorat) an-Nisa' and stopped when he completed one hundred verses, then Ibn Mas'ood started to offer supplication whilst standing in prayer. And the Prophet (ﷺ) said: "Ask you will be given, ask you will be given." Then he said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd." The next morning, Abu Bakr came to him to tell him the good news and he said to him: What did you ask Allah for yesterday? He said: I said: O Allah, I ask You for faith that will never change, blessing that will never expire and to accompany Your Prophet Muhammad (ﷺ) in the highest part of the Paradise of eternity. Then 'Umar (ﷺ) came to 'Abdullah (to tell him the good news), but it was said to him: Abu Bakr has beaten you to it, so he said: May Allah have mercy on Abu Bakr; I never competed with him in doing good but he beat me to it.

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*]

4341. It was narrated from 'Abdullah that the Prophet (ﷺ) came to him (walking) between Abu Bakr and 'Umar (ﷺ)... And he narrated a similar report.

تخريج: إسناده حسن من أجل عاصم.

٤٣٤٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ، وَهُوَ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ، وَإِذَا ابْنُ مَسْعُودٍ يُصَلِّي، وَإِذَا هُوَ يَقْرَأُ النِّسَاءَ، فَانْتَهَى إِلَى رَأْسِ الْمِائَةِ، فَجَعَلَ ابْنُ مَسْعُودٍ يَدْعُو، وَهُوَ قَائِمٌ يُصَلِّي، فَقَالَ النَّبِيُّ ﷺ: «اسْأَلْ تُعْطَهْ اسْأَلْ تُعْطَهْ» ثُمَّ قَالَ: «مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ غَضًّا كَمَا أُنْزِلَ، فَلْيَقْرَأْهُ بِقِرَاءَةِ ابْنِ أُمِّ عَبْدٍ» فَلَمَّا أَصْبَحَ غَدَا إِلَيْهِ أَبُو بَكْرٍ ﷺ، لِيُبَشِّرَهُ، وَقَالَ لَهُ: مَا سَأَلْتَ اللَّهَ الْبَارِحَةَ؟ قَالَ: قُلْتُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَرْتَدُّ، وَنَعِيمًا لَا يَنْفَدُ، وَمُرَافَقَةَ مُحَمَّدٍ فِي أَعْلَى جَنَّةِ الْخُلْدِ، ثُمَّ جَاءَ عُمَرُ، فَقِيلَ لَهُ: إِنَّ أَبَا بَكْرٍ قَدْ سَبَقَكَ، قَالَ: يَرْحَمُ اللَّهُ أَبَا بَكْرٍ، مَا سَبَقْتُهُ إِلَى خَيْرٍ قَطُّ، إِلَّا سَبَقَنِي إِلَيْهِ. [راجع: ٣٢٥٥].

تخريج: صحيح بشواهده، وهذا إسناد حسن من أجل عاصم.

٤٣٤١- حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ أَتَاهُ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ

رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا . . . . فَذَكَرَ نَحْوَهُ.
[راجع: ٣٦٦٣].

تخريج: حديث صحيح بشواهده، وهذا إسناد حسن من أجل عاصم.

Comments: [*Saheeh* because of corroborating evidence]

٤٣٤٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا قَيْسٌ: أَخْبَرَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنَ الْبَيَانِ سِحْرًا، وَشِرَارُ النَّاسِ الَّذِينَ تُدْرِكُهُمُ السَّاعَةُ أَحْيَاءً، وَالَّذِينَ يَتَّخِذُونَ قُبُورَهُمْ مَسَاجِدَ». [راجع: ٣٨٤٤].

تخريج: قوله: «إن من البيان سحرا» صحيح لغيره، وباقي الحديث حسن لغيره، وهذا إسناد ضعيف لضعف قيس.

4342. It was narrated that 'Abdullah bin Mas'ood said: I heard the Messenger of Allah (ﷺ) say: "Some eloquence is magic and the most evil of people are those upon whom the Hour will come when they are still alive and those who take their graves as places of worship."

Comments: [The saying: some eloquence is magic is *Saheeh* because of corroborating evidence and the remaining parts of this *hadeeth* is *hasan* because of corroborating evidence; its *isnad* is *da'eef* because Qais is *da'eef*]

٤٣٤٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَرِيرٌ، يَعْنِي ابْنَ حَازِمٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: لَعَنَ اللَّهُ الْمُتَوَشِّمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ، وَالْمُغَيِّرَاتِ خَلْقَ اللَّهِ، ثُمَّ قَالَ: أَلَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَتِ امْرَأَةٌ مِنْ بَنِي أَسَدٍ: إِنِّي لَأَظُنُّهُ فِي أَهْلِكَ: فَقَالَ لَهَا: اذْهَبِي فَانْظُرِي، فَذَهَبَتْ فَنَظَرَتْ، فَقَالَتْ: مَا رَأَيْتُ فِيهِمْ شَيْئًا، وَمَا رَأَيْتُهُ فِي الْمُصْحَفِ! قَالَ: بَلَى، قَالَهُ رَسُولُ اللَّهِ ﷺ. [راجع: ٣٩٤٥].

تخريج: إسناده صحيح، خ: (٥٩٤٨)، م: (٢١٢٥).

4343. It was narrated that 'Abdullah said: May Allah curse women who have tattoos done, women who ask for their facial hair to be plucked, women who file their teeth, and women who change the creation of Allah. Then he said: Should I not curse those whom the Messenger of Allah (ﷺ) cursed? A woman from Banu Asad said: I think that your family (do that). He said to her: Go and look. So she went and looked, then she said: I did not see any of that among them, but I did not see it in the *Mushaf*. He said: Yes, the Messenger of Allah (ﷺ) said it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5948) and Muslim (2125)]

٤٣٤٤- قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنِ الْأَعْمَشِ،

4344. A similar report was narrated from 'Alqamah from the Prophet (ﷺ).

عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ ..... نَحْوَهُ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، خ: (٥٩٤٨)، م: (٢١٢٥).

٤٣٤٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ زُبَيْدٍ وَمَنْصُورٍ وَسُلَيْمَانَ: أَخْبَرُونِي أَنَّهُمْ سَمِعُوا أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ (١/ ٤٥٥) كُفْرٌ» قَالَ زُبَيْدٌ: قُلْتُ لِأَبِي وَائِلٍ مَرَّتَيْنِ: أَأَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ. [راجع: ٣٦٤٧].

4345. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that he said: "Trading insults with a Muslim is an evil action and fighting him is *kufr*." Zubaid said: I said to Abu Wa'il twice: Did you hear it from 'Abdullah from the Prophet (ﷺ)? He said Yes.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، خ: (٦٠٤٤)، م: (٦٤).

٤٣٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ ابْنِ سُوَيْدٍ قَالَ: قَالَ عَبْدُ اللَّهِ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُوعَكُ، فَوَضَعْتُ يَدِي عَلَيْهِ، وَقُلْتُ: إِنَّكَ تُوعَكُ وَعْكًا شَدِيدًا، قَالَ: «إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ» قَالَ: قُلْتُ: ذَاكَ بِأَنَّ لَكَ أَجْرَيْنِ؟ قَالَ: أَجَلْ، مَا مِنْ مُؤْمِنٍ يُصِيبُهُ مَرَضٌ فَمَا سِوَاهُ إِلَّا حَطَّ اللَّهُ بِهِ خَطَايَاهُ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا». [راجع: ٣٦١٨].

4346. It was narrated from al-Harith bin Suwaid that 'Abdullah said: I entered upon the Messenger of Allah (ﷺ) and he was running a fever. I touched him with my hand and said: O Messenger of Allah, you are running a high fever. The Messenger of Allah (ﷺ) said: "Yes, I am running a fever like two of you." I said: Then you will have two rewards. The Messenger of Allah (ﷺ) said: "Yes. There is no Muslim who is afflicted with sickness or anything else, but Allah will erase thereby his bad deeds just as trees shed their leaves."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5647) and Muslim (2571)]

تخريج: إسناده صحيح، خ: (٥٦٤٧)، م: (٢٥٧١).

٤٣٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ إِسْحَاقَ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ أَنَا وَعَلْقَمَةُ

4347. It was narrated from 'Abdur-Rahman bin al-Aswad that his father said: 'Alqamah and I entered upon 'Abdullah bin

عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِالْهَاجِرَةِ، فَلَمَّا مَالَتِ الشَّمْسُ، أَقَامَ الصَّلَاةَ، وَقُمْنَا خَلْفَهُ، فَأَخَذَ بِيَدِي وَبِيَدِ صَاحِبِي، فَجَعَلَنَا عَنْ نَاحِيَتَيْهِ، وَقَامَ بَيْنَنَا، ثُمَّ قَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ إِذَا كَانُوا ثَلَاثَةً، ثُمَّ صَلَّى بِنَا، فَلَمَّا انْصَرَفَ قَالَ: إِنَّهَا سَتَكُونُ أَئِمَّةٌ يُؤَخِّرُونَ الصَّلَاةَ عَنْ مَوَاقِيتِهَا، فَلَا تَنْتَظِرُوهُمْ بِهَا، وَاجْعَلُوا الصَّلَاةَ مَعَهُمْ سُبْحَةً. [راجع: ٣٦٠١].

تخريج: صحيح لغيره، م: (٥٣٤)، وهذا إسناد حسن، ابن إسحاق صرح بالتحديث في الرواية الآتية برقم: (٤٣٨٦).

Mas'ood at midday when it was very hot. When the sun passed the meridian he gave the *iqamah* for prayer and we stood behind him. He took hold of my hand and my companion's hand and made each of us stand on either side of him, and he stood between us. Then he said: This is what the Messenger of Allah (ﷺ) used to do if they were three. Then he led us in prayer and when he finished he said: There will be rulers who will delay the prayer from its proper time. Do not wait for them; rather (pray on time and) make your prayer with them *nafl*.

Comments: [*Saheeh* because of corroborating evidence; Muslim (534) its *isnad* is *hasan*]

٤٣٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مِسْعَرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ، فَأَيُّكُمْ مَا شَكَّ فِي صَلَاتِهِ، فَلْيَنْظُرْ أَحْرَى ذَلِكَ الصَّوَابَ، فَلْيُتِمَّ عَلَيْهِ، وَيَسْجُدْ سَجْدَتَيْنِ». [راجع: ٣٥٦٦].

تخريج: إسناده صحيح، م: (٥٧٢).

4348. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "I am only human; I forget as you forget. So if any of you is not sure about his prayer, let him see what is most likely to be the case and then complete it on that basis and prostrate twice."

Comments: [Its *isnad* is *saheeh*, Muslim (572)]

٤٣٤٩- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: دَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ عَلَى عَبْدِ اللَّهِ وَهُوَ يَتَغَدَّى، فَقَالَ: يَا أَبَا مُحَمَّدٍ، ادْنُ إِلَى الْغَدَاءِ، فَقَالَ: أَوَلَيْسَ الْيَوْمُ يَوْمَ عَاشُورَاءَ؟ قَالَ: وَمَا هُوَ؟ قَالَ: إِنَّمَا هُوَ يَوْمٌ كَانَ يَصُومُهُ رَسُولُ اللَّهِ ﷺ قَبْلَ

4349. It was narrated that 'Abdur-Rahman bin Yazeed said: al-Ash'ath bin Qais entered upon 'Abdullah and he was eating lunch. He said: O Abu Muhammad, come and eat lunch. He said: Is it not the day of 'Ashoora'? He said: What about it? Rather it is a day that the Messenger of Allah (ﷺ) used to fast before (the command to fast) Ramadan was

رَمَضَانَ، فَلَمَّا نَزَلَ شَهْرُ رَمَضَانَ تُرِكَ. [راجع: ٤٠٢٤].

تخريج: إسناده صحيح، خ: (٤٥٠٣)، م: (١١٢٧).

revealed; when (the command to fast) Ramadan was revealed, it was given up.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4503) and Muslim (1127)]

٤٣٥٠- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنِّي لَأَعْلَمُ النَّظَائِرَ الَّتِي كَانَ يَقْرَؤُهَا رَسُولُ اللَّهِ ﷺ، ثِنْتَيْنِ فِي رَكْعَةٍ. [راجع: ٣٦٠٧].

تخريج: إسناده صحيح، خ: (٤٩٩٦)، م: (٨٢٢).

4350. It was narrated that 'Abdullah said: I know the pairs (of soorahs) that the Messenger of Allah (ﷺ) used to recite in one *rak'ah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4996) and Muslim (822)]

٤٣٥١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَلَيُخْتَلَجَنَّ رِجَالٌ دُونِي، فَأَقُولُ: يَا رَبِّ، أَصْحَابِي، فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ». [راجع: ٣٦٣٩].

تخريج: صحيح، خ: (٦٥٧٥)، م: (٢٢٩٧)، وهذا إسناد قوي.

4351. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and some men will be snatched away from me. I will say: 'O Lord, my companions!' It will be said: 'You do not know what they did after you were gone.'"

Comments: [*Saheeh*; its *isnad* is *qawi*]

٤٣٥٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا نَزَلَتْ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ (النصر: ١) كَانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَقُولَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي، إِنَّكَ أَنْتَ التَّوَّابُ». [راجع: ٣٦٨٣].

4352. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: After the verse "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Prophet (ﷺ) would often say: "Glory and praise be to You, O Allah. O Allah, forgive me, for You are the Acceptor of repentance."

Comments: [*Hasan* because of corroborating evidence; its *isnad* is *da'eef* because it is interrupted]

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

4353. It was narrated from Ibn Mas'ood that on the night of the jinn, the Messenger of Allah (ﷺ) drew a line around him, and one of them would come looking like the shape of a palm tree. He said to me: "Do not move from your place." And he recited the Book of Allah, may He be glorified and exalted, to them. When he (Ibn Mas'ood) saw *az-Zutt* (a kind of black people who are known to be tall and slim) he said: They are just like these ones. And the Prophet (ﷺ) said: "Do you have any water?" I said: No. He said: "Do you have any *nabeedh*?" I said: Yes. And he did *wudoo'* with it.

٤٣٥٣- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي رَافِعٍ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ خَطَّ حَوْلَهُ، فَكَانَ يَجِيءُ أَحَدُهُمْ مِثْلَ سَوَادِ النَّخْلِ، وَقَالَ لِي: «لَا تَبْرَحْ مَكَانَكَ» فَأَقْرَأَهُمْ كِتَابَ اللَّهِ عَزَّ وَجَلَّ، فَلَمَّا رَأَى الزُّطَّ، قَالَ: «كَأَنَّهُمْ هَؤُلَاءِ» وَقَالَ النَّبِيُّ ﷺ: «أَمَعَكَ مَاءٌ؟» قُلْتُ: لَا، قَالَ: «أَمَعَكَ نَبِيذٌ؟» قُلْتُ: نَعَمْ، فَتَوَضَّأَ بِهِ.

تخريج: إسناده ضعيف لضعف علي بن زيد.

Comments: [Its *isnad* is *da'eef* because of the weakness of Ali bin Zaid]

4354. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: If I were to take a close friend from among my *ummah* I would have taken Abu Bakr as a close friend."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٤٣٥٤- حَدَّثَنَا أَبُو سَعِيدٍ وَابْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ _ قَالَ مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ عَنْ أَبِي إِسْحَاقَ _ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي، لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا». [راجع: ٣٥٨٠].

تخريج: إسناده صحيح، م: (٢٣٨٣).

4355. It was narrated that 'Abdullah said: Whoever would like to meet Allah tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for Allah has prescribed the ways of guidance to

٤٣٥٥- حَدَّثَنَا أَبُو قَطَنٍ عَنِ الْمَسْعُودِيِّ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُسْلِمًا، فَلْيُحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ

الْخَمْسِ، حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ شَرَعَ سُنَنَ الْهُدَى لِنَبِيِّهِ، وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَإِنِّي لَا أَحْسِبُ مِنْكُمْ أَحَدًا إِلَّا لَهُ مَسْجِدٌ يُصَلِّي فِيهِ فِي بَيْتِهِ، فَلَوْ صَلَّيْتُمْ فِي بُيُوتِكُمْ، وَتَرَكْتُمْ مَسَاجِدَكُمْ، لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ ﷺ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ. [راجع: ٣٦٢٣].

تخريج: إسناده صحيح، م: (٦٥٤).

His Prophet (ﷺ) and they (the prayers) are among the ways of guidance. I do not think there is anyone among you who does not have a prayer place in his house, but if you pray in your houses and forsake your mosques you will have forsaken the *Sunnah* of your Prophet (ﷺ) and if you forsake the *Sunnah* of your Prophet you will go astray.

Comments: [Its *isnad* is *saheeh*]

٤٣٥٦- حَدَّثَنَا أَبُو قَطَنٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِاللَّهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا نَزَلَتْ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ (النصر: ١) (١/ ٤٥٦) كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، إِنَّكَ أَنْتَ التَّوَّابُ، اللَّهُمَّ اغْفِرْ لِي، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ». [راجع: ٣٦٨٣].

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود، أبو قطن سماعه من المسعودي قبل اختلاطه.

4356. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: After the verse "When there comes the Help of Allah (to you, O Muhammad (ﷺ)) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Prophet (ﷺ) would often say: "Glory and praise be to You, O Allah. O Allah, forgive me, for You are the Acceptor of repentance. O Allah forgive me; glory and praise be to You, O Allah. O Allah forgive me; glory and praise be to You, O Allah."

Comments: [*Hasan* because of corroborating evidence; its *isnad* is *da'eef* because it is interrupted]

٤٣٥٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَارٍ، وَقَدْ أُنْزِلَتْ عَلَيْهِ: ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا﴾ (المرسلات: ١) قَالَ: فَنَحْنُ نَأْخُذُهَا مِنْ فِيهِ رَطْبَةً إِذْ خَرَجَتْ عَلَيْنَا حَيَّةٌ، فَقَالَ: «اقْتُلُوهَا» قَالَ: فَابْتَدَرْنَاهَا

4357. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77:1] was revealed to him. As we were learning it fresh from his lips, a snake came out of its hole and he said, "Kill it." We

rushed to kill it but it got away from us. And the Messenger of Allah (ﷺ) said: "Allah protected it from your evil as He protected you from its evil."

لِنَقْتُلَهَا فَسَبَقَتْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَقَاهَا اللَّهُ شَرَّكُمْ، كَمَا وَقَاكُمْ شَرَّهَا». [راجع: ٣٥٧٤].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، م: (٢٢٣٤).

4358. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) forgot something in the prayer, then he did the two prostrations of forgetfulness after speaking.

٤٣٥٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ سَهَا فِي الصَّلَاةِ، فَسَجَدَ سَجْدَتَيِ السَّهْوِ بَعْدَ الْكَلَامِ. [راجع: ٣٥٦٦].

Comments: [Its *isnad* is *saheeh*, Muslim (572)]

تخريج: إسناده صحيح، م: (٥٧٢).

4359. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah stoned Jamratal-'Aqabah from the bottom of the valley with seven pebbles, saying *takbeer* with each throw. He was told that some people were stoning it from above and he said: This, by the One Besides whom there is no other God, is the place where the one to whom Sooratal-Baqarah was revealed stood.

٤٣٥٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: رَمَى عَبْدُ اللَّهِ جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، فَقِيلَ لَهُ: إِنَّ نَاسًا يَرْمُونَهَا مِنْ فَوْقِهَا، فَقَالَ: هَذَا وَالَّذِي لَا إِلَهَ غَيْرُهُ مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

Comments: [Its *isnad* is *saheeh*, Muslim (1296)]

تخريج: إسناده صحيح، م: (١٢٩٦).

4360. It was narrated that 'Abdullah said: The moon was split when we were with the Prophet (ﷺ) in Mina, and one half of it went behind the mountain. And the Messenger of Allah (ﷺ) said: "Bear witness."

٤٣٦٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: انْشَقَّ الْقَمَرُ، وَنَحْنُ مَعَ النَّبِيِّ ﷺ بِمِنًى، حَتَّى ذَهَبَتْ فِرْقَةٌ مِنْهُ خَلْفَ الْجَبَلِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْهَدُوا». [راجع: ٣٥٨٣].

Comments: [Its *isnad* is *saheeh*, Muslim (2800)]

تخريج: إسناده صحيح، م: (٢٨٠٠).

4361. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "He is not one of us who slaps his cheeks, rends his garment and calls with the call of Jahiliyyah."

Comments: [Its *isnad* is *saheeh*, Muslim (103)]

٤٣٦١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ، أَوْ شَقَّ الْجُيُوبَ، أَوْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ». [راجع: ٣٦٥٨].

تخريج: إسناده صحيح، م: (١٠٣).

4362. It was narrated that Abu Wa'il said: 'Abdullah said: 'Umar bin al-Khattab (ﷺ) surpassed the people in four matters: with regard to the issue of the captives on the day of Badr, when he said that they should be executed, and Allah revealed the words, "Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took" [al-Anfal 8:68]; with regard to *hijab*, when he told the wives of the Prophet (ﷺ) to observe *hijab* and Zainab said to him, Do you want to tell us what to do, O son of al-Khattab, when Revelation comes down in our houses? Then Allah revealed the words, "And when you ask (his wives) for anything you want, ask them from behind a screen" [al-Ahzab 33:53]; when the Prophet (ﷺ) prayed for him by saying, "O Allah, support Islam with 'Umar"; and when he nominated Abu Bakr (as caliph) and was the first one to swear allegiance to him.

Comments: [*Hasan* because of corroborating evidence; its *isnad* is *da'eef*]

٤٣٦٢- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ أَبِي نَهْشَلٍ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: فَضَلَ النَّاسَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ بِأَرْبَعٍ: بِذِكْرِ الْأَسْرَى يَوْمَ بَدْرٍ، أَمَرَ بِقَتْلِهِمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ﴾ (الأنفال: ٦٨) وَبِذِكْرِهِ الْحِجَابَ، أَمَرَ نِسَاءَ النَّبِيِّ ﷺ أَنْ يَحْتَجِبْنَ، فَقَالَتْ لَهُ زَيْنَبُ: وَإِنَّكَ عَلَيْنَا يَا ابْنَ الْخَطَّابِ، وَالْوَحْيُ يَنْزِلُ عَلَيْنَا فِي بُيُوتِنَا؟! فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ﴾ (الأحزاب: ٥٣) وَبِدَعْوَةِ النَّبِيِّ ﷺ لَهُ: «اللَّهُمَّ أَيِّدِ الْإِسْلَامَ بِعُمَرَ» وَبِرَأْيِهِ فِي أَبِي بَكْرٍ، كَانَ أَوَّلَ النَّاسِ بَايَعَهُ. [راجع: ٣٦٣٢].

تخريج: حسن لغيره، وهذا إسناد ضعيف، هاشم بن القاسم سمع من المسعودي بعد اختلاطه، وأبو نهشل مجهول.

4363. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) said: "There will be rulers after me who will say what they do not do and will do what they are not enjoined to do."

Comments: [Its *isnad* is *qawi,* Muslim (50)]

٤٣٦٣- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَاصِمٌ - يَعْنِي ابْنَ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ - عَنْ عَامِرِ بْنِ السِّمْطِ، عَنْ مُعَاوِيَةَ بْنِ إِسْحَاقَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَيَكُونُ أُمَرَاءُ بَعْدِي، يَقُولُونَ مَا لَا يَفْعَلُونَ، وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ». [انظر: ٤٣٧٩].

تخريج: إسناده قوي، م: (٥٠).

4364. It was narrated that Ibn Mas'ood said: I heard a man narrate a verse that I had heard differently from the Prophet (ﷺ) and I brought him to the Prophet (ﷺ). Then I recognised displeasure in the face of the Prophet (ﷺ). He said: "Both of you are good; do not differ." As far as I [the narrator] know, Mis'ar said: He said: "Do not differ, for those who came before you differed and they were doomed."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2410)]

٤٣٦٤- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ الْهِلَالِيَّ يُحَدِّثُ عَنِ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَجُلًا قَرَأَ آيَةً، قَدْ سَمِعْتُ مِنَ النَّبِيِّ ﷺ خِلَافَهَا، فَأَخَذْتُهُ، فَجِئْتُ بِهِ إِلَى النَّبِيِّ ﷺ، قَالَ: فَعَرَفْتُ فِي وَجْهِ النَّبِيِّ ﷺ الْكَرَاهِيَةَ، قَالَ: «كِلَاكُمَا مُحْسِنٌ لَا تَخْتَلِفُوا» أَكْبَرُ عِلْمِي، و قَالَ مِسْعَرٌ قَدْ ذَكَرَ فِيهِ: «لَا تَخْتَلِفُوا، إِنَّ مَنْ كَانَ قَبْلَكُمُ اخْتَلَفُوا فَأَهْلَكَهُمْ». [راجع: ٣٧٢٤].

تخريج: إسناده صحيح، خ: (٢٤١٠).

4365. It was narrated that 'Abdullah said: The *mushrikeen* kept the Messenger of Allah (ﷺ) from praying *'Asr* until the sun turned yellow or red. He said: "They distracted us from the middle prayer; may Allah fill their bellies and their graves with fire."

Comments: [A *saheeh hadeeth;* Muslim (628) its *isnad* is *hasan*]

٤٣٦٥- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ طَلْحَةَ - عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ قَالَ: حَبَسَ الْمُشْرِكُونَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ الْعَصْرِ حَتَّى اصْفَرَّتِ الشَّمْسُ، أَوِ احْمَرَّتْ، فَقَالَ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، مَلَأَ اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا، أَوْ: حَشَا اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا». [راجع: ٣٧١٦].

تخريج: حديث صحيح، م: (٦٢٨)، وهذا إسناد حسن.

٤٣٦٦- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ زَيْدٍ _ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا قَسَمَ رَسُولُ اللَّهِ ﷺ غَنَائِمَ حُنَيْنٍ بِالْجِعِرَّانَةِ، ازْدَحَمُوا عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عَبْدًا مِنْ عِبَادِ اللَّهِ بَعَثَهُ اللَّهُ إِلَى قَوْمِهِ فَضَرَبُوهُ وَشَجُّوهُ، قَالَ: فَجَعَلَ يَمْسَحُ الدَّمَ عَنْ جَبْهَتِهِ، وَيَقُولُ: رَبِّ اغْفِرْ لِقَوْمِي إِنَّهُمْ لَا يَعْلَمُونَ» قَالَ عَبْدُ اللَّهِ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَمْسَحُ (١/٤٥٧) الدَّمَ عَنْ جَبْهَتِهِ، يَحْكِي الرَّجُلَ، وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي إِنَّهُمْ لَا يَعْلَمُونَ». [راجع: ٤٠٥٧].

تخريج: صحيح لغيره، وهذا إسناد حسن من أجل عاصم.

4366. It was narrated that 'Abdullah bin Mas'ood said: When the Messenger of Allah (ﷺ) shared out the flocks of Hunain at al-Ji'ranah, they crowded around him and the Messenger of Allah (ﷺ) said: "Allah sent one of His slaves to his people and they struck him and wounded him in the head. And he started wiping the blood from his forehead and saying: Lord forgive my people, they do not know." 'Abdullah said: It is as if I can see the Messenger of Allah (ﷺ) showing how that man wiped the blood from his forehead and said: Lord forgive my people, for they do not know.

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*]

٤٣٦٧- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ زَيْدٍ _ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: تُوُفِّيَ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، فَوَجَدُوا فِي شَمْلَتِهِ دِينَارَيْنِ، فَذَكَرُوا ذَاكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «كَيَّتَانِ». [راجع: ٣٩١٤].

تخريج: إسناده حسن، من أجل عاصم.

4367. It was narrated that 'Abdullah bin Mas'ood said: A man from among *Ahlus-Suffah* died and they found two dinars in his cloak. They mentioned that to the Prophet (ﷺ) and he said: "Two brands of fire."

Comments: [Its *isnad* is *hasan*]

٤٣٦٨- حَدَّثَنَا يُونُسُ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: جَاءَ حَبْرٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا

4368. It was narrated that 'Abdullah bin Mas'ood said: A rabbi came to the Messenger of Allah (ﷺ) and said: O Muhammad - or, O Messenger of Allah - verily on the Day of Resurrection, Allah

will carry the heavens on one finger, and the earths on one finger, and the mountains on one finger, and the trees on one finger, and water and soil on one finger, and all of creation on one finger; He will shake them then He will say: I am the Sovereign. The Messenger of Allah (ﷺ) smiled so broadly that his molars appeared, in approval of what the rabbi said, then he recited: "They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!" [az-Zumar 39:67].

مُحَمَّدُ، أَوْ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَحْمِلُ السَّمَوَاتِ عَلَى إِصْبَعٍ، وَالْأَرَضِينَ عَلَى إِصْبَعٍ، وَالْجِبَالَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ، وَسَائِرَ الْخَلْقِ عَلَى إِصْبَعٍ، يَهُزُّهُنَّ، فَيَقُولُ: أَنَا الْمَلِكُ. قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، تَصْدِيقًا لِقَوْلِ الْحَبْرِ، ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ﴾ (الزمر: ٦٧) إِلَى آخِرِ الْآيَةِ. [راجع: ٣٥٩٠].

تخريج: إسناده صحيح، خ: (٤٨١١)، م: (٢٧٨٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4811) and Muslim (2786)]

4369. It was narrated from Mansoor... And he narrated it with its *isnad* and a similar meaning. And he said: The Messenger of Allah (ﷺ) smiled so broadly in approval of what he said that his molars appeared.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7414)]

٤٣٦٩- حَدَّثَنَاه أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، فَذَكَرَهُ بِإِسْنَادِهِ وَمَعْنَاهُ، وَقَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَا نَاجِذُهُ، تَصْدِيقًا لِقَوْلِهِ. [راجع: ٣٥٩٠].

تخريج: إسناده صحيح، خ: (٧٤١٤).

4370. 'Abdur-Rahman bin Yazeed said: 'Abdullah stoned the *Jamrah* from the bottom of the valley. I said: The people do not stone it from here. He said: This, by the One besides Whom there is no other god, is the place where the one to whom Sooratal-Baqarah was revealed stood.

٤٣٧٠- حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ: أَخْبَرَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: رَمَى عَبْدُ اللَّهِ الْجَمْرَةَ فِي بَطْنِ الْوَادِي، قُلْتُ: إِنَّ النَّاسَ لَا يَرْمُونَ مِنْ هَاهُنَا، قَالَ: هَذَا وَالَّذِي لَا إِلَهَ غَيْرُهُ مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

Comments: [Its *isnad* is *saheeh*, Muslim (1296)]

تخريج: إسناده صحيح، م: (١٢٩٦).

4371. It was narrated that 'Abdullah bin Mas'ood said: Whilst we were walking with the Messenger of Allah (ﷺ), he passed by some boys who were playing, among whom was Ibn Sayyad. The Messenger of Allah (ﷺ) said: "May your hands be rubbed with dust, do you bear witness that I am the Messenger of Allah?" He said: Do you bear witness that I am the messenger of Allah? 'Umar (ﷺ) said: Let me strike his neck. The Messenger of Allah (ﷺ) said: "If he is the one you fear he is, you will not be able to harm him."

Comments: [Its *isnad* is *saheeh*, Muslim (2924)]

٤٣٧١- حَدَّثَنَا يُونُسُ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ نَمْشِي، إِذْ مَرَّ بِصِبْيَانٍ يَلْعَبُونَ، فِيهِمُ ابْنُ صَيَّادٍ، فَقَالَ رَسُولُ اللَّه ﷺ: «تَرِبَتْ يَدَاكَ، أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَقَالَ: هُوَ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ قَالَ: فَقَالَ عُمَرُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: دَعْنِي فَلْأَضْرِبْ عُنُقَهُ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ يَكُ الَّذِي تَخَافُ، فَلَنْ تَسْتَطِيعَهُ».

[راجع: ٣٦١٠].

تخريج: إسناده صحيح، م: (٢٩٢٤).

4372. It was narrated that Ibn Mas'ood said: I learned seventy soorahs from the lips of the Messenger of Allah and no one else was with me when I learned them.

Comments: [Its *isnad* is *hasan*]

٤٣٧٢- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ سَلَمَةَ ـ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَخَذْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ سَبْعِينَ سُورَةً لَا يُنَازِعُنِي فِيهَا أَحَدٌ».

[راجع: ٣٥٩٩].

تخريج: إسناده حسن من أجل عاصم.

4373. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Let there be closest to me those of you who are the most wise and dignified, then those who come after them, then those who come after them. Do not differ (in your rows in prayer) lest your hearts differ, and beware of the tumult of the marketplace."

٤٣٧٣- حَدَّثَنَا يُونُسُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لِيَلِيَنِّي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ، وَإِيَّاكُمْ وَهَوْشَاتِ الْأَسْوَاقِ».

Comments: [Its *isnad* is *saheeh*, Muslim (432)]

تخريج: إسناده صحيح، م: (٤٣٢).

4374. It was narrated that Abu 'Aqrab al-Asadi said: I went to 'Abdullah bin Mas'ood one morning and I found him sitting on his roof and I heard him saying: Allah and His Messenger spoke the truth. I climbed up to him and said: O Abu 'Abdur-Rahman, why did you say, Allah and His Messenger spoke the truth, Allah and His Messenger spoke the truth? He said: Verily the Messenger of Allah (ﷺ) told us that *Lailatal-Qadr* is halfway through the last seven nights of Ramadan, and on that morning the sun rises clear, with no rays. I climbed up and looked at it and I said: Allah and His Messenger spoke the truth, Allah and His Messenger spoke the truth.

Comments: [Its *isnad* is *da'eef* because of Abu Aqrab al-Asadi is unknown]

٤٣٧٤- حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ: حَدَّثَنَا أَبُو خَالِدٍ الَّذِي كَانَ يَكُونُ فِي بَنِي دَالَانَ يَزِيدُ الْوَاسِطِيُّ عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ أَبِي عَقْرَبٍ الْأَسَدِيِّ قَالَ: أَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، فَوَجَدْتُهُ عَلَى إِنْجَارٍ لَهُ - يَعْنِي سَطْحًا - فَسَمِعْتُهُ يَقُولُ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَصَعِدْتُ إِلَيْهِ، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، مَا لَكَ قُلْتَ: صَدَقَ اللَّهُ وَرَسُولُهُ، صَدَقَ اللَّهُ وَرَسُولُهُ؟ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَبَّأَنَا أَنَّ لَيْلَةَ الْقَدْرِ فِي النِّصْفِ مِنَ السَّبْعِ الْأَوَاخِرِ، وَأَنَّ الشَّمْسَ تَطْلُعُ صَبِيحَتَهَا لَيْسَ لَهَا شُعَاعٌ، قَالَ: فَصَعِدْتُ، فَنَظَرْتُ إِلَيْهَا، فَقُلْتُ: صَدَقَ اللَّهُ وَرَسُولُهُ، صَدَقَ اللَّهُ وَرَسُولُهُ. [راجع: ٣٨٥٧].

تخريج: إسناده ضعيف لجهالة أبي عقرب الأسدي.

4375. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) came to him on the night of the jinn, and he had an old bone, a piece of dung and a piece of charcoal with him. He said to him: Do not use any of these to clean yourself with when you go out to relieve yourself.

Comments: [*Saheeh*, Muslim (45)]

٤٣٧٥- حَدَّثَنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ، وَعَلِيُّ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مُوسَى بْنُ عُلَيِّ بْنِ رَبَاحٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَاهُ لَيْلَةَ الْجِنِّ، وَمَعَهُ عَظْمٌ حَائِلٌ وَبَعْرَةٌ وَفَحْمَةٌ، فَقَالَ: «لَا تَسْتَنْجِيَنَّ بِشَيْءٍ مِنْ هَذَا إِذَا خَرَجْتَ إِلَى الْخَلَاءِ». [راجع: ٣٧٨٢].

تخريج: صحيح، م: (٤٥).

4376. It was narrated that Tariq bin Shihab said: 'Abdullah bin Mas'ood (ﷺ) said: I was present

٤٣٧٦- حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنِ الْمُخَارِقِ ابْنِ عَبْدِ اللَّهِ الْأَحْمَسِيِّ، عَنْ طَارِقِ بْنِ

with al-Miqdad during an incident which, if it were to happen to me, it would be dearer to me than anything on earth. He came to the Messenger of Allah (ﷺ), and he was a horseman, and he said: Be of good cheer, O Prophet of Allah, for by Allah we will not say as the Children of Israel said to Moosa, "So go you and your Lord and fight you two, we are sitting right here" [al-Ma'idah 5:34]; rather, by the One Who sent you with the truth, we will certainly fight in front of you, on your right and on your left and behind you, until Allah grants you victory.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3952)]

شِهَابٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: لَقَدْ شَهِدْتُ مِنَ الْمِقْدَادِ مَشْهَدًا لَأَنْ أَكُونَ أَنَا صَاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا عَلَى الْأَرْضِ مِنْ شَيْءٍ، قَالَ: أَتَى النَّبِيَّ ﷺ، وَكَانَ رَجُلًا فَارِسًا، قَالَ: فَقَالَ: أَبْشِرْ يَا نَبِيَّ اللَّهِ، وَاللَّهِ لَا نَقُولُ لَكَ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى ﷺ: ﴿اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾ (المائدة: ٢٤) (٤٥٨/١) وَلَكِنْ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَنَكُونَنَّ بَيْنَ يَدَيْكَ، وَعَنْ يَمِينِكَ، وَعَنْ شِمَالِكَ، وَمِنْ خَلْفِكَ، حَتَّى يَفْتَحَ اللَّهُ عَلَيْكَ. [راجع: ٣٦٩٨].

تخريج: إسناده صحيح، خ: (٣٩٥٢).

